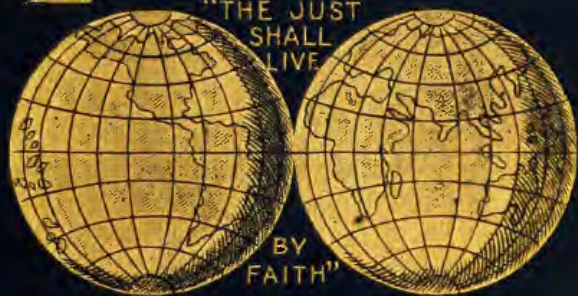


LUTHERANS

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THE AUTHOR.

LUTHERANS IN ALL LANDS

THE WONDERFUL WORKS OF GOD

BY

REV. J. N. LENKER, D. D.

GRAND ISLAND, NEB.

PRESIDENT AMERICAN LUTHERAN IMMIGRANT SOCIETY; LATE WESTERN SECRETARY OF THE BOARD OF CHURCH EXTENSION OF THE GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH OF THE UNITED STATES; AUTHOR OF THE FIRST "KIRCHLICHES ADRESSBUCH FUER AMERIKA," "DRINGENDE BITTE FUER AUSWANDERER," AND VARIOUS TRACTS AND STATISTICAL TABLES ON THE LUTHERAN CHURCH



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TO THE MISSIONARY, EDUCATIONAL AND
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OUR MOTTO:

Loyalty to Lutheran Doctrine.

Loyalty to Lutheran People.

Loyalty to Lutheran Methods of Church Work.

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PREFACE.

We hereby gratefully acknowledge our indebtedness to the following ministers for material on the topics preceding their respective names: German Diaspora, Wm. Rosenstengel, Beardstown, Ill.; Norway, J. C. Hougum, Leadville, Colo.; Denmark, R. Andersen, Brooklyn, N. Y.; Finland, C. G. Tøttermann, Helsingfors, Finland; Poland, W. P. Angerstein, Lodz, Poland; Barbary States, Africa, Louis Bost, Boufarik, Algeria; South Africa, G. W. Wagoner, Cape Town; Australia, J. C. Auricht, Tanunda, South Australia; South America, J. R. Mittelholzer, New Amsterdam, British Guiana; and Carl Schæfer, Porto Allegre, Brazil; Synods of the United States, Revs. S. E. Ochsenford, W. K. Frick, Wm. Dallmann, J. Schlerf, L. K. Probst, G. H. Schodde, E. H. Caselmann, J. C. Jensson and A. S. Nielsen.

To these and many others in all parts of the world who honored our correspondence and sent us information and photographs, much of which never appeared in print in any language, we again give a hearty "thank you." In this connection we respectfully request that all errors or inaccuracies found be mailed to the author for correction.

The Gustavus Adolphus monument over the "Swede Stone" at Lutzen, lettered "G. A. 1632," on the back of the book, represents the Thirty Years' War. The hemispheres, with the words "The Just Shall Live by Faith," on the side, suggest the central thought of the Reformation.

The volume is literally packed from cover to cover with nothing but Lutheran facts and figures, which will be of fascinating interest to the Christian reader, because they tell of the practical work of "The Kingdom which is not of this world."

In undertaking a work of such magnitude we were fortunate in selecting our printers, Messrs. Houtkamp & Cannon, of Milwaukee, Wis., to whose courtesies and patience, good taste and fine equipment the credit of the mechanical success of our work is due.

TABLE OF LUTHERANS IN ALL LANDS.

Arranged as treated in these Volumes.

COUNTRY.	Ministers	Churches.	Baptized Members.	Paro'ial Schools	No. Deaconesses.
Germany.....	16,000	22,500	29,300,000	61,000	6,731
Denmark.....	1,700	1,900	2,030,000	3,100	171
Norway.....	869	960	2,010,000	3,500	285
Sweden.....	2,541	2,514	4,764,000	10,000	165
Iceland.....	180	300	70,000	180	.....
Faroe Islands.....	22	22	1,121	10	.....
Finland.....	894	1,002	2,363,809	5,547	23
Poland.....	64	105	300,000	100	2
Russia.....	488	1,214	2,788,279	2,100	127
Austria.....	195	581	327,162	234	7
Hungary.....	1,195	1,433	1,182,487	3,826*	9
Roumania.....	8	33	9,030	14	11
Servia.....	1	3	800	1	.....
Bulgaria.....	1	1	120	1	.....
Turkey in Europe.....	1	1	800	3	12
Greece.....	1	1	100	1	.....
Italy.....	12	21	9,000	9	10
Switzerland.....	8	9	11,095	8	12
Spain.....	2	4	1,000	6	.....
Portugal.....	2	2	350	2	.....
France.....	124	85	80,655	50	66
Belgium.....	2	4	1,000	3	.....
Holland.....	69	60	86,000	50	.....
Heligoland.....	2	1	2,000	2	.....
England.....	28	37	28,000	14	69
Wales and Ireland.....	3	6	1,000	1	2
Scotland.....	4	8	2,500	2	.....
Total in Europe.....	24,416	32,807	45,370,308	89,764	7,702
Palestine.....	10	8	800	9	10
Asia Minor.....	4	5	600	4	22
Georgia.....	8	14	7,000	9	2
Persia.....	2	2	350	4	.....
India.....	183	96	89,100	690	4
China.....	32	25	6,000	20	4
Japan.....	5	3	500	3	.....
Siberia.....	8	16	10,000	17	.....
Total in Asia.....	252	169	114,350	756	42
Barbary States.....	10	39	5,000	20	.....
Egypt.....	2	3	1,000	4	17
East Africa.....	18	11	600	8	4
South Africa, Colonists.....	24	31	24,170	16	15
South Africa, Foreign Missions.....	209	158	58,893	158	.....
West Africa.....	50	20	11,000	18	4
Central Africa.....	15	4	200	.....	4
Madagascar.....	40	482	30000	490	.....
Total in Africa.....	368	748	130865	714	44
Australia, Colonies.....	84	252	100000	80	.....
Australia, Foreign Missions.....	9	8	500	8	.....
New Zealand.....	10	14	11000	10	.....
Fiji Islands.....	1	1	100	.....	.....
Samoa Islands.....	.....	.....	130	.....	.....
New Guinea.....	7	3	400	1	.....
Borneo.....	11	14	1294	5	.....
Sumatra.....	38	108	21979	72	.....
Nias.....	7	6	891	3	.....
Sandwich Islands.....	1	4	1000	1	.....
Total in Oceanica.....	168	410	137294	180	.....
Venezuela.....	1	2	800	1	.....
British Guiana.....	1	6	500	1	.....
Brazil.....	50	65	100000	82	.....
Uruguay.....	2	4	2000	1	.....
Paraguay.....	.....	.....	245	.....	.....
Argentine Republic.....	4	6	7000	2	.....
Chili.....	4	7	5000	3	.....
Total in South America.....	62	90	115545	90	.....
Greenland.....	15	12	10000	9	.....
United States and Canada.....	5514	9621	7220000	2500	65
West Indies.....	3	4	2500	4	.....
Total in North America.....	5532	9637	7232500	2513	65
Total in the world.....	30798	48861	53100000	94017	7853

INTRODUCTION.

“*God is in the midst of her; she shall not be moved: God shall help her, and that right early.*” Can words be found more applicable to the Evangelical Lutheran Church than these? When we read the biography of Martin Luther and the history of the Reformation, the conviction spontaneously possesses us that God was in the very midst of the origin of the Lutheran Church. So a careful study of the Thirty Years’ War, and of the periods of dead Orthodoxy and Rationalism, clearly proves that she shall not be moved. Born in the greatest struggle for the purity of the faith the world has ever witnessed, she never fears Scriptural controversy but rather prospers in it, and in her doctrinal development God evidently was her refuge and help.

While these words of the forty-sixth Psalm, commonly called the Luther Psalm, apply to the origin, history, and doctrinal development of the Lutheran Church, they may be considered with equal profit in connection with her *practical* work: all her mission work, home and foreign; all her educational efforts in founding parochial schools and universities; all her extensive charity enterprises,—orphan homes, hospitals, deaconess institutions. God is in the midst of it all, in all lands, in all languages, and in all synods. The author’s prayer is that God may use this volume to help Lutherans everywhere to appreciate this fact and to develop a stronger faith in the words, “God shall help her, and that right early.”

There certainly is an Evangelical Lutheran Church universal. Territorially, doctrinally, and in spirit and method of Christian work her universality cannot be doubted. Her catechism, confession and life are the same everywhere. No organization among men, rightly understood, is a stronger unit. There are

good reasons why no book has appeared in the past on the universality and catholicity of the Lutheran Church and her practical work. While traveling in European Lutheran countries in 1881 and 1882 we ransacked libraries for literature and statistics on universal Lutheranism and could find nothing. Twelve years of patient research and labor have been given to supply this great lack in Lutheran literature, and the story of this book from its conception in Helsingfors, Finland, twelve years ago, until its completion, proves that God is also in the midst of it. For, in order that the Lutheran Church may do her full share in the conversion of the world, her universality and catholicity must be better understood and appreciated.

LUTHERAN CHURCH EXTENSION AND MORE FAITH.

It has been a blessed privilege and pleasure to be active in our western church work now eleven years—four years as the first pastor of a city mission, and seven years as the representative of the Board of Church Extension. During this time the dark and bright sides of the work have often been experienced, an analysis of which forces the conviction that three things would awaken a greater interest in the mission work of the Lutheran Church and bring more money into her benevolent treasuries.

1. *We need more faith in the Lutheran type of Protestantism as the best.*—All four forms which Protestantism has taken are not equally good. Zwinglianism, Calvinism, Arminianism and Lutheranism are not all exactly the same thing, neither in doctrine nor in life. Judging from the present tendencies in Protestantism, in theology and in conventions, does it not seem that Zwinglianism is growing less Zwinglian, Calvinism less Calvinistic, Methodism less Arminian, and Lutheranism, not less, but more Lutheran, and intelligently and conscientiously so, in almost all languages and countries? We have, therefore, good reason to have more faith in ourselves.

In organizing congregations and building churches, when the loyalty of church members is best tested, we meet three kinds of Lutherans. The first kind are those who think some other church or churches are better than their own. These are few in number, and growing less. The second kind think and say all churches are alike, or about alike, the benefit of the doubt being given to others. These, however, are not near as numerous as they used to be. The third kind are those who are intelligently, not bigotedly, convinced that the Lutheran type of evangelical Christianity is the best, and

that, while the hope of the world is in Protestantism, the hope of Protestantism is in Lutheranism. It is this third class who are extending the Church of the Reformation so successfully in the world. They are among the charter members of new congregations, and are not ashamed of their church because it is small and weak. Neither society nor wealth, honor nor friendship, nor any such thing, can move them.

2. *We need more faith in our Lutheran people.*—We mean all our people, irrespective of language, nationality, previous or present condition; those who have been baptized and confirmed at Lutheran altars. "Our people" they are because of like precious faith. It matters not how foreign their dress, manners and speech may be, for we are often deceived by looking on the outward appearance. Lutheranism knows no high or low church, no aristocratic, social or mammon distinctions, for we are *all* justified by faith in Christ without the works of the law. Before recent years what population in America was neglected religiously more than the Lutherans? Consequently many of our members of early days are found now in other churches. The Lutheran church may well thank God for the open door to shepherd the immense German and Scandinavian immigrant population and their children. They are an industrious, honest and prosperous people, and while we have faith in Lutheran doctrine, Lutheran worship, Lutheran schools, and everything that is truly Lutheran, above all we have faith in Lutheran blood—blood that has been tinctured by Luther's catechism and the Augsburg Confession, the people who triumphantly fought the battles of the Reformation, of the Thirty Years' War, and of Rationalism. Let us throw ourselves among these people and stir their Martin Luther, Gustavus Adolphus blood, and by the mighty power of self-help they will build up a grand work for God and humanity on this free Protestant soil! Surely our faith in the possible future of these Teutons in America should be increased.

Another thought in connection with the relation of these people to the extension and prosperity of the Church of Jesus Christ, is the fact that they are found in all parts of our land, a source of gain to us if we follow them, and of loss—great loss—if we do not extend the blessings of the Church to them. Though from different countries, of many languages, of various synods, and scattered far from one another, we all have the same catechism and the same Augsburg Confession, and can heartily sing "blest be the tie that binds."

3. *We need more faith in the mission of Lutheranism in the English language.*—Not that English Lutheranism is different or better than the German or any other—no, not at all; but because every foreign language in this country must inevitably give place to the English. If Lutheranism, amid the sect zeal and all the infidel and un-Lutheran tendencies in this nation, would vanish in the transition of language and not be able to gain an existence in English, or if an existence, it should be born a weakling to die in early life, interest in our Church Extension cause would soon grow in the opposite direction from which it is at present. The history, however, of the General Synod, the United Synod in the South, the General Council, the Ohio, Missouri, Swedish and Norwegian Synods, and in short of all the Lutheran bodies publishing, educating, and preaching in English, clearly proves that English Lutheranism is a young religious giant in this land just developing into strength. These foreign Lutheran churches, multiplying so rapidly all over this country, will not die with their languages. All honor to the Pennsylvania Germans, the pioneers and strength of English Lutheranism in the East and in the West—and in the world—for their contribution in money and labor in laying the foundations so well! The other nationalities have as yet added comparatively little to English Lutheranism, but with such a good start and example they, no doubt, in the fullness of time, may do even better than the Pennsylvania Germans.

HIGHER MOTIVES IN LUTHERAN CHURCH EXTENSION WORK.

Why are our congregations, Sunday schools, pastors, church officers and members asked to give to Church Extension? The answer comes readily to each one, viz: to help buy more lots and build more churches. But why are we so zealous in this buying and building activity? For the purpose of business speculation? No. To help to boom some new town or late addition to a growing city? By no means. In order that we may boast in ourselves by being able to say that the Lutherans of our synod have the finest church in the community? Again the answer is a hearty no. Then in order that we may glory with a party spirit in our success just because it is ours? Again the emphatic no must be the reply. There are nobler incentives to move us to give more liberally to this work, which we believe to be the work of God.

1. *We should give liberally because these new churches will help to extend the truest and fullest expression of the best thing in the world.*—Is not this saying too much? We think not. Let

us see. It is a proposition relating to the highest or religious world. Evidently there is far more religion on the earth than many people suppose. The enlightened nations firmly believe that of all religions the Christian is the best. But this has taken two expressions, the Catholic and the Protestant. Of these two, however, we conscientiously pronounce the Protestant the better. But again, Protestantism has taken different tendencies, the Lutheran and the Reformed. But as Lutherans we are not at all in uncertainty as to which is the better of these two. It follows, therefore, that for us Lutheranism is the best development of Christianity and in our mission work we assist in spreading and in establishing the truest and fullest expression of the best thing known to mankind. Dr. C. A. Stork once happily intimated that when the final theology of the world is written the Lutherans will have the least to correct. The growing conviction that we are thus giving to our fellow-men the best of the best is an inspiration to our workers on the western prairies, through the Rocky mountains and along the Pacific coast, where so many strange and unsound religious developments must give way to something healthier. Should one be less active in disseminating our true teachings there than the Mormons, Unitarians, Adventists, etc., are in scattering their false doctrines?

This is not a complicated undertaking. It is rather simple and consists in erecting more Lutheran pulpits and altars whereby the holy means of grace, the preaching of the Word and the administration of the Holy Sacraments, are permanently established, where formerly they were not. Man is saved by grace alone. This grace comes to the immortal soul through means, which have been instituted not by man but by the living God himself. A building, even if it be spired gothic, that has no pulpit or altar, cannot be properly called a Christian church. On the other hand, however humble the building may be, if the consecrated pulpit and altar are there it is a church.

Our Boards call for augmented funds to aid in erecting many more Lutheran pulpits and altars (rather than a few fine buildings) in our land, in order that they may minister of the best to the unchurched multitudes who are born, baptized and confirmed as Lutherans. The Church is indeed to labor for the conversion of sinners, but she is also to take tender care of her own. Read in the seventeenth chapter of St. John how Christ was interested in His own. The question comes are we as Lutherans sufficiently concerned about the welfare of our own? Constantly we meet

individuals, families and settlements of our precious faith in the far west who never saw a Lutheran minister since they are in their new homes; their children five to ten years of age unbaptized, and some of their number having departed this life, whose last and dying wish was that their church, which baptized and confirmed them, might be by their side to give them the holy communion. The number of those who are dying thus in our wonderful Lutheran dispersion is larger than many realize. The incentive to give our own the means of grace and through them the same to others should move us to offer willingly. Some of our people are untrue to their Church, but is their Church as loyal to her own as she ought to be? The excuse may be they should have staid at home or not settled where they did. They are where they are in the providence of God, and their church should go wherever her people make a home.

2. *We should give bountifully because these prospective churches will stand for the defense of Lutheranism and of Protestantism.*—True, some may be destroyed by fire, storm or age, but others will take their place. It is seldom that even a Lutheran preaching-station when once started is abandoned, and it is still more rare that our consecrated temples are turned to other uses.

A cultured lady after being in America twenty years visited her old home in Germany. On the first Sunday morning the church bell, familiar from childhood, brought to her many pleasant memories. After beholding the old stately stone structure and listening to a sermon full of Christ by the pastor who confirmed her, amid tears of joy the thought came, has this almost-forgotten building been standing here these twenty years doing this same blessed work from Sabbath to Sabbath for which it was dedicated? Yes, my friend, we may emigrate or be gathered to the place of our fathers, but these temples of the living God stand for our Lutheranism and our Protestantism from generation to generation.

The Evangelical Lutheran Church in the course of her history has had hard struggles to maintain herself against the Counter-Reformation, the Jesuits, the Inquisition, the Thirty Years' War-Rationalism, the flesh, the world and the devil, and these are still her open and threatening enemies, not merely over in Europe but here in America. Lutheranism and Protestantism, embodying the hope of the world, are strengthened by the erection of these new churches. We may well give our money for the cause for which so many have given their lives in service and in battle. In the times of peace we may utter the same prayer Gustavus

Adolphus did on the battle field of Lutzen, "Jesus, Jesus, let us fight this day for Thy holy name."

3. *We should cheerfully give because these new churches will ever co-operate with Christian Charity.*—We mean charity that is thoroughly Christian. They will also advocate "that it is more blessed to give than to receive." Jesus was not only a great missionary but he was also a great dispenser of charity. So is His Church. Mankind is as needy of the greatest thing in the world to-day as it was when Christ walked in Galilee. The present tendencies to concentration and syndicates seem to indicate that in the future more Christian charity will be needed than in the past. There is much so-called charity, but how little is done "only in the name of Christ." Whatever judgment may exist in reference to European Lutheran countries every informed Protestant wishes a God-speed to the efforts to introduce their inner mission and charity work into the American churches. This is being done slowly and the indications are that Wichern's and Fliedner's spirit will yet penetrate American Protestantism.

GENERAL PLAN.

The following, which was sent in circular form to all lands and synods in order to gather the latest and most reliable information, is a general plan of the book, and represents the different topics to be considered for each country or synod:

1. *Parochial.*—Total number of ministers, churches, communicant members, baptized members, annual confirmations and other ministerial acts; benevolent offerings for foreign and home missions, church extension, education and charity, support of the church, value of church property, state of religion, parish work, etc.

2. *Education.*—Condensed summary of the statistics of the Parochial and Sunday Schools, Academies, Gymnasiums, Universities and Beneficiary Education of students for the ministry.

3. *Charity.*—The statistics and manner of work of the Deaconess Homes, Hospitals, Orphanages, Homes for the Poor and Aged, Nursing Schools, Industrial Institutions, Prison Work.

4. *Home Missions.*—The work of the Provincial and City Societies, Church Extension, Missions among the Freedmen, Indians and Mormons, Women's Societies, etc.

5. *Diaspora Missions.*—Gustavus Adolphus Societies, Lutheran Lord's Treasuries, Seamen and Emigrant Missions, etc.

6. *Foreign Missions.*—History, work, statistics, etc.

7. *Religious Literature.*—Bible and Tract Societies, etc.



GOD HELP ME! AMEN.

friends

LUTHERANS IN ALL LANDS.

LUTHERANISM IN MOTION.

These words do not rob the Lutheran Church of the glory of her Mary-like spirit. They are a true expression of it. The very title of this book may be a surprise to many and suggest inquiry. Are there really Lutherans in all lands? Yes, and they have not just arrived, ready to experiment, but they have been there for many years—strong, active and quite well organized. How has this come about? is an interesting question which these pages propose to answer.

It was accomplished by three distinct movements. The first was that of the Reformation among the highest civilized nations; the second, that of Foreign Missions among the heathen tribes; and the third that of Emigration into Catholic, Mohammedan, Pagan, but more especially into unsettled countries. The first was the motion of the doctrines, the second of the preachers of those doctrines, and the third of the laity who believed those teachings. Purification, Evangelization and Colonization.

- I. THE REFORMATION MOVEMENT.
- II. THE FOREIGN MISSIONARY MOVEMENT.
- III. THE EMIGRATION, OR DIASPORA MOVEMENT.

By the Reformation Lutheranism, a higher and purer type of Christianity, sprang up in Roman Catholic countries; by Foreign Missions these Reformation teachings were brought to the heathen worshipping false gods; and by Emigration, or the Diaspora, Lutherans themselves, gathered into congregations from the Catholics or heathen, have been scattered by various means into all lands as nuclei for the organization of new congregations of the Augsburg Confession.

There is, perhaps, not a Lutheran congregation to be found whose origin cannot be traced to one of these three movements. It is, therefore, wise in following in this work the development of the Lutheran Church in all lands to have our eyes turned somewhat to the future and learn helpful lessons, for, as the Lutheran Church has been established among all nations by these three means, so, we believe, it will be further extended and better established by the same. Reformation is needed in Catholic countries to-day; the heathen population is increasing almost faster than it is being christianized, and Lutherans are emigrating and migrating every decade in larger numbers.

Lutheranism is self-extensive. Christianity started in the world without the aid of money, political or any organized assistance and perpetuated itself by virtue of the power of its own merit in spite of much and varied opposition, which sought its death. Lutheranism has a similar origin and history. Luther, its founder, stood alone, poor, and without social prestige and systematic organization upon which some depend so much; and notwithstanding Pope and Emperor, Jesuit and soldier, sought the young child's life, Lutheranism has been established in every country in the world; not by virtue of anything without itself, but alone by virtue of the leaven of self-extension within itself.

Many philosophies and religions, theories and isms, have sprung up in the world and have died. Others are decaying. Why? The best reason, perhaps, that can be given is, that they were tried by Time and were found worthy of death. Thus, many things cannot be extended over much territory nor projected very far into the future. It matters not how much wealth, social prestige, political influence, and organized system there may be to back them, they have not the power of resistance and endurance within themselves in order to live.

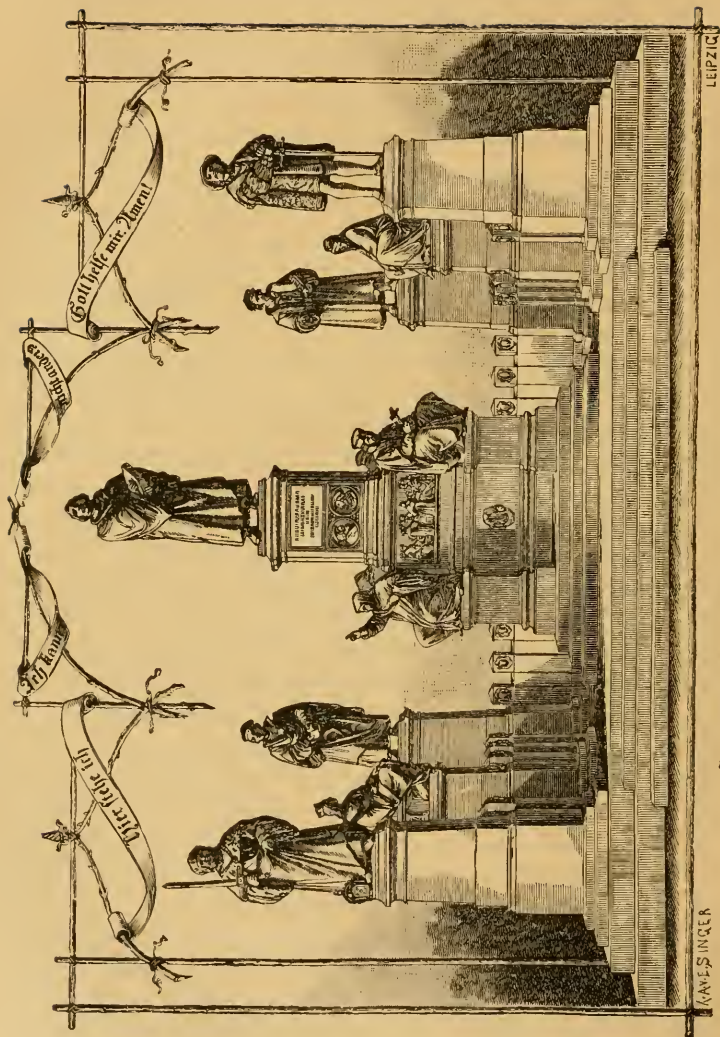
It is not so, however, with Lutheranism. No, for we believe it was born with vitality sufficient to thrust itself over all lands and through all time. It has elements of strength stronger than all the united opposition that can be arrayed against it. It stands firmest when it relies on its own inherent merit. It seems most beautiful when it keeps company with itself. Laying the main stress, as it does, upon sin and grace, Christ and faith, and thus meeting the deepest wants in the human breast, no system of religion or morals is easier to extend and permanently establish. The promises given in God's word for the extension of Christianity can justly be appropriated by the Lutherans.

With a desire to do something to assist in awakening a deeper and more general interest in the extension of the Evangelical Lutheran Church in the world by all three means here mentioned, we now, in the name of God and for the glory of His Church, enter upon our task.

THE REFORMATION MOVEMENT.

The German Reformation was the origin of Lutheranism and the first movement to spread it. The sparks from Luther's hammer at Wittenberg kindled a light that could not be placed under a bushel. It flashed over the quiet village of Wittenberg, through all Saxony, from city to city, and from one province to another until all Germany was ablaze. Every nation heard the noise and looked this way and saw a great light. What a scene Wittenberg university presents! Students of inquiry and conviction, of all languages and from all countries constantly arriving to see and hear for themselves, and have personal contact with the spirit and doctrine of Luther and Melancthon! They heard their lectures, read their many writings, asked questions and had their doubts removed; were enthused by contact with students from other lands where the fire was burning; received new inspiration in the study of the sacred Scriptures; wrote themselves and translated the works of their preceptors into their own languages. Fully grounded in the evangelical doctrines, and graduating from this, the most practical theological seminary, they return home to introduce or strengthen the movement thereby proclaiming, writing and publishing, ever keeping posted as to how their beloved cause prospered at the *alma mater* of Lutheranism. So rapid did the light spread in this slow age that as early as the middle of the sixteenth century it had penetrated nearly all the countries of Europe and reached beyond.

Starting in Electoral Saxony Lutheranism first reached Hesse; then it triumphed in East Friesland as early as 1519; in Treptow, Pommerania, under Bugenhagen 1520; Silesia, first in Breslau, 1522; Nürnberg under Pastors Besler, Pœmer and Osiander, 1522; Mecklenburg under Pastor Slueter, of Rostock, 1523; Frankfurt a. M., 1523; Strassburg, under Hedio, Capito and Bucer, 1523; Magdeburg, under Amsdorf, 1524; Ulm, 1524; in Bremen all the churches except the cathedral had Lutheran preachers in 1525; Hamburg and Brunswick, both under Bugenhagen, 1528; Anhalt, 1532; Westphalia, 1532 to 1534; much being accomplished in the cities by Luther's hymns; the Kingdom of Wuerttemberg, through



LUTHER MONUMENT AT WORMS, GERMANY.

the theologians Brenz, Schnepf and Blaurer, 1534; Saxony, in Leipsic and Dresden, 1539; Brandenburg, Nov. 1st, 1539, the communion was given the first time in both kinds at Spandau to Prince Joachim and his whole court.

In every direction beyond the boundaries of Germany Evangelical Lutheranism was planted with similar rapidity and success. In Prussia, the seat of the Prussian Knights, 1525; in Sweden it gained the ascendancy in 1527; in Denmark and Norway in 1537; in Iceland, 1551; in Livonia and Esthonia, Russia, it entered in 1520, and its triumph was complete in 1539, and ten years later also in Courland, Russia. It gained a footing in Transylvania 1557; in Poland 1573; in Hungary 1606; in Bohemia and Moravia 1609. Luther's writings were eagerly read in Vienna as early as 1520, and in 1528 more than half of the nobility of the archduchy of Austria were evangelical, and Lutheran professors were appointed in the university of Vienna. In England Luther's writings were early circulated, for in 1522 King Henry VIII wrote against them. So in Scotland, for in 1525 the Parliament legislated to keep them out of the country. In 1535 King Henry VIII introduced the Reformation into Ireland. France, in 1523, had many followers of Luther. So also Spain. The book dealers of Italy had an extensive demand for the works from Luther's pen as early as 1519. The first martyrs of the Lutheran faith were led to the stake in Holland, at Antwerp, 1523. Copies of the Augsburg confession in Greek were brought to Constantinople in 1559 and again in 1573.

In some countries Lutheranism was almost utterly suppressed by Catholic persecution, in others, where it holds an honorable position to-day, it was restricted, while in other countries it has retained to the present the supremacy gained during the Reformation.

Lutheranism at the time of its origin spread faster and farther than any other movement for man's welfare ever did, either before or since. Of the ninety-five theses a contemporary says: "In a fortnight they were in every part of Germany, and in four weeks they had traversed nearly the whole of Christendom, as if the very angels had been their messengers, and had placed them before the eyes of all men." This was not a meteor in the darkness of this world, a bright flash, soon to go out. It was rather the unecclipsing of the very sun itself. The other writings, sermons, and tracts of Luther and the reformers received a similar welcome in all parts of the civilized world. Even thirteen years later Luther-

anism was in the same mighty motion when it took its permanent written form in the Confession of Augsburg, which exerted a prodigious influence in its favor, not only among the great of Church and State there assembled, but in that it was in haste circulated in the German and Latin languages and translated into Hebrew, Greek, French, Spanish, Danish, Swedish, Norwegian, Finnish, Italian, Belgic, Slavonic and English. The Scriptures and the Catechism had a similar reception. Lutherans in those days read, they were interested in tract work, and the Church leaders believed in printer's ink.

Luther's battle hymn, "Ein Feste Burg Ist Unser Gott," and the Reformation hymns and music contributed largely to give velocity and momentum, extensive and intensive, to this glorious moving of God among the nations.

Dr. Kurtz, speaking of the excellence, power and spirituality of the German Church songs of the Reformation era, says: "The sacred poetry of the Church is the confession of the Lutheran people, and has accomplished even more than preaching for extending and deepening the Christian life of the evangelical church. No sooner had a sacred song of this sort burst forth from the poet's heart than it was everywhere taken up by the Christian people of the land, and became familiar to every lip. It found entrance into all houses and churches, was sung before the doors, in the workshops, in the market-places, streets, fields, and won, at a single blow, whole cities to the evangelical faith."

Let us here listen to the testimony of the same learned Church historian as to the results or fruits of these teachings. He says: "The Christian life of the people in the Lutheran Church combined deep, penitential earnestness and a joyfully confident consciousness of justification by faith, with the most nobly steadfast cheerfulness and heartiness natural to the German citizen. Faithful attention to the spiritual interests of their people, vigorous, ethical preaching, and zealous efforts to promote the instruction of the young on the part of their pastors, created among them a healthy and hearty fear of God, without the application of any very severe system of church discipline, a thorough and genuine attachment to the church, strict morality in domestic life, and joyful submission to civil authority."

Lutheranism reigned supreme and stood alone as the only Reformation influence in Germany from the above dates (or rather from 1517) for nearly half a century, until 1560, when Elector Frederick III, of the Palatinate, became the first prominent *German*

Reformed and had Ursinus and Olevianus to prepare the Heidelberg Catechism, which was approved December, 1562. Maurice, landgrave of Hesse-Cassel, was the second, and joined the Reformed communion in 1564. In Anhalt the attachment to Melancthon helped the introduction of Calvinism, and Nassau, because of its relation to the House of Orange, adopted the Heidelberg Catechism. John Sigismund, Elector of Brandenburg, Christmas day, 1613, received the Lord's Supper in the Court Church of Berlin according to the Calvinistic ritual. The overwhelming majority of the country, however, remained Lutheran as before. These were the important Reformed influences in Germany.

While traveling, in 1882, in Pommerania and other German provinces, I made inquiry as to the "United Church" movement, and the answer was received, "in most parts of Germany *there was nothing here to unite*, all were Lutherans before 1817, and such they are today." This is the general sentiment. At the meeting held in Marburg in August, 1884, to form a confederation of the various Reformed churches, it was learned that one and a half million souls with about 800 congregations included all the Reformed population in Germany. This is a small per cent. of its Protestants. Germans among the Palatinate immigrant descendants in Pennsylvania naturally suppose the Reformed Church in Germany is much stronger than it really is. Notwithstanding the efforts of the Catholics, the Reformed, American sect-zeal, infidelity, rationalism and unscriptural union, Germany has not lost its Lutheran glory, numbering at present more than half of the Lutherans in the world.

It is a significant Providence that Lutheranism, or the Reformation, originated not only as it did, but *where* it did. It did not start on an island somewhere, nor along the coast of a continent, but in the midst of Saxony, in the centre of Germany, the very central nation of Europe, the most enlightened grand division of the earth. Had it been otherwise, how difficult it would have been to have penetrated the interior and the other side of the continent. It was not an importation, but native born on German soil. Flashing first in the interior, the light soon reached the outer borders in every direction—north, west, east and south, and went even beyond the continent. Its impression on all the European nations of those times was so great that its influence has come to us and is destined to go on to the end of time. In the various countries, even those dominantly Roman Catholic, their chronicles force the

conviction that this movement was to be for all nations and tongues—a world-reformation.

God chose the nationality as well as the territory. Human judgment now agrees that no other nation would have been better fitted to originate and defend this cause. One wisely says, “the Jews, Greeks and Romans, enervated by sensuality and vice, God chose the Germans with their pure and strong religious susceptibilities to be the vessel for the preservation of the pure Christian doctrine.” Alongside of this statement we will place another just as true, “that at the time of the Lutheran Reformation the Germans were the most uncultivated of all the nations of Western Europe. Since the Reformation they have become the best educated of all.”

The hand of God is also visible in the manner in which the Lutheran Reformation maintained itself. It is easy often to commence a work but difficult to continue it from generation to generation. It would have been comparatively easy to have maintained Protestantism pure and strong on a peninsula or an island as Great Britain, but there, on German ground, in the very center of enlightened Europe, it has lived and prospered through more than three and a half centuries, surrounded on all sides by Catholic powers: on the Northeast by Greek Catholic Russia, on the southeast by Roman Catholic Austria, on the south by Italy, the home of the Pope, and on the west by Catholic France, Spain and Portugal. There, in the heart of the continent Lutheran Germany stands almost alone upholding the banner of Protestantism in its weakest and darkest days when the two great English Protestant nations were not what they are to-day, for American civilization and England's greatness did not exist. For decades the destinies of Protestantism were wrapped up in Lutheranism, for they were synonomous.

This regenerating, purifying influence, it is true, was partly suppressed in certain sections, but never without a fierce struggle, and in some countries there are underground hidden roots which in due time may germinate and bear fruit. The Reformation awakened a counter-reformation in the Catholic Church under the Jesuits, the inquisition, and political intrigue, which was ably met. This fact and the theological battles, as well as the wars of the sword, prove that Lutheranism has a resistive force equal to its extensive power.

The Wittenberg Reformation was a true Reformation *of* the Church, *within* the Church, and *by* the Church. Ours is an age of

reformers. On every side one meets societies, committees and movements without number claiming to do some work of reform. These reformations are conceived, born and live, as a rule, outside of the Christian church. Some, in order to appear more respectable and gain greater prestige, adopt a Christian name and hook themselves on to the Church. No committee or committees, no societies or skillfully manipulated machinery started the Wittenberg purifying fire. It was not kindled by an arrogant churchmanship. It was a revival of pure gospel doctrine and life.

A like work is needed in Catholic countries now as well as in the days of Tetzal. This is no dead issue. Some think the Reformation died when Luther and Melanchthon did. How erroneous! No, the cause has never been buried. It will be a live issue, we believe, until the end of time. In Catholic countries to-day protestant principles and civilization are heroically struggling for an existence, if not for supremacy. There is little hope for reforms which do not partake of the inner spirit of this, the model and greatest of all reformations.

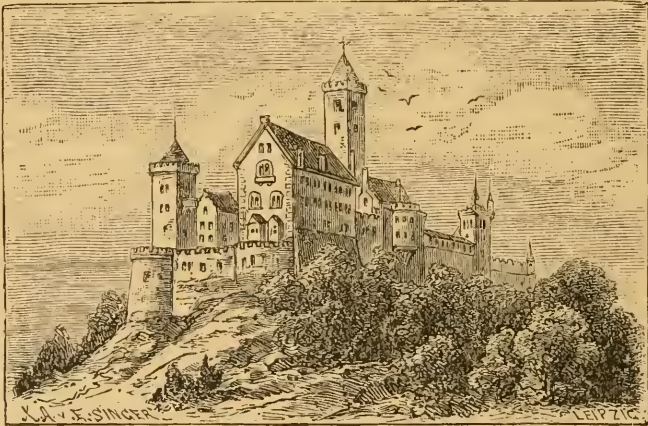
While the Reformation is the most interesting and instructive chapter in profane history, it has also abiding lessons for the Church, and is an inspiration for present mission and church extension work. If that great Lutheran movement stands for any one thing above another in the annals of history, it is, that the true God, who is thrice holy in His character, means to keep His Church on this earth pure. If her friendly or hostile enemies, without or within, mislead or defile her He will come to her help.

True, the world is wicked beyond description, but God has introduced many things into it which are absolutely pure, and these we appropriately and reverently call holy, as the Holy Scriptures, the Holy Church, the Holy Spirit, the Holy Ministry, the Holy Sacraments, etc. Such they must ever remain. They were, however, sacrilegiously profaned by the Romanists, but the apostles were not without their true successors.

For none, however, has the Reformation more significant lessons than for the Lutherans themselves. The Lutherans, who originated by a mighty protest against the corruptions and perversions of the Catholic church, should by all means see to it that they themselves, by eternal vigilance, keep pure and clean in their teaching and living. Sad if they themselves should come into a state deserving a like protest. We should ever stand for the defense of the purity of the Christian Church as the first Lutherans did. It seems the greatest mission of the Lutherans, as in the

past so in the future, is to battle for the purity of the Church. When the Church is right the world has a bright hope. All seems despair when the Church is wrong.

Again, the Reformation infused new life into the church herself as well as into the world. It was a real John the Baptist preparing the way for modern foreign missions. The Romish church had no true gospel life, and how could it give to the heathen that which it did not possess? It was utterly impossible for the Bride of Christ to do her world-mission work amid the uncleanness and corruption which characterized the Roman Catholic church at that time. The church had to be reformed before she possessed something better to offer the heathen in the place of that which they had. Before she was able to minister unto others she had to be ministered unto. The few Moravians with the right life may missionate among all heathen nations, while all the Catholic nominal multitudes may produce but few true missionaries. The power of the Christian Church is not in numbers, wealth, organization, or worldly influence, but in her pure teachings and the holy consecrated lives of those believing such teachings. Christ commenced and closed his ministry by cleansing the temple. The Church has always spread and extended the most when the purest.



THE WARTBURG.



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|---|---|
| 2. Dr. Von Schwartz, Director Leipzig Missionary Society. | 4. Rev. Josenhans, Inspector Basel Mission for twenty years |
| 2. A. Wollesen, Seamen's Missionary, Copenhagen. | 5. Christian Jensen. D. D. Brecklum, Germany. |
| 3. Paul Dworkowicz, Jewish Missionary, Warsaw, Poland. | 6. Rev. Im. E. Voelter, Grosz-Ingersheim, Germany. |



L. JOHNSEN.	A. SKORDAL.	O. MIKKELSEN.
BRITHA VESTERVIG.	H. SEYFFARTH.	JOHN BRANTZÆG.
	K. STOKKF.	GERTINE ORESTAD.

NORWEGIAN LUTHERAN MISSIONARIES IN CHINA.

THE FOREIGN MISSION MOVEMENT.

The Christian is pre-eminently a missionary religion. Christ, its founder and center, gave the emphatic missionary marching orders in Matt. xxviii, 19. The first Christian congregations were the results of missionary work. Paul, the apostle to the Gentiles, made three great missionary journeys to preach the gospel in Syria, Asia Minor, Macedonia, Greece, and, as a prisoner, even in Rome. At the close of the first century Christian congregations had been formed in the three grand divisions of the Old World—Asia, Europe and Africa. Christian missions were established in the second century in Asia Minor, Syria, Mesopotamia, Persia, Media, and Parthia. In Africa similar early work was done, for we find a catechetical school at Alexandria training evangelists for mission work in the neighboring countries, and in the middle of the third century a Synod convened at Carthage composed of eighty-seven Christian bishops. In Europe Christian mission work was commenced by the Apostle Paul, in Greece, Rome, and probably in Spain; and a Christian missionary colony from Asia Minor settled in Gaul, or France, in the vicinity of Lyon. Thus the work continued in Germany, with greater or less zeal, until the migrations of the nations scattered all into ruin and destruction. Irish and Anglo-Saxon missionaries arrived then to preach the gospel and start anew. Columbanus (589) and Gallus (646) in the Upper Rhine; Emmeram (d. 715) and Corbinianus (d. 730) in Bavaria; Killian (d. 689) in Thuringia; Goar (d. 558) in the Middle Rhine; Suidbert (d. 713) in Westphalia; Wilfrid (d. 709) and Willibrord (d. 739) in Friesland; and Boniface (d. 755) organized the German Church. The Saxons were christianized through the Saxon king, Carl the Great, (772-803); Denmark received the gospel through Ebbo von Rheims (823); Schleswig, Denmark and Sweden through Ansgar (d. 865), the Apostle of the North. Christianity gained the supremacy in Denmark in 1014 under Knut, the Great; in Sweden under Olaf (1008-1024), the first Christian king; and in Norway under Olaf Trygvason (995-1000), through whom missionaries were sent to Iceland, and from there to Greenland.

This aggressive spirit and work, however, could not and did not continue during the following years of the corruption of the head and members of the Church. The Wittenberg Reformation, therefore, by restoring the early Christian doctrine and life,

became in embryo the greatest foreign missionary movement since the days of Paul. Lutheran foreign missions consequently originated with Lutheranism itself. Herzog's Encyclopædia states: "Luther himself already seizes every opportunity offered by a text of the Divine Word in order to remind believers of the distress of the 'Heathen and the Turks' and earnestly urges them to pray in their behalf, and to send out missionaries to them. In accord with him all the prominent theologians and preachers of his day, and of the succeeding period, inculcated the missionary duty of the Church. Many also of the Evangelical princes cherished the work with Christian love and zeal."

Students from distant countries, who came to Wittenberg University to hear, and those at home who read the teachings of Protestantism, could not help but desire that all mankind should possess the same. There is proof that this was the case. For example: Primus Truber, the famous reformer of Carniola, Austria, in 1555 translated and published with the first Lutheran Bible society, in Württemberg, Germany, the gospel of St. Matthew in the Sclavic language of the Croats and Wends, which was followed by other parts of the New Testament, Luther's Catechism, The Augsburg Confession, The Apology, Melancthon's Loci, The Württemberg Church Discipline, and a book of Spiritual Songs. This was all in the Sclavic tongue and was excellent foreign mission work. It is an illustration of how the very earliest Lutherans in foreign countries were moved with compassion for the heathen. So it has been even to the present day.

Gustavus Vasa, the Lutheran king of Sweden, as early as 1559, commenced Christian mission work among the heathen Lapplanders, and substantial church edifices were erected. His wisely planned efforts were liberally supported by Gustavus Adolphus, who founded schools and printed books in the Lapp language in the year 1611.

The seventeenth century, because of the thirty years' war, the reign of orthodoxy, and the contentions within the Church, was unfavorable to heathen mission enterprises. It was not all dark, however. Some Lutheran light, notwithstanding, flashed into the heathen night, of which we have a little knowledge. Peter Heiling, one of the seven Lübeck jurists, who formed a missionary association and were interested, as it appears by Hugo Grotius, in carrying the gospel to the Orient, labored faithfully in Abyssinia from 1634 and translated the New Testament into the Amharic language. The embassy of the Gotha Court to Abyssinia

in 1663, and of the Gottorf Court under Paul Fleming to Persia in 1635, met with little success, from all human appearance.

In 1620 the Danish Lutherans started a colony on the Coromandel coast in India, where Jacob Worm's grave bears the inscription, "India's Danish Apostle." In 1637 the Lutherans of Sweden also planted a colony in the New World, on the Delaware, and became the first missionaries to the American Indians. Tornäus, in 1648, commenced a foreign mission among the Finnish Lapps, and the Bishop of Drontheim, about 1658, among the Norwegian Lapps. The Danes, in 1672, moved by the Lutheran omnivagant spirit, colonized in the West Indies, and there won the immortal honor of first sending the gospel to the West Indies as well as to the East Indies.

The Romish Church, with a passion to regain the losses of the Reformation, commenced foreign mission work. Although the Lutheran princes had but few fortified posts outside of Europe, nevertheless many devout men labored with the purest motives to arouse the Lutherans to send missionaries to the heathen. Among these none was more prominent than the Austrian nobleman, Justinian Ernest von Wels, who proposed the organization of what was perhaps the first foreign missionary society of Protestantism. In 1664 he published two letters on the subject of the conversion of the heathen, which he addressed to the Christians of the Augsburg Confession. They breathe his beautiful Christian spirit. In the first three questions were propounded as follows: "1st, Is it right that we, evangelical Christians, should keep the gospel to ourselves and not seek to spread it abroad? 2d, Is it right that we everywhere encourage so many to study theology, yet give them no opportunity to go abroad, but rather keep them three, six or more years waiting for parishes to become vacant or for positions as school masters? 3d, Is it right that we should expend so much in dress, high living, useless amusements and expensive fashions; yet hitherto have never thought of any means for spreading the gospel?" Opposed by the theologians, and having some means of his own, he planned for the founding of a "College for the Propagation of the Faith," in which three professors should teach the students (1) in the Oriental languages, (2) in the best methods for the conversion of the heathen, (3) in geography, and the missionary journeys of Paul, Ansgar and others. Unable to carry out these plans he gave 36,000 marks to the cause, went to Holland and from there sailed to Dutch-Guiana, in South America, and founded a mission on the Surinam river. He was likely the

very first Protestant foreign missionary to cross the high seas.

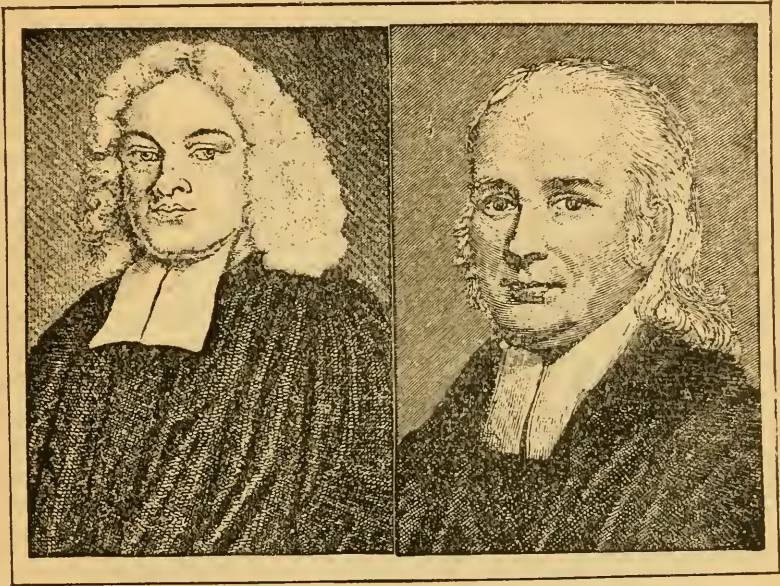
Lutheran orthodoxy, through J. H. Ursinus, of Regensburg, rejected the Wels movement as visionary and as a substitute labored for the evangelization of the heathen and the Jews at home.

Leibnitz, born in Leipsic, 1646, one of the greatest philosophers that ever lived, was enthusiastically interested in Lutheran foreign missions and conceived the project of sending Lutheran candidates of theology as missionaries, via Russia, to China; "and even incorporated these thoughts in the constitution of the Berlin Academy of Sciences." Mich. Hawemann referred to the great interest in the commerce with Asia and Africa and plead earnestly that more be done to lift these nations out of their heathenish darkness. John Conrad Dannhauer strongly advocated the founding of a seminary and schools to prepare men to labor to win not only the wild tribes but the Turks and the Jews also. Christian Sriver followed with the same burden upon his heart and "speaks in behalf of the heathen, Jews, Turks, Tartareans and other barbarous people," and "the thousands upon thousands of souls in the earth who know not their Saviour, nor honor him, nor pray to him." Phillip Jacob Spener, born 1635, forcibly argued that the church universal is bound to do what she can to prepare and send men to missionate among "the poor heathen." The celebrated Lutheran church historian, Veit Ludwig von Seckendorf, born 1626, and others of the seventeenth century might be mentioned among this honored company.

The eighteenth century witnessed new and increased missionary life. The pietist candidates of theology from Halle, Ziegenbalg and Plütschau, in the service of the Danish Lutheran church sailed in July, 1706, for Tranquebar. These two Lutheran missionaries labored successfully in India for almost a century before Wm. Carey arrived in 1793. They, therefore, must have the honor of being the patriarchs of Protestant missions in India. Christian Friedrich Schwarz, also from Halle, joined them in 1750. From Franke's seminary missionaries were also sent to Russia, Constantinople and to the dispersed Germans in North America. The schoolmasters Isaac Olsen and Thomas von Westen at the beginning of the century labored in Lapland, and the faithful Hans Egede, from 1721, in Greenland.

Dr. Christlieb says, "the German Lutheran Church in the last century (if we include the Moravians, who had not really separated in doctrine) surpassed all other evangelical churches in

foreign and Jewish missions, and, although not under colonial obligations, was the pioneer of the Gospel in the East and West Indies; but within the last eighty years she has been outstripped in spreading the Gospel by her Reformed sisters and has been



MISSIONARY ZIEGENBALG.

"The Parent of Eastern Missions."

MISSIONARY SCHWARTZ.

"The Patriarch of Lutheran Missions."

roused again to new missionary activity, within the last ten years, by those lands to which once she set the example in mission work, namely, England and Holland."

Foreign missions among Lutherans during the present century, and especially during the last two decades, have had a marvelous development.

The more than 50,000,000 Lutherans in the world in 1889 report the following for Foreign Missions: 27 general societies; 357 stations; 471 European ordained missionaries; 144 native ordained pastors; 260 European lay workers; 3,246 native lay helpers; 173 female helpers; 188,020 baptized members; 1437 schools; and 66,742 pupils; \$885,000 annual receipts, and fields of work in India, Burmah, Sandwich Islands, Africa, Abyssinia, China, Polynesia, South America, Alaska, Greenland.

The Lutherans of America are overburdened by the demands of the home field so that they are not doing as much for the heathen as they hope to do. It should not be forgotten, however, that nearly all the German and Scandinavian Synods, which do not co-operate with an American Lutheran Foreign Missionary Society, send their offerings to Societies in the Fatherlands, and the Church in this country consequently receives no credit for them. This is gradually changing. Without doubt they will give more when they co-operate with Societies in this country.

The interest of Lutherans in extending their church among the heathen is strikingly illustrated by their regular annual money contributions to the cause,—from Germany, Sweden, Norway, Denmark, Finland and the United States. But more especially does this appear from the fact that wherever Lutheran congregations are formed, in Catholic lands, or in unsettled countries, they do not forget to give to the heathen. Thus the Lutherans in Austria, Hungary, Poland, the Baltic Provinces, the interior of Russia, Roumania, Holland, Belgium, England, Scotland, France, even Italy, yes, and Asia Minor, Palestine also, the colonist as well as the native churches in South Africa, the seven German and Scandinavian Lutheran synods in Australia, the diaspora churches in South America, although in great need themselves, feel that the heathen are in greater distress, and astonish us with their liberal offerings. In the United States there is not a general body, district synod, or conference that does not give of their means to win the heathen from their false gods to the worship of the only true God. A Lutheran congregation anywhere that does not hold an annual mission festival, or hear once a year a sermon on missions, or give an offering to foreign missions, is indeed in an abnormal condition. While there are many individual Lutherans who enjoy God's blessings for three hundred and sixty-five days without giving the smallest pittance for this, the greatest work in the world, yet there are but few Lutheran congregations of which this can be said.

But the contributions of Lutherans to foreign missions, in men, talent and work are much larger, comparatively, than their contributions in money. It is a fact that some of the most talented and laborious missionaries of the English Foreign Missionary Societies, especially the London and the Church Societies, and the Society for the Propagation of the Gospel, were Lutherans employed from German and Scandinavian institutions. Denmark and Schleswig gave also to the Moravian Missions sixty-four



AUGUST HERMANN FRANKE.

missionaries, while Norway and Sweden gave nine. Space does not permit a notice of the pioneer literary work of the world-famous German scholarship in reducing heathen languages to a grammar form, in translating the sacred Scriptures into the vernacular of the tribes, and in starting a native literature. It has been remarked that the German societies develop the heathen's individuality more than the English, and that the Gospel aim is to evangelize, not Europeanize or Americanize. Then again, it is well known that the German societies, because they are more economical and pay less salaries, make their receipts go farther than the English societies. The only standard, that of receipts and expenditures, by which the English world judges the foreign mission work is always to the disadvantage of the German and Scandinavian Lutherans, whose fatherlands are comparatively poor and without colonial possessions to develop a mission interest at home and help the work abroad. The amount and character of the work done on the field should be considered as well as the money receipts. Dr. Christlieb, in his most valuable work on foreign missions, is the authority for the statement that "the German foreign mission societies work more cheaply than either English or American, and with the same sum can support almost twice as many European workers because their pay is scarcely one-half that of the English."

Again, the contribution of the German, Scandinavian and other Lutherans, at home and abroad, to foreign mission literature; in geography, discovery, ethnology, religious translations, biographies, histories, travel, statistics, reports, scientific treatises on mission work, etc., in cyclopædias, books, magazines, pamphlets, tracts and missionary periodicals, in magnitude and quality, will bear comparison with their voluminous theological writings. Like their theology it is being appropriated by all civilized languages.

Before passing to the next topic we wish the reader to observe carefully that while there is a vital union and relation between the Reformation and Foreign Mission movements, so there exists a very helpful inter-relation between the Heathen Mission and Emigration Work. While emigration develops foreign missionary activity, the foreign missionaries have been the first to minister in holy things to the emigrants. Those who leave intelligent and godly communities and pious surroundings, and migrate to Catholic, Mohammedan, or unpeopled countries, witness ignorance, superstition, lawlessness, and unrestrained wickedness, which they constantly contrast with their old pious homes, see, and then make



1. Rev. M. Goethe, Founder of German Lutheran churches in Melbourne, Australia; Sacramento, Cal., and Mexico City.
2. Rev. Geo. Ramin, Caracas, the only Lutheran minister in Venezuela.
3. Rev. John Schumann, Interior of Brazil.
4. Rev. M. Haetinger, Founder of the Synodical Orphanage in Brazil.
5. Rev. Fred Pechmann, President of the Synod of Rio Grande do Sul, Brazil.
6. Rev. E. Wettstein, Genoa, Italy.
7. Rev. Paul Saile, Santo Angelo, Brazil.
8. Rev. R. Hartwick, Messina, only Lutheran Pastor in Sicily.
9. Rev. Ed. Falk, twenty-five years Pastor in Brazil.

ILLUSTRIOUS GERMAN DIASPORA PASTORS.

others see, the need and good results of mission work. They soon come to the conclusion their only hope is in the Gospel, and agitate by writing home and to the church authorities, until some one arrives to set up their own Lutheran banner. Sad it is that all new countries are proverbially wicked. In our own far West if one, innocent as they say from the East, begins to reprove open, shameless wickedness, the reply is soon received "this is the wild and woolly west", as if they had more right to be bad in the West than in the East, and God held only the Eastern people accountable. Pious families moving into new countries soon learn this and many redouble their Christian activity. The importance of influencing the new communities for Christ in their formative period cannot be over-estimated. It is better to form than to reform them. The histories of Lutheran Foreign Missionary Societies will never be complete without the valuable chapters on their services to our large polyglot diaspora.

THE EMIGRATION OR DIASPORA MOVEMENT.

The word Diaspora, from the Greek, means to scatter abroad, or in every direction, as seed. True, God's incorruptible seed is to be sown over the whole earth as a farmer plants his field with wheat. Good seed is generally small and light, easily carried by the winds and waves to the most remote corners of the earth. The divine, living seed-corn of God's Word is not to be scattered merely by impersonal tracts and printed matter, but, as it was introduced into the world by living teachers and disciples, so it has been, and must be, extended. Missionaries, colonists, emigrants, and the whole Christian dispersion, whether caused by persecution at home or the bright prospects abroad, is a real diaspora, a broadcast sowing of living, personal, imperishable seed.

It is interesting and profitable to study the relation of the emigration and dispersion of God's people to the advancement and prosperity of the Church, as set forth in the Old and New Testaments. The divine hand is very visible. When God called Abraham, the father of the faithful, He called him at the same time to be an emigrant; to go out into a country not knowing whither he went. In the twelfth chapter of Genesis, the words read as though

written for all believing emigrants: "The Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." He obeyed and settled in Canaan, "and there he builded an altar unto the Lord, and called upon the name of the Lord."

Isaac and Jacob likewise dwelt in tabernacles, pitching their tents here and there in a strange country. God's ancient Israel also have a remarkable migrating history, for after traveling forty years with a movable church, under their God-appointed leaders, they reached the promised land of milk and honey. The faith and courage which said "let us go up at once and possess it, for we are well able to overcome it," were required in order to establish this first Christian colony. How significant that the temple was erected and the Saviour appeared in the midst of their descendants. Yes, all the books of the Old Testament treat about this colony in Palestine, planted and nurtured by God's own hand. Yea, more; the promise was given, "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Is. xi: 10, 12.)

While under the Old Testament everything concentrated at Jerusalem; under the New Testament it was different, all were to be scattered abroad *from* Jerusalem. This was to be even if it did require the merciless persecution of the infant Christian Church and the martyr death of the holy deacon Stephen. It is written in the Acts, they "were all scattered abroad throughout the regions of Judea and Samaria," that "they traveled as far as Phœnice, and Cyprus, and Antioch" and that "when they were come to Antioch they spake unto the Grecians, preaching the Lord Jesus." Thus, these first emigrants of the New Testament became foreign missionaries to the heathen they met. It is written again of these same Christian emigrants, "they that were scattered abroad, went everywhere preaching the Word." Here is expressed the highest aim of all *Emigrant Mission Work*, namely, to influence the modern wonderful dispersion to do this one same thing, to preach the word wherever they go and wherever they settle. All true believers are priests, and every Christian emigrant should be an active home or foreign missionary. They

should not only hold fast to their precious faith, but also labor faithfully to give it to others; in a word, they should missionate for their church.

Our Saviour's words in his sacerdotal prayer to his Father at the close of his life work, "As thou has sent me into the world, even so have I also sent them into the world" (John xvii: 18,) include more than those commissioned by Missionary Boards and Societies. Many churches owe their existence and continuance as much to pious laymen as to preachers. Ministers move while the members remain. The first Swedes and Norwegians in America were ministers unto themselves. Many other Lutherans have had the same experience which brought them precious blessings. To our scattered people without churches and pastors, we say, gather together on the Lord's Day, sing your old church hymns, offer prayer, read a sermon, and review the catechism, and make a free-will offering of that which God has given you in your new homes and send it to some missionary board or society.

The early Christian church was by no means indifferent to the welfare of their migrating members. On the day of Pentecost "devout men out of every nation under heaven" were brought together to be filled with God's spirit and truth and then to be scattered as the husbandman scattereth his seed. The apostle Peter, the very one who preached that powerful pentecostal sermon, followed the wandering ones with his best counsel in his first epistle, the opening words of which reads in the revised translation, "to the elect who are sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia." The contents of this same letter may be sent as a greeting to our diaspora in all lands to-day. Pastors and members by writing thus to those who have moved from their midst do a good service for the Master.

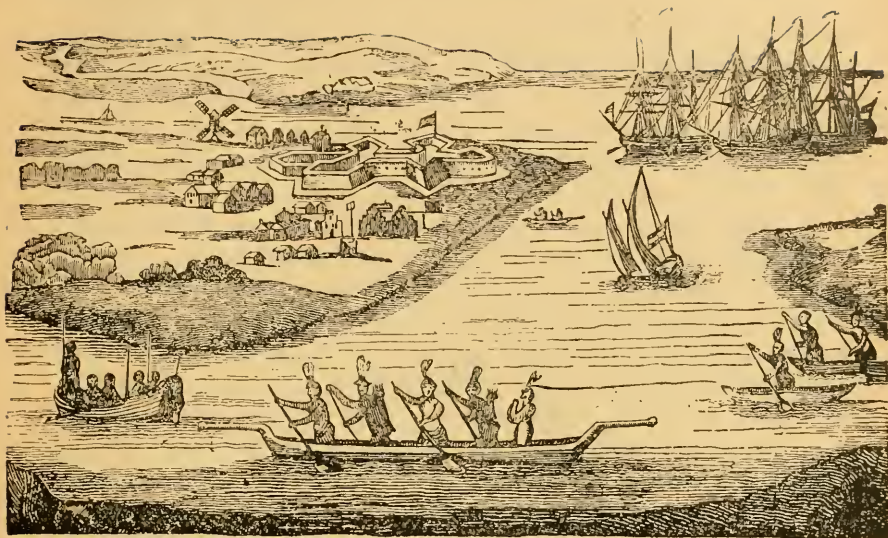
God's sovereign will is being accomplished just as evidently through modern emigration as it was in Bible times. We ask not what does man mean, or syndicates mean, by the steamship, the railroad, and the telegraph, but the question is, what does God mean by them? Why is travel by sea and by land constantly growing cheaper, more rapid, and more comfortable? Is it not to bring the nations of the earth nearer together, have an introduction and thus become friends? Let Christians go to heathen lands and heathen come to Christian countries, Catholics emigrate into Protestant lands and Protestants into Catholic, and let there, by universal emigration, be a comparison of faiths without drawing the sword.

The whole face of the earth would have been entirely different had the Germans and Scandinavians not emigrated from Central Asia. The first time they appear on the page of history they are emigrating—westward. They have been in motion ever since, and nothing can stop them. Of all nations they seem to be the greatest wanderers. They cannot stay at home. Go where you will in the world and you will find a German or Scandinavian there ahead of you. He is there in the providence of God for a purpose,—peaceful, honest, industrious, religious and happy with his wife and children.

It was not an accident that the gospel traveled so fast north-westward from Palestine and met the Teuton as he came from the East. The Germans went a little southward and settled in Germany to work out a great civilization, and the Scandinavians took a more northern course and settled a rugged peninsula to do the same. They were met by a boundless ocean and it seemed they could go no farther. Would these brave people now venture on the high sea out of sight of land? Yes, they built great vessels and no railroad president ever had more interest in his system than these vikings had in their vessels and the sea. They discovered and settled Iceland, and long before Columbus was born their vessels reached Greenland and America and returned home to tell interesting tales. It is most remarkable that the Scandinavians, who became strong Lutherans, first discovered America, and that Martin Luther, the hero of civil and religious liberty, was a German. These two nations are moving on the earth for a purpose.

The fact is before us that North America is a Protestant land. Why? Not because we civilized and christianized the native Indian; no, for he is a heathen to-day. It is a Protestant land only and alone through emigration. It was made so by the Protestant English, Scotch, Swede, Dane, Norwegian and German bringing along with them to this country in their hearts the great doctrine of justification by faith in the Lord Jesus Christ without the works of the law.

Suppose that America would have been discovered and settled by way of the Pacific instead of by way of the Atlantic ocean what would have been the result? Why the Chinese and Japanese would have come across and settled in California, Oregon and Washington. They would have multiplied and spread eastward and more would have come, and they would have brought their heathen religion along with them and erected their heathen



FORT NEW AMSTERDAM, 1615, THE OLDEST PICTURE OF NEW YORK.

The first Lutheran emigrants landing at Castle Garden, or New Amsterdam, coming direct from Amsterdam, Holland.



THE LUTHERAN EMIGRANTS IN NEW YORK AT PRESENT.

shrines and temples and made this another heathen land as a field for foreign missionaries from Germany, Scandinavia and Great Britain. Who will doubt but that China, with its 400,000,000 population, could have peopled America quicker than Europe did with its 250,000,000. God willed differently and America was settled from the east, westward. Think, all North America, one-half of the Western Hemisphere, gained to Protestantism only and alone through emigration.

Heathen religions and some others become weaker, if not extinct, when they emigrate. They cannot be transplanted. Contact with others is dangerous. It is not so, however, with Lutheranism. It flourishes even if transplanted and translated at the same time. Some hold that emigration is a great calamity to our Church. Not if we are vigilant and active. Lutheranism is never happier than when it is in motion. This volume will prove that emigration has done more to extend and establish the Evangelical Lutheran Church near and far than either the Reformation or Foreign Missions. In the coming triumphs of our Zion it will not take a second place.

What emigration has done for North America, it is also doing, slowly but surely, for South America, Australia, South Africa, and other parts of the world. There is no better or quicker way to evangelize and transform a country. Christianize the native heathen, and you do a good work, but left to themselves it would require generations before they could enjoy the fruits of Christianity as developed in Germany or the United States. When, however, Protestants migrate, they bring with them into the country not only the highest type of religion and civilization, but also the fruits of the same, as they accumulated during the centuries in the fatherlands: science, art, music, mechanics, education, schools, literature, law, medicine, agriculture, architecture, factories, the printing press, commerce; as well as catechisms, confessions, Christian experiences, and methods of church work. In a few years their villages and homes, though on the desert, cannot be distinguished from those of Europe or America. The new is a pattern of the old homestead.

This is the work the emigrating descendants of Martin Luther and of Gustavus Adolphus are doing with revived apostolic teachings and a purified Church. Lutherans can not stay at home though they make a home wherever they go. Again, their love for home seems no stronger than their impulse to emigrate. They cross rivers, seas and oceans. From one nation and tribe to the

next, and from them again to those beyond. Along the ocean coast and up the river valleys, over vast plains and the highest mountains. In the greatest and smaller cities, the larger and the little villages, in the country, on the unsettled prairies, among buffalos and Indians, in the thick wild native forests among savages, in the ice-bound countries of the poles, and under the melting heat of the equator. In all the harbor cities of the world, and from there they penetrate into the interior of Asia, Africa, Australia and the Americas. Among Catholics, Mohammedans, cannibals and all shades of paganism. They are a multiplying, growing host: Germans, Swedes, Danes, Norwegians, Icelanders, Finns, Letts, Esthonians, Bohemians, Hungarians, Slavs, Frenchmen, Pennsylvania Germans, English, with a little mixture of the Scotch and the Irish. They lead peaceful and happy lives under all forms of government and among all nationalities. They have the best qualities for migrating and for permanent settlement; strong in body, well educated, conscientious, honest, industrious, economical, conservative, loyal to their moral convictions and to the church of their fathers; possessing the greatest of all blessings — large families.

Their ruling passion seems to be to secure "*a good piece of land*", and they generally succeed. It is romantic how they labor and save until the last payment of the mortgage is made and they can really say the land is theirs. They hold on to their warrantee deed when once they have it. They are not in haste to trade or speculate that away for which they gave so much of their life energies. Everyone living on the earth, our people seem to think, should own a little piece of the earth in fee simple, without debt. They can buy and own nothing better. It is the first and most valuable requisite in founding a home. The Lutherans, says one, own more farms with less mortgaged indebtedness than any other communion. It is a sacred and important duty for their Church to follow with the means of grace her homesteading members to the uttermost parts of the earth, and into the most sparsely settled districts, and there assist them to change the moral character of the community, as well as the face of the earth, so that their homes may be cheery with the presence and spirit of Christ as well as their fields crowned with harvests and their barns filled with plenty.

The Church until recent years seemed blind to the importance of this field of work, and neither does she now give it the money, men, and attention of which it is beyond any doubt worthy. There is more mission work done for almost every other

class than the immigrants. No people have so few friends as they, and none are more worthy of friendship. There is little discrimination made among nationalities as they land at Castle Garden; all are looked upon as alike, and despised as those of foreign dress, foreign tongue, foreign manners, and consequently have little right here, and no welcome. The Church, too prone to develop caste, and that high caste, within her own circle, at times shared this general feeling toward the foreigners and passed them by.

In Colonial times England and Scotland had a special selfish or speculative interest in this country. Ever since the wealthy and higher classes of the English Episcopalians and Scotch Presbyterians have been coming to America in person and with their money. In the west and the far west wealthy English syndicates locate and soon a costly stone church is erected through the liberality of a few. How different with the Teuton Lutherans! Germany and Scandinavia have never taken any speculative interest in the United States, and their wealthy and higher classes have not come to us. Their multitudes, of the middle class, come to secure a piece of land as a home. Of course, they are poor and can not give to their Church so as to be compared with some of their neighbors. Considering their struggles in a strange language, with the poverty of pioneer life and the lack of pope, bishop, and church organization, the Germans and Scandinavians have given liberally to their Church. It would be unjust to our Zion and to these nationalities not to appreciate the difference here mentioned.

Here we may ask, what is the Evangelical Lutheran Church? It is not a mere organization like the Catholic Hierarchy. It is not a society for enjoyment or secular advancement. It is not merely the pure doctrine of God's word. No, it is more; it is the people who have been baptized and confirmed in the Lutheran faith, and whose lives conform to the teachings of Christ. It includes all such, whether they are organized into a congregation or not. Lutherans in the Rocky Mountains, in the wilderness of South America, or in the extreme Catholic countries of southwestern Europe, who never see a Lutheran missionary, are a part of this Church, as sure and as certain as they were before they emigrated.

Many have no proper conception of the large numbers of our Lutheran people, scattered in all parts of the world, who are not, and, being so far out of reach, can not be counted in our statistics. The Jews are indeed a wandering, dispersed people, but the omnivagant Lutherans are no less so, for in every country where you

find a Jew, you can also find a Lutheran. If he is not a German, he may be a Swede; and if not a Swede, then a Dane; and if not a Dane, then a Norwegian, or a Finn, or perchance a Pennsylvanian. He can be found. This you will readily see is possible, since there are about eight times as many Lutherans as Jews. The children of the New Covenant are consequently scattered abroad as much as those of the Old Covenant. God, no doubt, has a purpose in this. Perhaps the Lutherans, in their dispersed condition, are even worse than the Jews, for the Jews everywhere are bound together by the strong ties of one common language and one common nationality. This is not the case, however, with our people. They do not speak the same dialect and accent. They are of every language, and are separated from one another, not only territorially, but in that, Babel-like, they cannot understand one another. A German settlement may adjoin a Swedish colony, and, although both are Lutherans, they have no dealings the one with the other; not out of choice, but out of necessity, for they cannot converse with each other. They have no more bond of union than if they lived a hundred miles apart. Neither are all Lutherans of the same tribe or nation, with like customs and habits. These often estrange them, even if they do understand one another's speech a little.

In founding English Lutheran congregations, composed of all nationalities, faithful missionaries have often, to their sorrow, observed how different national characteristics and customs interfere with the progress of the work, even if all do understand English. German, Swedish, or Norwegian congregations are bound together somewhat by a common language and by common national usages. This is very different with the English Lutherans. No, here the binding become distracting forces, and this is one reason why English Lutheran missionary work is so difficult. Language and nationality, the very things which help to unite the Jews, separate the Lutherans. It thus appears that as Lutherans we have no common bond except Luther's Catechism, the Augsburg Confession, and a great work to do for Christ. Blest be these ties which bind us together in all lands! With the purest motives and sincerest efforts it will be very difficult for us to come together and understand one another. Our misunderstandings arise more from language and national than from theological differences.

Surely our diaspora people everywhere ought to be made to feel that they are a part of the Lutheran Church with certain

regular duties and privileges, even if there is no congregation of their own in their vicinity with which to identify themselves. It is a fact which cannot be controverted that of all the organizations among men, secret and open, none has done more to elevate the human race than the Evangelical Lutheran Church. Think of this, reader! The Catholic church, it is true, has more people, but the quality of their work will bear no comparison. Having done more for mankind than any other human organization in the past, our work for the future evidently will be great; and the sympathy, gifts and personal effort of every Lutheran, even if not within reach of a church, are needed to do that work. You can not belong to a better organization. The Lutheran church covers more territory than any Emperor's dominion. It can not be limited in its influences by any language. Lutheranism is œcumenical, and is far more than any consistory, ministerium, synod or archbishopric. It is spread over all lands and all seas.

Before the Union of Germany in 1871 the Germans in foreign parts would glory in saying "I am a Saxon," or "I am a Wuerttemberger" or "We are Prussians." In later years this provincial spirit has given way to a broader patriotism, and, when their nationality is now asked, the reply comes simply and heartily, "I am a German." So may the time soon come when in our conversation and writing we may no longer italicise *German* Lutherans, or *Swedish* Lutherans, or *Norwegian*, *Danish* or *even English* Lutherans, but when we shall always capitalize the word LUTHERAN and pronounce it distinctly and correctly. This is absolutely necessary before our diaspora mission work can be done most efficiently in many sections. We are not arguing against a just patriotism, for shame on the German who is ashamed that he is a German, and on the Scandinavian who is disappointed that he is, in the Providence of God, what he is! A Swede cannot be a German if he tries, a German cannot be a Norwegian, nor a Finn a Yankee. Let us be what we are, and be satisfied.

However, in Christian work it will not do to try to build up the Church on language or nationality. Germans should indeed care for the Germans, the Swedes for the Swedes, the Norwegians, Danes and Finns for their own countrymen first of all, for thus they can do the most good. This will, nevertheless, not prevent them from doing what they can for their Lutheran neighbors, who are not of their nationality, for we ought not to forget that there is much good in all nationalities and that Lutheranism is the same, and just as grand and precious in one language as in another.

All Lutherans, therefore, should be interested in conserving and extending the interests of their Church everywhere, even if it must be done at the sacrifice of language. We plead not for less patriotism, but for more Church love.

Luther himself may be quoted here as authority on the solution of our omnipresent language problem. He says:

“I do not agree with those who apply themselves to but one language and despise all others. For I would rather educate such youth and people who could also be useful in foreign countries, and able to converse with the people; so that it should not happen to us as it does to the Waldensians and Bohemians, who have so closely got their faith in their own tongue that they are unable to talk correctly and intelligently with any one not acquainted with their language. In the beginning the Holy Ghost did not operate in this manner; he did not tarry until all the world should come to Jerusalem and learn Hebrew, but he gave manifold tongues for the office of the ministry, so that the apostles could preach wherever they might be. I would rather follow their example. It is right, also, that the young men be educated in many languages, for who knows how God may make use of them in the course of time?”

This apt language of Luther is regarded by “*Der Lutheraner*,” of St. Louis, as applicable to the condition of our church in America. Young men of the ministry in a polyglot church as ours, who speak no other than the English language, should thoughtfully ponder these utterances of Luther.

Americans say, our people landing on these shores have a foreign dress and foreign customs, they speak a strange tongue and have nothing in common with us. Let this be as it may for others, the truth, nevertheless, is, they have very much in common with us as American Lutherans, in that they are Protestants and in that they are Lutherans of “like precious faith.” It matters not if they are different in every other respect, if they love the same faith which we love, we dare not fail to acknowledge and treat them in the truest and fullest sense as our brethren. They are beginning to learn that if they can find a welcome no place else one certainly awaits them in the Evangelical Lutheran Churches.

While the progress of the Church among our dispersion has been retarded by some emphasizing language or nationality more than Lutheranism, others have manifested greater zeal for their synod than for the Lutheran Church. All are entitled to their individual convictions, it is true, but to press them as some do in the diaspora, to the hurt of the Lutheran interests in general, is certainly neither wise nor prudent. The faithful home missionary’s heart is often wounded by the manner in which many belittle

their Lutheranism by unduly magnifying their particular branch of it. How foolish to say, I am "General Synod" and can work with none other, or I am "General Council," or "Missouri," or "Iowa," or "Ohio," or "United," or "Augustana," or "Mission Friend," or "Haugian," or "Synod," or "Conference," or "Grundtwigian," and cannot feel at home in any other Lutheran church except in my own particular kind. All such need to be informed that there is not a Lutheran body anywhere which is not doing much good and which is not worthy of their confidence, support and membership. We, personally, love all and would make application at once to become a member of every Lutheran synod if there were prospects that we would be received; but the difficulty is, if you belong to one synod the others will not consider the application. There is nothing to prevent us, however, from loving all, and doing them nothing but good. Coming the first time into new Western mission fields we have often been suspiciously and nervously asked: "What kind of a Lutheran are you, anyway?" are you an "old Lutheran" or a "new Lutheran?" Do you belong to the "Missouri" or "Iowa" synod? "Are you a Scandinavian or a German?" When did you "come over?" "Have you been long from Sweden?" "How do you like it in this country, better than in Norway?" "You talk good English, you must have left Denmark when you were quite young." Do you belong to the "Augustana Synod?" "The United Norwegian Synod?" "Are you a Grundtwigian?" To these, and many similar questions which come to one after introducing himself as a Lutheran minister, for the purpose of learning "*the kind*," we often say, "We are simply Lutheran without much *kind* about it, without prefix, suffix, middle-fix, or any other fix.

Lutherans who forsake a true, loyal Lutheran missionary amid the difficulties facing him in the diaspora field just because he is not of their language or synod, seem, indeed, more cruel than pious. If all Lutherans in the Western towns wait until their particular kind of preacher comes before they do anything for Christ and their Church, the most will be disappointed, and die without bringing forth fruit for Christ. There cannot be a Lutheran minister and church for every language and synod represented in all towns and villages and country districts. Whenever the first true and worthy Lutheran minister comes among our diaspora let all, irrespective of language or synod, bid him a hearty welcome and a "God-speed you", and rally to his support by their sympathy, prayers and money contributions. Not one should hold back.

There is no use to wait for the impossible. Scripture teaches us, "in honor prefer one another." Let it be distinctly understood, once for all, that Lutherans of any language or synod are *welcome* in every Lutheran church. Pastors often learn foreign tongues in order to baptize and perform other ministerial acts, which proves that all are more than welcome.

Additional practical thoughts, from a broader standpoint than that of an American, may also be in place here. Evidently there should be an increased Christian effort to influence our diaspora for Christ, while they are migrating. This can be done by their home pastors and brethren, at the European harbors, on the ships, at the harbors of their new fatherlands, and everywhere until they permanently settle. We can personally testify that general work along this line is not in vain. From August, 1881, to September, 1882, it was our pleasure to travel (at our own expense) in Denmark, Norway, Sweden, Finland, Russia, the Baltic Provinces, Austria and Germany, in order to arouse our churches there, by private conferences and public addresses, to do more for their emigrating multitudes. Many warm friends were found, for these were the years when emigration had reached its highest mark. Through the help of Dr. Luthardt, of Leipsic University, and Pastor Medem, of Magdeburg, we published three documents for the general cause.

1. The "Kirchliches Addressbuch fuer Auswanderer nach Nordamerika" (Church Address Book for Emigrants to North America). This was the first book of the kind printed, and since, others have been published by Dr. Borchard, Secretary of the Diaspora Conference, of Germany, and Pastor Cuntz, of Bremen, while Rev. Wm. Berkemeier of Castle Garden issues one regularly. Some have appeared in Scandinavia, besides similar lists of addresses being printed in many almanacs.

2. "Blank Letters of Recommendation," called also a "Church Passport" or "Kirchenpass" and blue envelopes in which to fold them when filled out, with ten points of counsel printed on one side and the names of our harbor-missionaries, etc., on the other, were sent through the inner mission societies gratuitously to pastors, so that they would have all on hand, when any of their members talked of emigrating. As Catholics coming to European and American harbors, hold in sight a red card, and thus are identified by their agents, so these blue letters answer the same purpose for our people and missionaries.

3. The last document was a pamphlet, whose name suggests

its spirit and contents, "Dringende Bitte fuer Auswanderer" (Earnest Appeal in Behalf of the Emigrants).

This cause received an honored place on the program of the General Lutheran Conference in Schwerin, Mecklenburg, in 1882, the fruit of which was an augmented interest in "The Committee of the Lutheran Emigrant Mission at Hamburg," and also in the "Address Book" and "Letter of Recommendation" methods of work. Our literature and conventions in all lands are giving, during the last decade, more attention to the lost and straying sheep of the Lutheran house of Israel.

In the fall of 1881, after delivering eight addresses in Upsala, Sweden, in behalf of more efficient missionary work for the emigrants, Dean Thorén, in the fullness of his Johannean spirit, remarked to me upon departing: "Pastor Lenker, you could not lay any other cause upon the heart of Sweden which would call forth such a hearty response as just this emigrant mission work, in the interest of which you are traveling; for it appeals to the two strongest motives which move men. Their spontaneous exclamations are: first, they are *our countrymen*, we must do more for them; second, they are *our brethren of the faith in need*, we cannot withhold a helping hand. Patriotism and Church-love at once assert themselves." These were noble words. Patriotism will move men to leave wife, children and home and lay down their lives on the battlefield; but Church-love will do more, it will say farewell even to native land and seek new homes in distant climes rather than surrender religious conviction. In the diaspora mission it is perfectly right to appeal strongly to patriotism and Church love. Paul, the prince of missionaries both to the heathen and to the Christian dispersion, as his epistles show, when it was to his advantage, did not hesitate to cry out "I am a Pharisee of the Pharisees."

The new homes, however, develop also a new patriotism, for their destiny and that of their children are with the adopted home-land; and Germans and Scandinavians in South America or Australia, as in the United States and other lands, may well say, the love of country moves us to labor, pray and give for Lutheran Home Missions and Church Extension, and our religious convictions lead us to a higher and stronger patriotism.

The missions to our dispersion should not fail to duly appreciate the mutual and vital relations between patriotism and Church-love, between the welfare of our Zion and our nationalities. The Germans and Scandinavians never had, and likely never will

have, a better friend than the Evangelical Lutheran Church; the Evangelical Lutheran Church, on the other hand, has no more helpful supporters than these nationalities. The Lutheran Church has given to them their most valuable treasures,—a purified Church, Christian common schools, protestant charitable institutions, and the highest Christian civilization. They have, as a mass, always been loyal to the Lutheran cause; in the reformation period, during the thirty years' war, in all her charitable operations, and in all efforts to extend Lutheranism over the earth. The work of our Zion in the world has such a significant relation to the welfare of the human race, that we cannot afford to lose any of our people; but neither can they afford to live, rear families and die without the ministrations of their Church. As they have a common history, and a common present, so they will have a common destiny.

To illustrate more fully: Whatever helps the Irish in America helps the Catholic Church; and whatever strengthens the Catholic Church adds influence to the Catholic nationalities. This is well understood on all sides. So, also, whatever gives prestige to the Scotch and the Scotch-Irish benefits the Presbyterian Church; and the prosperity of this Church will come to these nationalities. Just so, whatever assists in giving the Germans and Scandinavians their deserving prestige will be a blessing to the Evangelical Lutheran Church, and no effort to arouse the Lutheran Church to take her true position in aggressive Christian work will fail to terminate in a blessing to the Lutheran nationalities.

As the great Presbyterian Church has gone into our large cities and gathered the poor, ragged, dirty Scotch and Scotch-Irish boys and girls, washed and clothed them, and sent them to Sunday school and college, because they were of the strong Presbyterian stock and of their baptismal covenant, so may the time soon come when the Evangelical Lutheran Church may, in the power of her might, go into the largest cities of the world and gather her own many poor, neglected, wayward children, not of one but of all her nationalities, and rear them in true Christian manhood and womanhood. One is filled with the spirit of Wichern, when he thinks of the imperative and difficult duty of the Lutheran Church to elevate the lowest classes of her own people. The omnivagant Lutherans need a higher patriotic evangelism and a stronger evangelistic patriotism.

LUTHERANISM IN GERMANY.

Germany, the ancestral domain of most of the European sovereigns, is the fatherland of Protestantism, and, therefore, "the fatherland of thought." It has been the bulwark of Protestantism as well as its birthplace. It had early relations with Rome. Although Cæsar crossed the Rhine twice he had not the courage to attack the Germans, "and when Varus, under emperor Augustus, tried to bring the German race under the Roman yoke, the German tribes gathered in rebellion at the call of Hermann, and completely conquered the best legions Rome ever had in the battle of Teutoburger Forest, A. D. 9, and thus established the liberty and independence of the German race forever. The Romans tried repeatedly to subjugate the Germans, but they remained free and overthrew the fortresses the Romans built on the frontier between the Rhine and the Upper Danube." Lesson: Roman Catholicism, hence German Protestantism. What Germany is to Protestantism in general, that it is to Lutheranism in particular.

"In balloon captive" to survey Lutherans in all lands, it is natural that we commence with Germany. We are conscious of the difficulties in writing for the English world about Christian work, which, with little exception, is non-English. For our preface we will, therefore, quote from a paper prepared for "The Centenary Conference on the Protestant Missions of the World," held in Exeter Hall, London, June 9 to 19, 1888. It is by Rev. G. Warneck, D.D., of Rothenschirnbach, Germany, the editor-in-chief of the *Allgemeine Missions-Zeitschrift*, which is, without doubt, the best universal foreign missionary monthly of Protestantism. Mark the subject of the paper, "The Mutual Relations of Evangelical Foreign Missionary Societies to One Another." This subject could not have been assigned to a more competent scholar. The theme naturally called forth, among other thoughts, the

following parenthetical matter, where the evangelical German heart is forced to speak to the evangelical English conscience. All the italics are his. He says:

“With insignificant exceptions our friends in England and America are strikingly *unacquainted with German missions*, and not only with our missions, but, generally, with our religious condition at home. Incorrect reports concerning Germany very frequently amuse us; still oftener they pain us. The further result of these perverted judgments on Germany and German activity is naturally *a lack of comity*.

“It is far from being my intention to idealize the situation. It is a German characteristic to criticise ourselves very severely, and pharisaical self-glorification is not a German national failing. But we may say without any vainglory, and you will acknowledge it as a fact, *that we in Germany are better acquainted with Foreign Missions, especially those of England and America, than you in England and America are with German Missions, and that we are more just towards you than you are towards us*. But whether it be indifference to the mission work of others, or a contempt for it, in either case, it shows a narrow-heartedness which hinders the formation of what may be called a *Missionary esprit de corps*.

“Before I refer to the missionary work abroad, among the heathen, permit me to add a few words in a free and brotherly manner as to *proselytism among Protestant church communities*, particularly in Germany, for I am at a loss to comprehend how it is possible to exercise missionary comity in heathen lands, if this comity is not first exercised at home. In my opinion, systematic proselyting amongst different evangelical churches *should not take place* at all; and it is particularly wanting in tact if this system of proselyting is pursued in making converts among the *heathen*.

“I will make no mention of names, but up to the present time missionary reports have passed through my hands in which Africa, Central America, South America, China, Germany, India, Turkey and Japan are being mentioned in one sentence as missionary fields. Suppose a Hindu or a negro were to read such reports, he would necessarily be led to believe that Germany was a heathen country, standing on the same footing with India or the Congo. And what are we to say when a Methodist preacher writes from Berlin: ‘Here is a field for work with over one million souls, with *only one worker*’ (?)—this Methodist.

“Dear brethren in England and America, I believe that I

Speak in the name of all my German fellow-believers, if I urge upon you to cease from looking upon Germany, the land of Luther and Melancthon, Arndt and Spener, Franke and Zinzendorf, Tholuck, Fliedner and Wichern, as a half heathen and rationalistic country.

“Even to-day great religious battles are being fought in Germany, the issue of which will be of the utmost importance to England and America.

“Do not, I beseech you, take this request amiss, but show us brotherly comity by so working with us as to remove this proselytizing spirit from our midst.”

These words are kind and true, fitly spoken and in season. Not only German, but English Protestants are grateful to Dr. Warneck for this frank Christian deliverance.

“LUTHERANS IN ALL LANDS” has been written and published to circulate also among non-Lutherans, who will rejoice with a firmer faith to learn more of the tower of strength Protestantism has outside of the English world. Yea more, we believe, with the blessing of God, a careful perusal of these pages will be suggestive and helpful to their own missionary and church activities.

PAROCHIAL.

The greatest difficulty in giving the Church statistics of United Germany arises from the fact that while Prussia gives those of its provinces uniformly, the other parts of Germany do not. Care must be exercised to avoid the blunder of taking that for the whole which is only a part.

The following table, from Dr. G. Zeller’s excellent statistics of Germany in 1862, while old, is the best exhibit of the strength of Lutheranism over against the Reformed in Germany we have met. It will be valuable for future reference. We regret that similar statistics of the other German countries are not available:

COUNTRY.	Lutherans.	United.	Reformed.
Saxony Kingdom.....	2,170,036	.....	1,112
Hanover Kingdom.....	1,539,826	.....	90,792
Wuerttemberg Kingdom.....	1,178,348	.....	153
Bavaria, this side the Rhine.....	952,695	.....	2,269
Kur-Hesse.....	131,253	109,310	374,125
Grand Duchy Hesse.....	392,326	175,477	30,038
Holstein.....	546,023	.....	463
Lauenburg.....	50,655	.....	.....
Brunswick.....	279,388	.....	1,550
Mecklenburg-Schwerin.....	535,997	.....	201
Nassau.....	.....	236,728	.....
Saxe-Weimar.....	262,295	.....	.....
Saxe-Coburg.....	46,382	.....	.....
Saxe-Meiningen.....	168,379	.....	.....
Saxe-Altenburg.....	140,296	.....	.....
Mecklenburg-Strelitz.....	98,266	.....	.....
Anhalt-Bernburg.....	57,443	.....	.....
Schwarzburg-Sondershausen.....	63,179	.....	.....
Schwarzburg-Rudolstadt.....	73,591	.....	.....
Waldeck.....	56,642	.....	.....
Reuss (Elder Line).....	39,833	.....	.....
Reuss (Younger Line).....	75,830	.....	.....
Schaumburg-Lippe.....	30,126	.....	693
Hesse-Hamburg.....	6,571	11,437	2,058
Luebeck.....	37,137	.....	410
Frankfurt.....	44,119	.....	.....
Total.....	8,976,626	532,952	503,864

The confessions of the other countries were not given separately, but collectively, thus: Prussia, 11,026,608; The Palatinate, 328,903; Baden, 443,187; Oldenburg, 226,121; Anhalt-Dessau, 121,681; Lippe, 105,176. Total, 12,251,665.

The census of 1880 gives the strength of the Reformed, Old Reformed, English, French, Helvetian and United Reformed, Calvinists, Zwinglians, and Waldensians, in the German Empire, outside the Prussian Church, all combined, at 416,789 baptized members.

The Prussian State Church, according to the latest statistics, just published, reports as follows: 430 dioceses, with an average population of 34,686; 5,532 parishes, with an average of 2,672 inhabitants; 6,799 pastoral offices, with an average of 2,194 souls to each pastor; and 10,753 churches.

In 1862 Dr. Zeller gave for the State Church of all Germany 14,813 pastors, 20,931 churches, 801,077 baptisms, and 433,949 confirmations; and for Prussia alone 9,023 churches, an increase since of 1,730, and 6,011 pastoral offices, a gain since of 788. A

very careful estimate gives, in round numbers, Germany 16,000 Lutheran pastors, 22,500 churches, and over 29,000,000 souls.

	State Church	Roman Catholics.	Sects and Free Church.	Jews.
Germany—				
1871	25,581,685	14,869,292	82,158	512,153
1880	28,331,152	16,232,651	78,031	561,612
Prussia—				
1875	16,964,384	8,262,633	52,902	325,434
1880	17,645,462	9,205,136	42,517	363,790
1890	19,230,375	10,252,807	95,351	372,058

Some notice of the city church work may be in place here. Berlin, according to the census of 1890, had a population of 1,578,794, a gain of 20 per cent. over 1885; 1,356,648 Evangelical, 135,032 Catholic, and 79,286 Jews. This growing Capital city has seven dioceses, averaging 193,223 inhabitants; 57 parishes with 23,729 souls each, cared for by 130 pastors, and 123 churches. Some of these churches are open all day during the week as a retreat for prayer to pious and burdened souls.

Again, the city churches are most liberally supported; for example, the twelve Lutheran churches of Dresden received appropriations for their needs, during 1891, to the amount of 448,000 marks: Church of the Holy Cross, 99,000 marks; Church of Our Lady, 40,000; St. John's, 51,000; Trinity, 30,000; Martin Luther Church, 40,962; St. Luke's, 43,400; St. Ann's, 44,600; St. Jacob's, 27,300; St. Matthew's, 16,000; The Three Kings', 40,000; St. Peter's, 6,040; and St. Paul's, 9,500 marks.

The Constitution of the Church in Germany varies in different states. In Prussia the highest authority is vested in the "Evangelical High Church Council of Berlin." The highest ecclesiastics are General Superintendents and Superintendents. The former receive large salaries, the latter only their traveling expenses. The General Synod of Prussia meets about every five years in a twenty-seven days session. Its standing committee consists of eighteen members.

BAPTISMS.—In the old Provinces of Prussia, which approximately represent all Germany, holy baptism was administered, during 1889, to 94.47 per cent. of the Protestant live-born children, 95.97 per cent. of pure Protestant marriages, 85.37 per cent. of mixed marriages, and 85.41 per cent. of illegitimate children of Protestant mothers, hence, only 5.53 per cent. of all Protestant

children remained unbaptized, against 5.23 per cent. in 1888. The most painstaking statistics are here given for study of the percentage of Protestant baptisms for each province for 1889, with the figures for 1888 in (), counting only half of the children of mixed marriages, where one of the parents is Catholic, or of some other religion:

PROVINCE.	Children of pure Ev. Marriages.	Children of Mixed Marriages (half).	Illegitimate Children.	Total.
East Prussia.....	97.59 (96.33)	63.81 (68.83)	87.12 (84.20)	96.12 (94.75)
West Prussia.....	95.70 (96.65)	64.55 (65.92)	85.78 (85.21)	92.94 (93.78)
Berlin.....	87.76 (87.89)	102.46 (108.05)	73.39 (76.47)	86.82 (87.61)
Brandenburg, excepting Berlin.	94.28 (94.29)	89.28 (93.10)	83.36 (85.09)	93.08 (93.31)
Pommerania.....	97.39 (97.32)	80.31 (64.94)	87.87 (89.23)	96.28 (96.30)
Posen.....	96.64 (99.45)	95.92 (97.81)	92.77 (91.05)	96.34 (98.74)
Silesia.....	98.24 (98.61)	90.22 (90.94)	91.86 (92.68)	96.50 (96.99)
Saxony.....	95.06 (95.42)	104.18 (101.64)	83.76 (85.19)	94.16 (94.56)
Westphalia.....	99.59 (99.87)	64.95 (64.04)	89.28 (87.78)	97.04 (97.18)
Rhineland with Hohenzollern....	97.25 (98.74)	81.04 (79.21)	82.52 (86.80)	94.65 (95.77)

Not one of the Provinces, except in the vicinity of Berlin, is the percentage of baptisms of children of pure evangelical marriages less than 95 per cent., Westphalia having the highest and Saxony the lowest percentage. Reversed is it with children of mixed marriages; Saxony stands first and Westphalia almost last. The Catholic statistics of Baptisms are the highest in East Prussia, 136.19 per cent., and lowest in Saxony, 95.82 per cent., while the Protestants have their lowest in East Prussia, 63.81 per cent., and their highest in Saxony, 104.18 per cent.

CONFIRMATIONS, 1889.

PROVINCES.	Total Confirmations.	From Mixed Marriages.
East Prussia.....	36,036	225
West Prussia.....	14,556	510
Brandenburg.....	69,072	858
Pommerania.....	33,791	58
Posen.....	12,293	372
Silesia.....	41,606	3,174
Saxony.....	50,240	350
Westphalia.....	25,279	936
Rhineland.....	26,633	2,190
Total.....	309,506	8,673

EVANGELICAL MARRIAGES, 1889. "Be ye not unequally yoked together with unbelievers" says the word of God in II Cor. 6:14. It is certainly against the teachings of Scripture for a believer to marry an unbeliever, for "what fellowship hath righteousness with unrighteousness." The Catholic have been clear and positive in their teachings and untiring in their active zeal to make converts to their church through mixed marriages. The Lutheran conscience is being enlightened, quickened and guarded on this point, for un-Lutheran or half-Lutheran houses most vitally affect the future of the Lutheran Church.

The following table of the most accurate statistics speaks for itself and gives the pure Evangelical marriage at 91.32 per cent, mixed marriages, half counted, at 90.65, and both at 91.28 per cent, against 91.80; 90.52, and 91.71 the previous year. The number in brackets are for the preceding year.

PROVINCE.	Pure Evangelical Marriages.		Mixed Marriages (half.)		Both Together.	
East Prussia.....	91.57	(91.44)	82.62	(74.59)	94.39	(91.08)
West Prussia.....	92.42	(95.09)	78.58	(72.83)	91.10	(92.81)
Berlin.....	64.86	(63.83)	54.83	(61.83)	64.00	(63.66)
Brandenburg.....	93.09	(92.77)	101.06	(95.13)	93.32	(92.83)
Pommerania.....	94.27	(94.82)	86.76	(80.99)	94.19	(94.67)
Posen.....	98.40	(99.13)	121.21	(127.34)	100.10	(101.24)
Silesia.....	96.43	(97.03)	105.36	(105.04)	97.80	(98.27)
Saxony.....	92.83	(93.43)	93.66	(91.69)	92.86	(93.38)
Westphalia.....	98.70	(100.17)	85.39	(83.82)	97.71	(98.92)
Rhineland and Hohenzollern...	96.51	(98.34)	92.85	(92.95)	95.94	(97.49)

CHANGES OF FAITH, 1889:

PROVINCES.	To the State Church from the			From the State Church to the		
	Jews.	Catholic.	Sects.	Jews.	Catholic.	Sects.
East Prussia.....	22	95	102	..	12	224
West Prussia.....	7	192	42	..	38	10
Brandenburg.....	172	335	108	8	9	299
Pommerania.....	6	55	72	1	1	62
Posen.....	4	181	17	..	23	12
Silesia.....	44	772	28	..	41	58
Saxony.....	16	204	53	..	9	92
Westphalia.....	5	184	15	..	89	249
Rhineland.....	7	299	88	2	60	203
Total.....	283	2,317	525	11	285	1,209

The State Church lost, in all, 1,495 and gained 3,125 souls; the former nearly all went to the Sects and the latter came mostly from the Catholics. During the years 1875-1888 there came to the Protestant State Church 1,901 from the Jews, 22,764 from the Catholics, and 6,913 from the Sects; total, 31,578; and of those leaving the State Church, 135 went to the Jews, 2,441 to the Catholics, and 14,825 to the Sects; total, 17,401, or a net gain to the State Church of 14,177. The gains from the Jews have been increasing: 1875-1880, 367 persons; 1880-1885, 667 persons; 1886, 160; 1887, 231; 1888, 341 persons. The greatest gains from the Catholics are in Silesia, where they have been in the majority. The reason assigned is that more Catholic men marry Protestant women than the reverse, and the children go with the mother.

The following table deserves study, and shows that from 1875 to 1888, inclusive, 16,758 left the State Church, while 32,078, about twice as many, came from others to her.

YEAR.	To the State Church from			From State Church to		
	Jews.	Catholics	Others.	Jews.	Catholics.	Others.
1875	54	1602	423	19	112	1045
1876	50	1408	433	10	98	1093
1877	57	1318	472	7	107	1070
1878	74	1323	367	5	122	1519
1879	76	1877	425	7	112	770
1880	120	1429	521	16	144	715
1881	122	1364	504	5	166	630
1882	136	1411	557	16	138	750
1883	157	1814	553	10	161	1038
1884	134	1794	633	11	209	815
1885	163	1884	541	3	266	888
1886	170	2003	471	10	279	1136
1887	240	2023	535	9	254	1333
1888	348	2014	478	7	273	1380
Total.....	1901	23264	6913	135	2441	14182

Notwithstanding the Romanists trumpet to the ends of the earth occasionally a prominent conversion, mostly through marriage; the fact nevertheless is, in Germany about ten come to us from them for every one they receive from us.

LUTHERAN GIVING.—It is interesting to note how liberally Germany supports the Christian religion. In East and West Prussia, Brandenburg, Pommerania, Posen, Silesia, Westphalia, and Rhineland a tax is levied for the Protestant State Church for 1891 to 1894 of 51,347,535 marks, for the pension fund 627,639

marks, and for the widow and orphan fund of the evangelical pastors 418,425 marks yearly.

The benevolence of the Church in the Kingdom of Saxony, which is more than ninety-six per cent. Lutheran, is given as follows for 1890, which suggests the amount and nature of the practical work of our congregations throughout the entire Empire: For church extension, 112,000 marks; for schools and education, 104,600 marks; for the sick, excepting the care of children and the aged, 94,500 marks; for the care of children, 268,000 marks; for the care of the laboring classes, 158,500 marks; for various other charitable and missionary purposes, 1,146,800 marks; for church art, 39,200 marks; for gifts to the confirmation classes, 9,750 marks; for the Gustavus Adolphus Society, 75,000 marks; for the Inner Mission Society of Saxony, 10,000 marks, and for heathen missions, 20,000 marks. Total benevolence for the year, 2,068,350 marks.

CHURCH OFFERINGS AND BEQUESTS.—In the old Prussian Provinces, during 1890, according to the report of the Cultus Ministerium, 3,333,792 marks were given to church, educational and charity purposes. This amount was appropriated as follows; 972,100 marks to the Protestant and 1,412,183 marks to the Catholic Church; 40,000 marks to universities; 24,000 marks to higher educational institutions; 16,300 marks to common schools; 170,277 marks to blind and deaf and dumb institutes; 544,250 marks to orphanages and charity institutes; 81,000 to institutes for art and science; and 74,000 marks to hospitals.

PROVINCE.	Income from regular church and house col- lections.	Income from special church and house col- lections.	Bequests and large gifts for church pur- poses.
	Marks.	Marks.	Marks.
East Prussia.....	57,108	60,076	135,107
West Prussia.....	31,168	29,103	35,745
Brandenburg.....	188,859	84,138	221,774
Pommerania.....	72,644	49,881	211,889
Posen.....	31,882	16,860	38,158
Silesia.....	82,442	82,441	466,569
Saxony.....	116,483	92,581	236,835
Westphalia.....	97,419	88,919	207,668
Rhineland.....	363,236	70,799	710,793
Total.....	1,041,241	574,798	2,264,539

PRUSSIAN COLLECTIONS FOR CHURCH EMERGENCIES have been given every three years in the eight old Prussian Provinces, and

from 1852 until 1870 over 1,890,000 marks were thus raised for the following objects:

	Marks.
Salaries of Assistant Pastors.....	606,000
Traveling Missionaries and Diaspora Work.....	36,000
Affiliated Preaching Stations.....	30,000
Church Furniture.....	243,000
Purchasing Land for Parishes.....	448,000
Parochial Schools.....	172,000
Organs, Bells, Altar Furniture.....	40,000
Various Church Necessities.....	88,000

Over 300 congregations in the old Prussian provinces, and many outside of Germany under the Berlin High Church Council, have been assisted from this fund.

PRUSSIAN STATE FUNDS FOR CHURCH, SCHOOL AND MEDICAL PURPOSES, APRIL, 1891-1892.

	Marks.
1. Ministerium.....	1,058,650
2. Evangelical High Church Council.....	146,897
3. Evangelical Consistories.....	1,185,875
4. Evangelical Pastors and Churches.....	1,564,597
5. Catholic Bishoprics and Institutes.....	1,255,685
6. Catholic Priests and Churches.....	1,241,769
7. Old Catholics.....	48,000
8. Provincial Colleges.....	564,138
9. Examining Commissions.....	99,092
10. Universities.....	7,954,775
11. Higher Educational Institutions.....	5,880,055
12. Elementary Schools.....	59,438,205
13. Art and Science.....	3,892,671
14. Technical Instruction.....	1,549,656
15. Culture and Education in General.....	9,159,572
16. Medicine.....	1,760,085
17. General Fund.....	184,878
Total.....	96,984,604

An additional sum of 5,500,000 marks was appropriated for the betterment of the temporal condition of the pastors of all confessions, so as to increase the yearly salary of Protestant pastors who have been in office five years to 2,400 marks, and the salary of Catholic priests to 1800 marks, and to give an income to retired pastors for each five years from 300 to 3,600 marks to Evangelical and 150 to 2,400 marks to Catholic pastors.

The Prussian Cultus Ministry reported, in 1891, that the legacies during the year in the country amounted to 3,500,000 marks, all of which except one million was in money. The total number of legacies was 218, for Protestant churches and parsonages 592,000, and for Catholic, 547,000 marks; for Protestant institutions 362,000 and for Catholic, 821,000 marks; universities, 39,770; other higher schools, 24,112; public schools 16,300; institutions for the blind, deaf and dumb, 17,000; other charitable institutions, 544,000; art and scientific institutes, 81,000 marks, etc.

We read recently of princely giving in Germany; that Bavaria has 1174 benevolent Lutheran funds amounting to 18,242,767 marks; that C. H. von Donner, a Lutheran merchant of Hamburg, gave 2,000,000 marks for a women's hospital, as a thank offering for the good results of an operation performed on his wife; that Mr. Frege, a merchant of Leipsic, bequeathed 65,000 marks for an asylum for "ragged" children; that a legacy of 250,000 marks has come to the city of Berlin to found a "Findel House;" that the German Empress bought the Christ Church in Berlin, built by the Jewish London Mission, for a new parish; that over 80,000 marks have recently been collected in Germany to build a new Lutheran church in Jerusalem; that the pension fund of the Prussian Church has reached a million of dollars and 623 pensioners are benefited by it; that the Sunday and Festival offerings in Baden alone in 1889 amounted to 106,558 marks; and their mission collections to 181,627 marks; that the Emperor and Empress gave 10,000 marks to the Evangelical Church Aid Society to be dispersed by the forty-three resident deaconesses of the eight Royal Stations among the poor and suffering of Berlin, etc. There is thus evidently a revived Christian giving in Germany among the wealthy as well as among the masses of the church members.

Many other late gifts might be mentioned. Gust. Fink, of Wolfenbuettel, in 1891 bequeathed nearly all his wealth of 200,000 marks to charity, the most of which is given for the purpose of founding a Deaconess Institute to bear his name. Eight Lutheran deaconesses will be supported by the interest from a part, who shall minister to the poor and sick of his own city. One beautiful Christian character last Christmas gave to the Society for Inner Missions in the kingdom of Saxony, 14,000 marks to be appropriated for Christmas presents for the most pitiful classes as epileptics. We read of annual collections in certain provinces of 144,780 marks to needy congregations, 29,817 marks to indigent students, 15,501 marks to Jewish

missions, 47,455 marks to church and parsonage buildings, 18,726 marks to pastors' widows and orphans, 239,067 marks to the deaconess cause, 111,960 marks to church societies, etc. From all the above figures, and many more which might be given, it is evident that the vital question of Christian stewardship, and the problem of "money and the kingdom" are receiving attention in the land of pure doctrine.

CHURCH GOING IN GERMANY.—Miss Parry has well said: "There is a wonderful contrast between the German Church in the capital, Berlin, and the fashionable city churches of America. No one is ever dressed here in the style that prevails in American churches, not even the nobility or imperial family; it is not considered good taste, and only the plainest attire is seen in the place of worship. What pure, single worship is possible here! You go to any church; the crowd passes in, the people do not seem to know each other; there is one purpose in the heart of each. There is no private conversation; on entering, each stands a moment with bowed head, and then awaits in silence the first note from the organ, when as with one prayerful praise-overflowing heart, the hymn breaks forth. Nothing distracts. With all the liturgy and ceremony there is still a wonderful simplicity; in some indefinable way the world and its cares are dismissed, and the soul freely rises to heights of blessedness. There is solemnity and beauty in its worship, an earnestness and reverence within its sacred temples, a richness, depth, satisfaction in its services—a reverence in all that fills the soul with a completeness of devotion. How one grows to love the Protestant Church of Germany!"

INDEPENDENT LUTHERAN BODIES.—The Old Lutherans received their existence through the Prussian Agenda controversy of 1830 in Silesia under Dr. Scheibel, by refusing to become a part of the Prussian United Church. Police law drove Dr. Scheibel from Breslau and Huschke took his place. Their first synod was held in Breslau, March, 1834, where a strong purpose was shown to rescue the Lutherans from the Prussian Union. Some emigrated to America and organized the Buffalo Synod under Revs. Grabau and von Rohr; and others under Pastor Kavel sailed to Australia where they founded the Immanuel Lutheran Synod. When Frederick William IV ascended the throne, general concessions were made to them and they were then acknowledged as the Separate Lutheran Church in Prussia. Their leaders have been Huschke, Oster, Kilian, Nagel, Besser, Pistorius, Guericke, and Stich, who left them later. Diedrich, in 1861, was suspended by

the Breslau Church College and he then organized, in 1862, the *Immanuel Synod* of Germany. In 1880 the Old Lutherans of Germany numbered only 14,965 and the Separate Lutherans 4,437. Besides these there are some Free Lutherans and also a small following in connection with the Missouri Synod of the United States.

THE FOUR HUNDRETH JUBILEE anniversary of Luther's birth, Nov. 10, 1883, notwithstanding the opposition and demonstrations by the Romanists in Protestant lands, has contributed more, perhaps, than anything else to awaken the universal Lutheran consciousness as it is being exhibited at present in all the parochial work of Germany and other lands. Thousands of jubilee writings were called forth; pictures, statues and medals liberally circulated; festive sermons and addresses delivered with a reformation spirit; the Siemering statue in Eisleben was unveiled; a critical edition of all Luther's writings was issued; a Luther Fund to educate the sons and daughters of the Evangelical pastors and teachers was started; a Society of Reformation History was organized; in Washington, D. C., an exact duplicate of the Worms-Luther statue was unveiled; the liberal press even of Italy joined heartily in the celebration, and all countries, tongues and denominations heard more about Luther and the Reformation than in any previous year. Many have felt as Dr. M. Rhodes expressed himself while traveling in Germany: "I have sometimes had fears for the Protestantism of Germany, but my hope revives when I see the respect princes pay to the memory of Luther and the love the German people show for him. His name is still a strong tower in the fatherland as it is in all the world."

EDUCATION.

Scholars, Lutheran and non-Lutheran, unanimously appreciate Germany's superiority over all other nations in education. Listen to the deliberate judgment of leaders of thought who are of other communions. Joseph Cook says: "Germany is the schoolmaster of our race." Again he says: "Germany is the most learned land of the globe," and again, he adds, "if England is our Motherland, Germany is our Fatherland, and it must be confessed that, in the highest matters of philosophy and science, Germany now leads the world." People in that country do not

write their own names by putting their fingers on top of a penholder while somebody makes an X for them. Children of school age are not on the streets, but 97 per cent. are in the school room and the other three per cent. must furnish a valid excuse for their absence. James Morgan Hart, after writing a book on "German Universities," gives his judgment thus: "The higher education of Germany is the best in the world. The most of the classical scientific text books used in England and the United States are of German origin." This agrees with the following words of a famous New England author: "Germany, intellectually, rules the world; our highest authorities are nearly all German."

Dr. Valentine, chairman of the faculty of the General Synod's Theological Seminary, at Gettysburg, Pa., puts it thus: "Our Church has always been an educating church, standing with her great institutions and learned men in the very first rank of Christian scholarship and culture. Through all her history she has been distinguished for her renowned universities and her erudite scholars." One of the chief glories of the Evangelical Lutheran church is her heritage of great men. No other communion, either Catholic or Reformed, has a richer biographical literature of truly great men. While attending Leipsic University ten years ago, by a fortunate circumstance, we gathered a collection of pictures of some of our celebrated leaders of thought in this century, about fifty of which from Germany, some of whom are still living, we are pleased to insert in this volume. Our readers may thus study the phrenology, physiognomy and intellectuality of men to whose lives and writings there is constant reference. The Lutheran Church is well known as the church of theologians." She was born in a university and her first and subsequent leaders, as a rule, filled university chairs.

Germany is indeed the school house of the world. The brightest minds are coming hither by scores and hundreds from Japan and the East as well as from America and the West. After taking post-graduate courses they return home, sorry that they could not remain longer. This tendency is not on the decrease. The world is being educated by the Teutons. Their universities are old and wealthy, their professors learned and laborious. Their advanced thought is eagerly sought and readily appropriated by the colleges and professors of England, America and other lands. While the diploma of a German university is not an instant and infallible passport to employment in American colleges, yet it is

EVANGELICAL LUTHERAN UNIVERSITIES OF EUROPE.—TWENTY-FIVE IN ALL.

UNIVERSITY.	COUNTRY.	Founded.	FINANCIAL CONDITION.		Number Clinics.	INSTITUTES.		STUDENTS.				Students For. Mis. Society.		Volumes in Library.		
			Net Assets.	Receipts from State.		Number.	Value.	TOTAL.			Theological.		Organized.		Members in 1877.	
								1872	1884	1892	1874	1881				1890
Leipsic	Saxony (Kingdom)	1409	1,197,079	773,808	9	43	156,658	2,315	3,433	3,211	381	638	577	1868	31	500,000
Halle	Saxony (Province)	1502	889,899	512,093	3	10	440,622	985	1,626	1,546	298	488	730	1812	22	220,000
Berlin	Brandenburg	1809	1,729,661	1,547,625	14	39	720,080	1,990	5,960	6,979	139	439	686	1824	60	200,000
Tuebingen	Württemberg	1477	633,386	.....	.....	40	310,451	872	1,417	1,351	277	366	432	1868	16	235,000
Erlangen	Bavaria	1743	546,712	.....	.....	31	.....	859	760	1,117	166	305	290	1876	70	147,000
Goettingen	Hanover	1737	954,487	296,049	4	4	379,061	871	1,064	733	96	197	245	1882	34	500,000
Koenigsberg	East Prussia	1544	812,845	758,999	4	28	420,895	549	925	701	58	158	185	1882	10	350,000
Breslau	Silesia	1506	746,610	698,191	6	8	272,760	897	1,479	289	41	427	184	1875	10	350,000
Greifswald	Pomerania	1456	547,105	140,564	4	34	40,590	520	903	832	26	129	274	1872	20	120,000
Marburg 2	Hesse-Nassau	1627	610,861	477,851	4	6	239,978	375	815	957	47	139	202	.....	.....	180,000
Jena	Saxe-Weimar-Eisenach	1548	281,561	.....	.....	29	.....	432	536	705	95	127	113	.....	.....	180,000
Bonn 2	Rhineland	1818	384,282	779,667	4	11	428,022	750	1,201	1,452	62	109	134	1849	14	250,000
Strassburg	Alsace-Lorraine	1567	985,000	.....	.....	40	.....	212	920	955	53	72	127	.....	.....	200,000
Kiel	Schleswig-Holstein	1665	661,210	507,071	6	7	328,866	152	435	631	60	72	106	.....	.....	200,000
Glessen	Hesse	1607	440,828	323,807	.....	29	177,406	290	521	593	12	68	106	.....	.....	160,000
Heidelberg 2	Baden	1386	612,562	.....	.....	21	240,433	841	968	1,242	20	54	91	.....	.....	300,000
Kostock	Meeklenburg-Schwerin	1419	.....	.....	.....	4	.....	137	265	396	35	50	54	.....	.....	140,000
Total in Germany (17).			12,614,088	6,816,680	62	400	4,160,825	12,547	23,348	23,800	1786	3558	4,536	.....	294	3,702,000
Copenhagen	Denmark	1478	.....	.....	.....	.....	.....	1,200	1,200	1,200	120	.....	.....	.....	.....	240,000
Lund	Sweden	1668	.....	46,135	.....	.....	.....	400	600	800	100	.....	.....	.....	.....	120,000
Upsala	Sweden	1250	1,588,500	32,500	.....	.....	.....	1,419	1,370	2,000	175	.....	.....	.....	137	250,000
Christiania	Norway	1811	1,199,167	.....	.....	.....	.....	1,000	1,450	1,000	110	.....	.....	.....	28	280,000
Helsingfors	Finland	1640	.....	.....	.....	.....	.....	1,350	1,400	1,400	160	.....	.....	.....	26	150,000
Dorpat	Russia	1632	.....	.....	.....	.....	.....	1,433	1,586	1,586	191	.....	.....	.....	21	145,000
Vienna	Austria	1365	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	39,000
Iceland	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total.			30,301	32,256	.....	.....	.....	4414	4,997	.....	.....	.....	.....	.....	.....	4,926,000

1. All values in marks—a German mark equals 24 cents. 2. The Reformed Church is also represented.

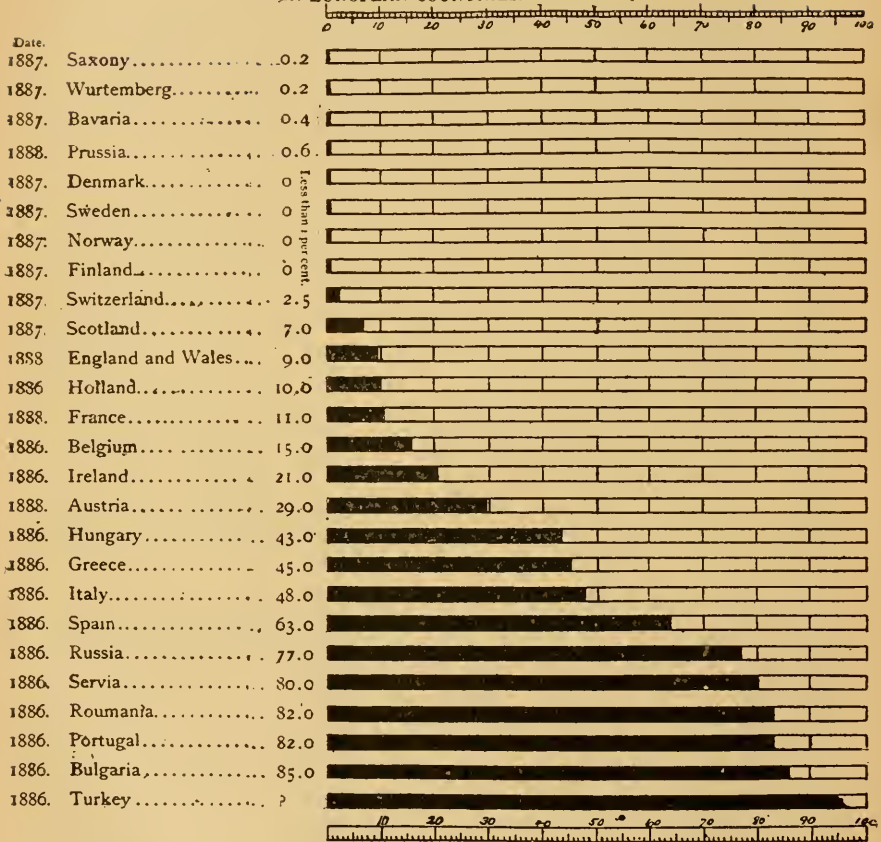
a powerful recommendation, and the tendency seems to be toward a time when it will be almost a required condition. A year or two at one of these universities is now regarded as indispensable to a man who desires the name of scholar. So thinks the *Atlantic Monthly*, and it claims to be posted on popular tendencies.

In the summer semester of 1890 the universities of Germany reached their high water mark and had 29,311 matriculated students, 5,806 of whom (4,544 Evangelical and 1,262 Catholics) were studying theology. Almost three times as many as in 1877, when the whole number of theological students was only 1,622. The first examination of the candidates for the university is so rigid that during the last decade six per cent. failed to pass. The law faculties had 7,113, the medical 8,968, and the philosophical 7,430 students. The attendance at some of the universities is enormous; for example, the one of Berlin has 8,342 students, of whom 5,371 are matriculated. It has no less than 334 teachers and professors who alone are more than the number of the students at many large American colleges. The winter semester of 1891-92 gave Leipsic 3,431 matriculated students; Muenchen, 3,292; Halle, 1,522; Wuerzburg, 1,367; Breslau, 1,262; Bonn, 1,204; Tuebingen, 1,172; Erlangen, 1,060; Strassburg, 969; Heidelberg, 932; Freiburg, 856; Marburg, 840; Goettingen, 807; Greifswald, 719; Koenigsberg, 667; Jena, 581; Giessen, 543; Kiel, 480; Muenster, 384; Rostock, 381. Total, 27,840.

The higher institutions of learning are filled. Prussia alone has 267 gymnasiums and 40 progymnasiums, attended by 94,079 students, of whom 68 per cent. are Protestant, 22.4 Catholic, 9.4 per cent. Jewish. These figures are larger for the Protestants and Jews than their percentage of the population, and smaller for the Catholics than their percentage of the population. In the seventeen higher "Burger" schools, with 10,544 students, 74.3 per cent. are Protestant, 15.9 Catholic, 9.2 Jewish. In the Reichstag and the political world, however, the Catholics have a higher ratio according to their population than the others. Of the members in the Reichstag 222 are Protestant, 150 Catholic, 5 Jewish, and 20 without a confession. The report gives over 255 "Real" schools, over 60,000 primary schools, and many schools for architecture, mining, etc.

The common or public schools are thoroughly Christian. By order of the Ministry of Public Worship all the schools of Prussia now open each day's session with instruction in the Catechism,

DIAGRAM SHOWING RATIO OF ILLITERACY
IN EUROPEAN COUNTRIES.



The above, arranged from a pamphlet issued by the authorities of the World's Fair, is a high compliment to Lutheran countries, all of which have less than one per cent. illiteracy, while Scotland and England have seven and nine per cent. respectively. Reader, forget not this object lesson.

Hymn Book and Bible History, — certainly a good way to start. The laws of the various states hold that the school should be the organ of the Church, for the training of children for church membership. Since the days of Luther, the father of the common school system, the general sentiment has gone abroad in civilized lands that everybody must learn to read and write. Luther and Lutherans believe in common schools; yes, and more, namely, in *Christian* common schools.

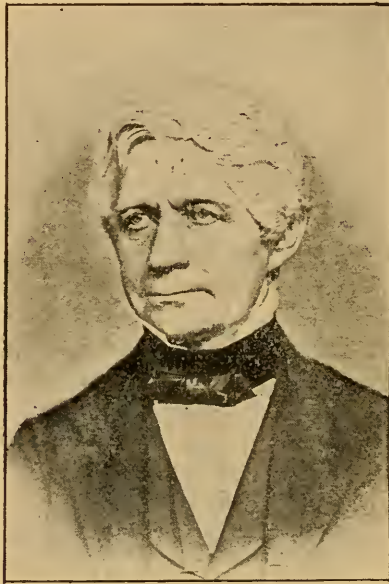
Dr. J. H. W. Stuckenberg, formerly Professor of Theology at Wittenberg Theological Seminary, in Springfield, Ohio, after residing for more than a decade in Berlin, Germany, writes: "The theory here is that the state ought to furnish every child with religious instruction. In the intermediate schools, usually entered at the age of nine, and with a course of nine years, three hours a week are devoted to religious instruction during the first year, and two hours the other eight. The official program states that the instruction of Protestant children shall include the Bible history of the Old and New Testaments, particularly the latter; Catechism, with the Scripture passages necessary for understanding it; explanation of the Church Year; committing important hymns; the contents of Scripture, with the emphasis on the New Testament, together with the established facts pertaining to the writing of the various books; the principal points in dogmatics and ethics; the leading epochs of ecclesiastical history, and the chief actors in the same. It is the avowed aim of the instruction to make the pupil familiar with the doctrines, precepts, and historical development of his Church, and to enable him to form a correct view of its relations to other churches, and to peculiar tendencies of the day."

INNER MISSIONS, OR WORKS OF CHARITY.

In the first decade after the great war of independence from the Corsican usurper Napoleon, when new life was flooding the veins of the northern nations of Europe, a new impulse to do Christian charity was also felt among those who had not lost their faith in the God of Love. Seldom had poverty and suffering cried louder for immediate relief. European society at that time was similar to the condition of the daughter of Israel described in Ezekial (16:6), "when I passed by thee, I saw thee polluted in thine

own blood." Especially was this true of the great Hanseatic city and seaport of Hamburg and vicinity.

A band of young Christian men, called "The Society of Visitors," whose soul was Johann Heinrich Wichern, a candidate of theology, witnessed scenes in the abodes of the poor that are

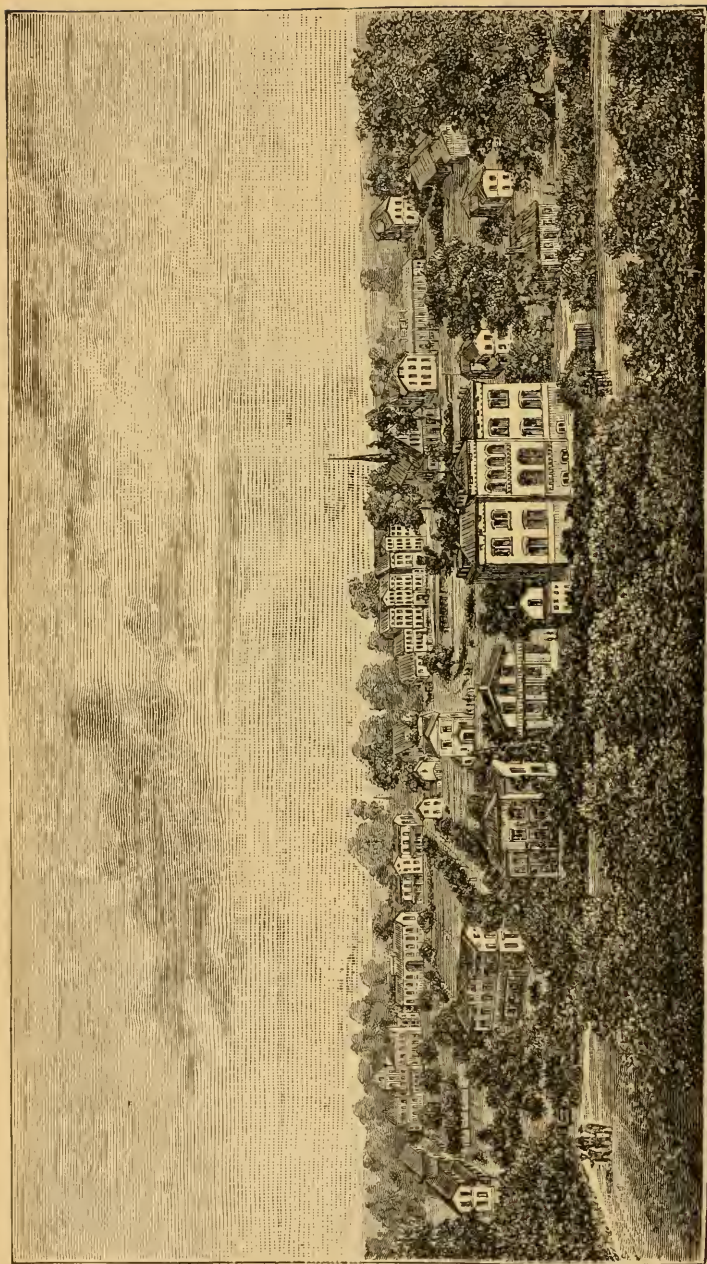


DR. JOHN HENRY WICHERN.

indescribable. Multitudes of children were growing up without any training whatever, and, encouraged by his pious mother, young Wichern engaged in Sunday-school work, but with little success. The band of young men soon saw that something more than visitation and Sunday-schools was needed. They thought the reformatories, with a hundred or more children in each were unhomelike, and their new plan was to group the children in small households, and have each presided over by a "father." Thus they hoped to save the pure little ones from wayward paths. Yes, but where are they to get the money to do this? None of them had either money or influence. "We have only one treasure," they said, "the promise of our gracious Lord." They prayed much and talked little. God was near; a gentleman not aware of their plans gave them, as a visiting committee to the poor, \$75.

This they take to a senator to keep for them in trust, and behold, he had just received another trust of \$5,000.00, as a bequest from a merchant for reformatory purposes, which was also put at their disposal. A periodical to spread information was started. Ladies of wealth, servant girls, shoemakers, all cheerfully gave. While looking for a location, and being somewhat discouraged, a goodly officer of the government of Hamburg came to their help and donated for their work a little picturesque country property near Hamburg, with a well, a garden and a fish pond, which from time immemorial bore the name "Das Rauhe Haus" (The Rough House), then a decaying farmer's hut. Its rooms were at once fixed up for the applicants God had sent them. The old house, under the shade of the large chestnut tree, has been well preserved as a monument of the mustard-seed beginning, and can be seen in the accompanying picture at the lower right hand corner. The deed was legally executed September 12, 1833, and on the first day of November, of the same year, young Wichern and his widowed mother moved into the old Rauhe Haus, and on the eighth day of the same month they received the first twelve boys, uniformly bad, to compose the first Christian family, a word of the most significant meaning to the Wicherns. He himself was the father and his mother, later his wife, the mother of the children. In an appeal to his fellow Christians, Wichern encourages others to begin similar institutions, but on a small scale, so that the development of the individual would not be hindered. The principle of work was simple, namely, "to love the little ones as Christ loved them." In no case were they allowed any governmental management. They must be Christian, and purely so, plants of the free self-sacrificing love of Christians. This is the open secret of their wonderful success.

The growth of this work is an inspiration to all Christian causes. It seems to be an improvement on Franke's great work at Halle. Buildings for new families were constantly going up, and the girls could be refused no longer, so, in 1835, the first "girls' family" was organized. More income was consequently necessary. Wichern still continued to practice his motto, "pray and work." Thus he developed the idea of starting paying industries. Trades were learned by the larger children and the industrial department was organized, which now includes a first-class publication house and a wood engraving branch which is almost a model.



BIRTHPLACE OF LUTHERAN INNER MISSIONS, THE "RAUHE HAUS" AT HORN NEAR HAMBURG, GERMANY.

Boarding School Buildings,
 (Two buildings are not represented in this picture.)

Industrial
 Institute.

Chapel. Children's Institute.

Mother House.

Old "Rauhe Haus."

School House.

Book Store, Publishing House.

In 1852, agreeable to the earnest request of wealthy families, a boarding school was also started with five boys, which has become quite famous in state and church.

The Rauhe Haus in a short time attracted universal attention. Princes and Princesses were among its visitors and protectors. Frederick William IV, of Prussia, appreciating the talents and abilities of Wichern, its founder, called him to Berlin as a member of the Evangelical High Church Council, and at the same time appointed him to be the reporting counselor of the ministry for religious affairs.

The Christians of Germany, awaking to a consciousness of what they really needed, asked the Rauhe Haus for some of their many trained men who could start and maintain similar institutions. Such were cheerfully furnished to houses of correction, asylums for idiots and epileptics, schools for training male and female nurses, and Christian inns for the traveling public. As Wittenberg was the birthplace of the Reformation, so Hamburg, or the Rauhe Haus, is the birthplace of Lutheran Inner Missions. Soon like institutions flourished in Berlin, Bielefeld, Neinstedt, Duisburg, Züllohow, Hanover, Karlshöhe (Wuerttemberg), Obergorbitz near Dresden, and beyond Germany in France, England, Holland and the United States. All maintain a cordial connection with the mother institute, and every three or four years a general conference is held at Horn for the mutual consideration of questions pertaining to the various departments of the work.

Honorable mention should be given the Rauhe Haus for the volunteer corps of male nurses of the red cross, that did so bravely and nobly during the wars of 1866 and 1870-71. A number of them went, in 1889, to Africa to serve in the war barracks of the Evangelical missions.

A theological course is also taught at the Rauhe Haus, and thus quite a number of men have been prepared and sent to our diaspora in America (seventeen up to 1886) and other lands, while many have become city or traveling missionaries at home.

John Henry Wichern died April 7, 1881. He sought not his own, but Christ's glory. His son, J. Wichern, is his successor.

"Fliegende Blaetter" (Flying Leaves) is the efficient organ of the Rauhe Haus.

EXHIBIT OF THE WORK OF THE RAUHE HAUS.—Applications, and those sent forth from 1833 to 1890, with special reference to the work from 1886 to 1890.

Fields of Work to which Rauhe Haus men have been sent.	Applications.				Sent Out.				Add'n'l 1886-1890 from other call- ings.
	1833 to 1879	1880 to 1890	TOTAL	1886 to 1890	1833 to 1879	1880 to 1890	TOTAL	1886 to 1890	
	1 { Orphanages. } a) House Fathers.....	369	68	437	34	103	13	116		5	6
1 { Home for Poor Children. } b) Assistants.....	230	149	379	52	.....	65	65	22	...
2 Teachers in Institutions and Congregations.....	179	16	195	8	43	1	44	.....	...
3 City Missionaries and Care of the Poor.....	127	79	206	45	63	25	88	15	...
4 { Industrial and } a) House Fathers.....	123	25	148	9	32	3	35	1	13
4 { Poor Houses. } b) Assistants.....	.....	6	6	2	.....	5	5	5	1
5 { Christian Inns. } a) House Fathers.....	68	123	191	50	44	35	79	18	...
5 { Association Buildings. } b) Assistants.....	.....	160	160	71	.....	64	64	33	7
5 { Labor Colonies. }	.....	.....	.....	.....	.....	.....	.....	.....	.....
6 Workers on North-East Sea Canal.....	.....	10	10	10	.....	2	2	2	2
7 To Hospitals and Idiot Institutes.....	78	7	85	1	13	1	14	1	...
8 Prison Missionaries.....	271	24	295	3	90	5	95	.....	.....
9 Colonist Preachers.....	17	.....	18	1	25	.....	25	.....	.....
10 Various Other Fields.....	151	.....	178	27	22	4	26	2	..
Total.....	1613	667	2280	313	435	223	658	104	29

THE CHILDREN'S INSTITUTION has eighty boys, twelve to fifteen in a house, under a "family brother;" the Industrial School for confirmed boys has a new building, erected in 1877, with sixty-four boys; the "Brother Institute," with forty brothers, receives only such who have a good character, a fair education, and feel called to do Christian work. Their training consists in practical work as well as study in books. Many of those applying for admission do not pass the preliminary examination. The "Brotherhood" embraces 440 former attendants at this famous institution of Inner Missions, some of whom are in America, Australia and East Africa. The Library of Inner Mission literature of the Rauhe Haus is a valuable literary collection. "Paulinum," the boarding school, the last two years, had applications from 462 families but there was room for comparatively few of them. The "Brother-Institute" receives yearly about 21,000 marks. Their publishing interests are quite extensive and profitable.

NATURE AND WORK.—In all periods of church history Inner Missions has been more or less active. In the times of the apostles, martyrs and reformers it was confined mostly to the congregation. In the middle age, the period of pietism, and in the modern era of organized societies and associations it has clustered mainly around institutions. Present inner missions embraces both the congregational and the institutional spheres of Christian activity.

Inner Missions includes: first, works of mercy introduced into the world by Christ; second, free proclamation of the Gospel, commenced in the apostles' times and restored by the Reformation; and third, reform efforts on the part of the church,—

opposition work to everything opposed to the pure Gospel,—the most efficient movements for which were the reformation itself, pietism and the modern inner missions, which has properly been called “the Reformation movement of the nineteenth century.”

The name Inner Missions was first used by Prof. Luecke, of Göttingen, in a small pamphlet published in 1843. It was also used, however, about the same time among the Wichern circles in Hamburg.

The Reformation made known an entirely new basis and motive for Christian Charity and work. Protestants could not, as was done during the previous century, do alms in order to be saved nor for a reward, but because they were saved and out of gratitude for the unmerited grace they had already received. This is in harmony with the example of the apostolical church and the teachings of the Holy Scriptures. Collections in the church and from house to house, personal gifts and legacies from the poor and the rich are consequently frequent wherever Protestants are found. In the future they will, no doubt, be more so. There is as great a difference between true Catholic and true Protestant giving as there is between the law and the gospel.

The most illustrious men connected with this work are: in the Reformation period, Luther Bugenhagen, the father of various church organizations or orders; Hess, the reformer of Breslau; Catharine Zell and Andrea; in modern times Zeller, Wichern, Spittler, Kottwitz, Gossner, Barth, Fliedner, Löhe, Huber and Kapff.

The manifold fields of work of Inner Missions have been classified thus:—

1. *“The Training and Instruction of Little Children—Nurseries, Sunday schools, orphanages, training societies, boys’ industrial institutes.*

2. *“The Education and Protection of the Youth—Industrial institutes and schools for girls and boys, Christian inns for both sexes, Christian accommodations for factory girls, Sunday meetings, societies and homes for teachers, young peoples’ Christian societies, societies for clerks and other classes.*

3. *“The Rescuing of the Lost and Wayward—Houses of correction, Magdeline institutes, asylums for drunkards, labor colonies care of prisoners and ex-convicts.*

4. *“The Conservation of those in Danger of Losing their Faith.—Missions for the diaspora, the traveling mechanics and day laborers, seamen, emigrants and colonists.*

5. *The Care of the Afflicted, Weak and Sick.*—Institutes for the blind, dumb, idiots, epileptics, cripples and lunatics and children's hospitals.

6. *The Distribution of Christian Literature.*—Bible societies, tract societies, public libraries and reading rooms, colportage.

7. *The Agitations in Behalf of Social Needs.*—City missions, relation of capital and labor, Christian work in times of pestilence and war, the Sunday question, the parochial school question.

The necessary conditions for success in the inner mission work are clearly discernable. Those called into its service must possess the required gifts, they must have deep and sympathetic compassion for the classes among whom they labor, and be faithful in their calling. There must be societies to support the work and institutions or buildings in which to do it.

It is now our purpose to consider separately and minutely the many different subdivisions of the above seven general headings, which embrace the whole field of Inner Missions in the fatherland of Protestant charity.

1.—THE TRAINING AND INSTRUCTION OF LITTLE CHILDREN.

NURSERIES are institutions which care for babes and infants from four months to three years old, during working days, from morning until evening. Such Christian institutions are made necessary for the poorer classes by the mothers being compelled to seek labor away from home, and by the death or immoral lives of parents. The buildings with living, play, and sleeping rooms, are erected with special reference to the health of the little ones. Only healthy children are received, and those becoming sick while there have separate apartments. They are brought in the morning and taken away in the evening. While in the "Krippe" or nursery they have a special dress. The necessary contact with the mothers and the homes affords a good opportunity to influence both religiously. This work has difficulties connected with it and requires great patience. Only when it is absolutely impossible for the mother to care for the children are they received.

Such an institution is also the Children's Asylum of the "Society of the Friends of Children in Stuttgart," at Rommelshausen. Others are found in Kornthal, Kaiserswerth and New Torney, near Stettin.

KINDERGARTENS AND ASSOCIATED WORK.—The Christian care of little ones has had a remarkably rapid and extensive development in the latter half of this century. From a new book

(1890) on this subject, "Die Kleinkinderpflege," by Pastor John Huebener, a part of Zimmer's Hand Library of Practical Theology, the following table, including the Reformed, is taken:

COUNTRY.	Commenced Work.	No. of Institutes.	No. of Children.	COUNTRY.	Commenced Work.	No. of Institutes.	No. of Children.
Prussia		718	43180	Free Cities.....	1829	34	3,400
Berlin	1819	37	3200	Thuringia	1838	33	1,644
Brandenburg	1829	85	4300	Anhalt.....	1836	24	1,200
Pommerania		34	1700	Bavaria	1833	249	20,197
East Prussia.....	1840	25	1250	Wuerttemberg....	1829	288	23,877
West Prussia.....	1839	13	650	Baden		200	10,000
Posen	1845	5	330	Hesse-Darmstadt..		40	2,000
Silesia		150	8135	Alsace-Lorraine...	1779	443	38,718
Saxony Province	1839	76	4500	Austro-Hungary ..		613	58,378
Hanover		18	900	Austria		292	25,946
Hesse-Nassau.....	1832	31	1900	Vienna.....	1831	20	4,290
Rhineland.....	1835	141	11875	Hungary	1828	321	32,432
Westphalia		50	2500	France	1826	5617	69,341
Schleswig-Holstein...	1810	53	1940	England and Wales	1816	12829	1,282,956
Saxony Kingdom.....	1830	125	5800	Netherlands.....	1827	1026	93,458
Dresden	1831	6	360	Belgium	1827	1129	124,000
Mecklenburg-Schwerin	1833	22	1940	United States			
Mecklenburg-Strelitz..	1842	9	360	Total in Europe...		25156	1,886,657

The three representatives of this work in the days of its organization were: Luisa Scheppler, born November 4, 1763, in Bellefosse, Alsace; Pastor Oberlin, born in Strassburg and pastor in Steinthal, 1740-1767; and "Mother" Jolberg, born in 1800, of Jewish parents, in Heidelberg. Their humble beginnings have been like the arms of the Saviour extended to receive the little ones and give them a blessing. Surely the Christian religion is for the babes and infants, as is evidenced by the very institution of the sacrament of Holy Baptism, which is, as a rule, administered to the child when only eight days old.

SMALL CHILDREN'S SCHOOLS are institutions which receive little tots from two to seven years old, whose mothers, because of factory, field or house work, or other causes, cannot care for them during the work days. They are erected only at such places where they are absolutely needed, and in no case are they to care for the little ones when the parents themselves can. The teachers, educated for this special work, direct the children on the play grounds and teach them, by Bible and historical stories, object lessons and singing. They are trained to habits of neatness,

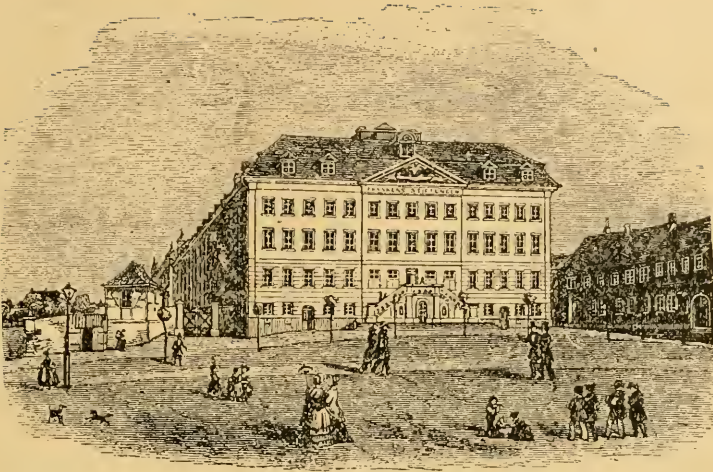
cleanliness and order. It is not an easy task to manage properly such a bunch of restless little ones. A small school fee is generally paid.

BOYS' INDUSTRIAL INSTITUTES teach boys mechanical work between school hours, especially such who are neglected by their parents or have no guardians. Thus they are kept from the streets where they are robbed of their goodness. This training is a healthy and profitable exercise in bodily gymnastics. The head of each institute must be a mechanic, under whom are several assistants. Whatever the boys earn is saved for them until the day of their confirmation or paid to them monthly, and if one is expelled he loses whatever is coming to him. They are not allowed to overwork or strain themselves, recreation being furnished by plays, drills, etc.

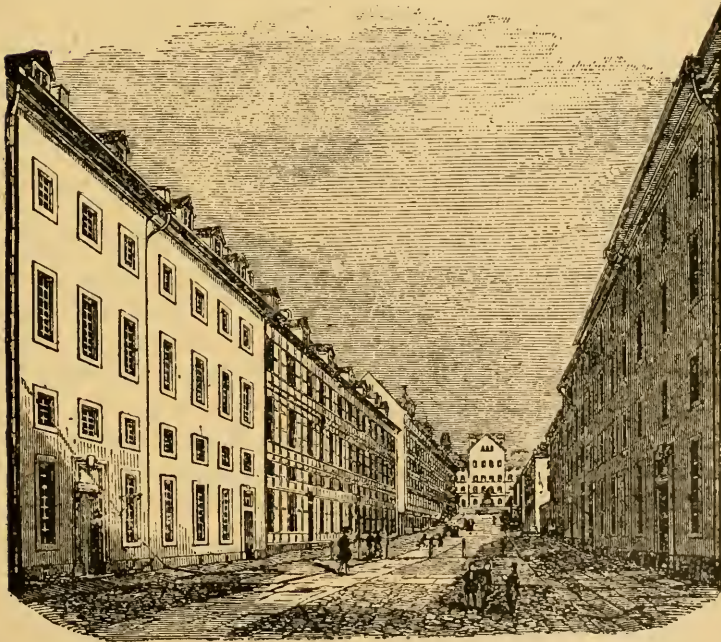
There are institutions similar to the above known as "Knabenhorte" "Boys' Safe Retreats," at the head of which there is a teacher. These furnish homeless boys with a good substitute for parental care. The discipline is not as rigid as that of a schoolmaster. Work, play and study, however, are required.

The Fifth General Convention of the German Society for Industrial Work for Boys convened in Eisenach, May 24, 1891. The papers read were very instructive, relating to the proper physical training of boys from seven to ten years of age, between the kindergarten age and the period of student life. The next annual convention will be held in Kœningsberg, East Prussia.

CARE OF ORPHANS.—The German Protestants, since Franke's time, have been celebrated for their Christian care and nurture of their orphans and half orphans. The orphan homes in Germany are large and numerous. Many, of late years, however, claim that placing such unfortunate children into homes, where they learn the home spirit and work, is better than massing so many together in institutions. The unmanageable, weak or sickly orphans families will not take, and consequently such must go to the institutions. A third means by which Germany provides protection and training for her parentless children is by the "System of Orphan Colonies," which colonizes them in country parishes. Such an orphan colony exists at Dresden since the year 1831. In 1889 there were 392 children in twelve such colonies. In Dresden 170 orphans are in the colony, while only 42 are in the orphan home; and it costs the city yearly about 500 marks for each orphan in the home and only 150 marks in the colony. Often good families with few or no



FRANKE ORPHAN HOME, HALLE, GERMANY. (EXTERIOR VIEW.)



HALLE ORPHAN HOME. (INNER COURT VIEW.)

children are glad to receive and rear these innocent babes and children for the joy and help which they bring to their own home.

THE NAZARETH HOME FOR CHILDREN OF ILLEGITIMATE BIRTH, near the city of Dresden, was dedicated April 28, 1891.

EDUCATION AND PROTECTION OF THE YOUTH — Girls' industrial schools are erected to teach school girls, and mostly after finishing their school years, the ordinary home duties, as sewing, mending, knitting, darning, etc. They are taught in classes or each separately. The teacher confines the work within the sphere of the useful and avoids play or luxury work. None of the time is spent in song, reading, or gossip. A recess is, however, granted. In south Germany similar institutions, as the "Schools for House Keeping", are extensively represented. A new Industrial School for Servant Girls in Dresden was consecrated May 7, 1891.

HOMES FOR FACTORY GIRLS are founded more for the protection than the education of female help in the large manufacturing establishments. They exist in cities like Stuttgart, Leipsic and Muenchen-Gladbach. They are managed by a house-mother, generally a deaconess, and assistants. Often a hundred are in one home. All modern conveniences are theirs — reading rooms, libraries, bath rooms, etc. Courses of lessons in cookery and house-keeping, singing hours, evening worship, prayers at table, and church services on the Lord's Day are required. They are supported by societies as the "Feierabend-verein" and the benefactions of friends.

SUNDAY ASSOCIATIONS are formed mainly of servant girls who have Sunday afternoons free. In large cities as Berlin they are extensively organized and do much good. They meet for social conversation, reading, singing, Bible study, afternoon coffee, pleasure walk and go together to evening church service. Sometimes they meet also on week evenings.

THE BAVARIAN AID SOCIETY FOR PASTORS' DAUGHTERS expends yearly over 4,000 marks in assisting, in temporal and other ways, daughters of pastors. The permanent fund of the society has grown to 35,700 marks. The receipts for last year were 5,300 marks.

HOMES FOR APPRENTICES, who are no longer, as years ago, accommodated by their masters. The first were erected at the Rauhe Haus and the Werner Institute in Reutlingen.

ASSOCIATIONS OF PRENTICES have also been formed for further instruction in singing, drawing, mathematics and the German

language, and for entertainment by conversation, lectures, music and libraries. On Sunday they have divine services in the house or they go in a body to church. The most important work is the cultivation of a public spirit and the moral influence received from their parents and teachers. Good discipline and order are maintained, and not even smoking is allowed. Associations exist also in Stuttgart and Magdeburg.

CHRISTIAN INNS are founded for the purpose of accommodating mechanics, day laborers, journeymen and other travelers of little means with good board and a Christian home at the minimum cost. Generally a hospice is connected with them for those desiring better accommodations. The first "Herberge zur Heimat" was founded in 1854, in Bonn, by Prof. Perthes. They are now found in all the large cities in the streets mostly frequented by such classes. Some have Y. M. C. A. rooms and in none is the religious work overlooked. The house-father has a regular salary so that he does not work for his own selfish profits and is generally educated at an Inner Mission school. Everything is on a cash basis; none is trusted. Strong drink and card playing are not allowed. All are invited to the morning and evening worship but none are forced to attend. The printed pamphlet this year contains the full addresses of 387 such institutions in Germany and 22 others outside of Germany. Last year 354 were reported which shows a net gain of 33 during the year. These pocket address books are scattered broadcast among the traveling public at 25 cents per hundred copies. Thus a day laborer arriving in a strange city at midnight, has a clean place to go to direct without fear of extravagant charges or immoral surroundings.

CHRISTIAN INNS FOR FEMALES, for the protection of girls without parental or guardian care or without work. Their object is to give servant girls a Christian home for service or small pay until they find employment. They first started in Paris in 1847, and the first in Germany was Marthashof, founded by Pastor Fliedner, in Berlin. There are fifty-five in all, of which twenty-five have no girls schools connected with them, while thirty have. They are in cities like Kœnigsberg, Danzig, Elbing, Stettin, Breslau, Frankenstein, Gœrlitz, Liegnitz, Berlin, Frankfort a. O., Erfurt, Magdeburg, Frankfurt a. M., Wiesbaden, Celle, Hanover, Altona, Bielefeld, Barmen, Bonn, Elberfeld, Duesseldorf, Cologne, Krefeld, Muenchen, Wuerzburg, Chemnitz, Dresden, Leipsic,

Stuttgart, Carlsruhe, Darmstadt, Colmar, Muehlhausen, Bremen, Strassburg, Hamburg.

GIRLS' SCHOOLS, mostly connected with the above Christian Homes for Girls, were first started by Fliedner in Marthashof, Berlin. They now number thirteen, and, being in connection with other organizations of Christian work, abundant opportunity is given to put their book knowledge into practice. Only confirmed girls of good character are admitted.

HIGH SCHOOLS FOR GIRLS IN BERLIN.—Of these there are five, which, with the many others throughout the Empire, prove that Germany is not indifferent to higher female education. In Berlin the Luisa school has 893; Sophia school, 836; Margaret school, 809 female students.

A SOCIETY FOR THE PROTECTION OF THE YOUNG, organized in Berlin in 1889, has founded two homes for girls who must earn their own living. The society has five hundred members.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS have been organized by pastors to protect young men while away from home influences amid the evils of bad company, by furnishing them innocent and profitable entertainment; by the use of gymnasiums, libraries, reading rooms, and literary, social and spiritual meetings. They are not only for the gentry, but for mechanics, day-laborers, and farmer boys. The first ones in Germany were founded in 1833, by Pastor Mallet in Bremen, and 1838, by Döring in Elberfeld. Since their organ, "Junglingsbote," appeared in 1847, and the Rhenish-Westphalia "Bund," or the general society was organized in 1868, they have sprung up in all parts of the Empire.

The Twelfth International Convention of the Y. M. C. A. met August 10-15, 1891, in Amsterdam, and there were present, 94 delegates from Germany, 265 from England, 60 from North America, 39 from Sweden. Although this branch of Christian work in its present form is not of German origin, yet Germany shows its readiness to appropriate the good from other nations, by reporting 807 associations with 40,353 members. These are divided into five districts—the Rhine-Westphalia District, the East, the North German, the South German, and the Saxony Districts. The Christian work of "young men for young men" through associations of various kinds is on the increase in Germany.

The manner and character of the work of the Young Men's Christian Societies of Germany are illustrated by the following report of the Eastern District Delegated Conference held May 23-24, 1891, in Berlin. The district has 142 societies, an increase of 34

over the previous year. Twenty-four of the societies are older than twenty-five years, and some have as many as 300 members. The total membership is 8,785. Twenty-nine societies have special juvenile departments, thirty have Christian inns for the traveling public, twenty-four have their own buildings, 106 possess their own libraries, 65 have vocal choirs, 30 have choirs of horns and stringed instruments, 23 have gymnasiums, and 21 rejoice in possessing saving bank deposits, besides funds for the members in case of sickness or death. The annual expenditures are 8,352 marks. Representative ministers and laymen are employed, who devote all their time to different departments of the general work.

New Lutheran association buildings, like the Y. M. C. A. buildings in the United States, are constantly being erected. The latest is the one in Munich, Bavaria, which is being built by the Lutheran Inner Mission Society. Another Association Hall of Lutheran Societies was dedicated in Nurnberg by Court Chaplain Dr. Frommel, Sept. 17, 1891. Its cost was \$50,000.

THE SOCIETIES OF YOUNG MERCHANTS were started to elevate the moral and religious condition of the young men of commercial circles. The first one was organized in Hamburg, in 1848, under the name of "Jonathan", which later was changed into a society for young men. There are at present ten or twelve such societies in Germany; in Barmen, Bremen, Breslau, Elberfeld, Frankfurt a. M., Gladbach, Hamburg, Leipsic, and Magdeburg. These, in 1860, organized a "Bund" or general society, which, since 1862, has a periodical for correspondence, an annual Conference, and, since 1873, their own hymn book. Their aim is three-fold: first religious and moral training, by holding "Bible Evenings" or "Bible Hours", led by a pastor; second, sociability; third, literary,—the members delivering addresses, reading papers, taking part in debates, and studying French or English.

3. THE RESCUING OF THE WAYWARD AND THE LOST.

REFORM SCHOOLS are liberally maintained for neglected and incorrigible children from 6 to 14 years of age. Only sexually ruined girls of that age are excluded. The rescuing of such children require the best personal talent, and consequently, house-fathers, brothers and deaconesses, specially educated for their calling, are employed. The principles of the family and home life have been adopted to govern this work. In the Rauhe Haus the children are grouped, twelve or fifteen, in separate resident houses,

each under the management of a "brother." Boys and girls are not together in the same circle or house. The schools are best located in the country near large cities. The methods dare not be pedantic nor prison-like; neither dare they suggest that the school is a place of punishment. The influences for good consist in: the personal character of the director, the instruction in the classes, work in the house and field, plays and seasons of recreation, bodily cleanliness, parental supervision and discipline. Conditions for entrance: they must remain until they are confirmed, none dare leave the grounds without the permission of the director, they may be dismissed at any time without refunding the money paid; and certificates of baptism, school standing, condition of health, a brief biography of each child and names of parents or guardians and the surrender of certain rights on their part, are required. If the child runs away the parents must pay the expenses. The fees are reduced for the poor, or donated. For boys of the higher classes a Pensionate with Gymnasium instruction, as in the Rauhe Haus, is sometimes provided. For girls of the middle and higher classes there is need of more institutions than the one at Arnsburg, as placing such in families has not proved satisfactory.

DRUNKARDS' ASYLUMS.—At the close of the thirtieth decade of the present century, the temperance movement came from North America and England to Germany and became very popular. In 1884, eleven temperance societies formed a Union with Dr. Rindfleisch of Trutenau, East Prussia, as president, and "The Centrälblatt" as their organ. Such asylums exist in Lintorf and Sophienhof, Mecklenburg; Nieder-Leipa, Silesia; Koethen, Brandenburg; and in Rickling, Holstein. Reformation is sought only through the influences of the Gospel. Church and social worship, pastoral care, and honest efforts to lead a truly Christian life are required; also bodily exercise, work in the open air, abstinence from strong drink, not gradually, but instantly and totally. The inmates remain from one to two years. Pure medicine treatment is not approved, and all the so-called secret means are strongly discounted.

A TEMPERANCE HOME COLONY, Friedrich-Wilhelmsdorf in Duering, was founded by Rev. Eberhard Cronemeyer, Sept. 22, 1886, and "Friedrichshuette" near Bielefeld, by Dr. Von Bodelschwingh, in the year 1888. Institutes for the Cure of Drunkards at Klein-Drenzig near Guben and at Carlshof near Rastenburg, have likewise been active and successful. The same may be said of the "Home for Females Given to Strong Drink" in Bonn. The

Kingdom of Saxony, West Prussia, Province of Saxony, Berlin, Muehlhausen, Hanover, and other sections are taking aggressive steps against this great destroyer of the body and soul of man.

Besides these means the temperance cause is at work in Germany with the press, public lectures, societies and the many coffee houses now being erected.

MAGDALENE INSTITUTIONS rescue and protect the fallen ones of the weaker sex who make traffic of sin, also the light headed and inexperienced girls who come to the large cities and fall into bad hands, the female ex-convicts, servants without work and friends, and misled girls who have left their parental roof. Such work was carried on in the ancient Christian church and in the Reformation period. The men who have been prominent in this, the most difficult of all Christian work in later years, are: Pastors Theo. Fliedner, Kaiserswerth; S. Bastian, Bernburg; Schlosser, Frankfurts a. M.; and G. S. Baur, Coblenz. Some twenty such Christian Asylums exist in Germany: in Berlin, Brandenburg, Bernburg, Boppard a. Rh., Brandenburg, a. d. H., Breslau, Frankfurt a. M., Gluckstadt, Hamburg, Gernsbach, Kaiserswerth, Hanover, Leonberg, Lippspringe, Neuendettelsau, Dresden and Strassburg.

Pastor Theo. Fliedner, in 1833, founded the first institution of this kind in Germany in connection with his prison work at Kaiserswerth, and from here it has been transplanted almost wherever the Kaiserswerth Deaconesses have gone.

The methods of work have been adopted with the greatest care. The institutions are in or near large cities. If there are only ten or fifteen inmates, the buildings resemble private dwellings—while the larger institutions have also private resident houses. A taste for family life is cultivated. The work is three-fold: (1) the rescuing of unfortunate ones to such a home of refuge, by advertising in the papers, by the Deaconesses in the Hospitals, or, as in England, by the midnight-mission meetings; (2) care of them the two years they generally remain; and (3) the securing of positions for them when dismissed. Magdalene Aid Societies and Committees have been organized to assist in the support of the work. The very best pastors preach and minister to them. The house-mother interests them in all kinds of work within woman's true sphere.

The patient and merciful efforts in behalf of these, the most pitiful of all subjects of Christian charity, as exhibited in the Magdalene and similar institutions, are not growing weary in well

doing. On May 21, 1891, the new "Elberfeld-Barmen House of Refuge" was dedicated and opened. Pastor Heinersdorff furnished during the year a place of refuge in rented quarters for 434 unfortunate females from 11 to 50 years of age, by taking them from the theaters, the dance rooms, houses of ill fame, and from among the servant girls. About two-thirds of these were Protestants and one-third Catholics, with a few dissenters and Jews; 250 of these 434 are now living chaste lives. Sixty women in Barmen and Elberfeld have organized a society to support the institution, who in one bazar in October, 1890, cleared 10,000 marks. It has liberally supported four families by giving each 3,000 marks, several 2,000, and thirteen 1000 marks each. This House differs from the Magdalene Institute of Kaiserswerth, Boppard, and other cities in that applicants are received without the intervention or recommendation of a third person.

CHRISTIAN LABOR UNIONS.—Much is written and spoken now-a-days about the relation and conflict between labor and capital. The one develops corporations, syndicates and trusts; the other, societies, unions and strikes. It is said the former have no soul and the latter often act as if they had none. In the workings of both, as well as in the abundant literature by them and about them, the evangelical, Christian element is conspicuously lacking in name and in reality. How unreasonable for a Christian nation to attempt the solution of such a difficult problem, which involves morality and religion, without the application of the principles of their great Teacher! All efforts to apply these principles for this purpose we hail with joy, and it will be good news to many to learn that in Germany there are 245 Evangelical Laborers' Unions, with 70,000 members. These all are associated together in a Central Union with an executive board which sits at Berlin.

These Unions are scattered over Germany as follows: Rhineland-Westphalia 121, Bavaria 48, Province Saxony 16, Kingdom of Saxony 14, Wuerttemberg 12, Silesia 7, Hesse-Nassau 7, Brandenburg 6, Baden 5, East and West Prussia 1, Posen 1, etc.

LABOR COLONIES aim to assist those without work to earn a living, to protect the shelterless or homeless from the dangers of an idle life, and to rid the country of the curse of beggars and tramps. The first Labor Colony was founded in Wilhelmsdorf, near Bielefeld, 1882, by Pastor von Bodelschwingh, under whose zealous efforts, and because of the needs of the times, the work was rapidly extended. They are already found in Kæssdorf, Hanover; Rickling, Schleswig-Holstein, where a new church was dedicated



FRANKE ORPHAN MONUMENT, HALLE, GERMANY.

for the colony May 3, 1891; Friedrichswille, Brandenburg; Seyday, Saxony Province; Wunscha, Silesia; Meierei, Pommerania; Karlshof, East Prussia; Luehlerheim, Rhine province; in Prussia, nine colonies with room for 1,480 persons. In addition: Dornahof, Wuerttemberg; Danelsberg, Oldenburg; Ankenbuck, Baden; New Ulrichstein, Grand Duchy of Hesse; and Schneckengrün, Kingdom of Saxony. Total in Germany 34, under Lutheran auspices. They can accommodate over 3,000 tramps at one time. Over 50,000 have been helped from the beginning of the work.

In all the colonies the various departments of agriculture are represented, such especially which give work also in the winter season. The expenses are met by special gifts, free will offerings and the labor earnings of the colonists. The management is by a board, and a housefather and his assistants. Applicants are admitted without respect to their confession. Strong drink, insubordination and laziness are not tolerated. Order, discipline, Sunday observance are required. Their organ "Die Arbeiterkolonie" (The Laborers' Colony) represents the colonies, all of which are banded together in a general union for the welfare of each. Their spiritual and educational interests are under the care of a suitable pastor. In the moral influence self-satisfied optimism is guarded against on the one hand and police pessimism on the other, to do which a correct knowledge of the home life and of the tramp life is necessary.

The "Monatsschrift fuer Innere Mission," edited by Pastor Theodor Schaefer, of Altona, near Hamburg, the best magazine of the kind, reports that a new Labor Colony has just been founded in Hamburg through the Christian Society of young men. It is under a deacon, Mr. Mueller, from Bielefeld. Men without work and means are furnished with labor until they can pay their current debts and find work for themselves. At the end of January, 36 had already been helped. A Christian lady furnished the money to start the work, and it nearly pays its own expenses.

The German mind, so active and theoretical, loves to systematize scientifically every thing. Since the unification of the German nation in 1871, the tendency everywhere has been toward centralization. This is very noticeable in all the many parts of church work. No country has its practical church work better systematized and organized than the land of Luther. This may be doubted by the self-governing English and the novelty-loving, patent-right American; yet we think a careful analysis of the Lutheran church work of Germany will remove any doubts on the

statement. Every branch of Christian work there must have a central national head, and then provincial and local organizations auxiliary to the same. Thoroughness in the practical, as well as in the theoretical, is characteristic of the German. Inner Missions, Foreign Missions, Gustavus Adolphus Societies, Lutheran Lord's Treasuries, Deaconess Work, Education, Seamen's Missions, Jewish Missions, Students' Missionary Societies, Tract and Bible Societies, Societies for Christian Art and Music, etc., have their central national organizations and organs, as well as their provincial and local societies and smaller papers, and all, members one of another, thus form a connectional work, strong and comprehensive.

Among the most difficult Christian works to centralize, or, if you please, to nationalize, was the diversified scriptural and philanthropic efforts and institutions in behalf of the laboring classes. This, however, was accomplished Nov. 5, 1891, at Berlin, by the organization of "Die Centralstelle fuer Arbeiter-wohlfahrtseinrichtung" (Headquarters for Efforts in Behalf of the Welfare of the Laboring Classes). Seven different societies were represented by delegates, a constitution was adopted and an executive board chosen. They started with a capital of 7,000 marks and began work April 1, 1892.

CHRISTIAN CARE OF PRISONERS AND EX-CONVICTS.—This work has had an intimate relation to the Inner Missions of Germany, through Fliedner, who founded, in 1826, the present active "Rhenish-Westphalian Prison Society" and a Magdalenium; and through Wichern, who educated "brothers" especially for Christian work in prisons, and after he was called to the Prussian Ministerium in 1857 the prison work in Prussia was placed under his official supervision. Both Fliedner and Wichern were largely led to undertake this work by the English Quaker, Elizabeth Fry (1780-1845), an illustration that Germany in its Christian activity is ready to appropriate from other nations, as they do in turn from Germany. Germany has now 31 institutions for released prisoners.

Their aim is double: to improve the prisons and to influence the prisoners by keeping them apart from other inmates, by allowing their worthy friends to visit them, by appointing prison pastors, teachers and "brothers" from the *Bauhe Haus*, by providing prison libraries and reading rooms, and by the visitations of deacons, deaconesses and members of Prison Societies.

The families of the convicts receive attention, and when they are set free they are encouraged to take their proper place in the

home, by counseling and warning them and by assisting them to make an honorable living.

ASYLUMS FOR MALE EX-CONVICTS in Lintorf and Enger, Rhineland and Westphalia, and in Dresden, afford good opportunities for their transition into respectable life, and the Magdalene Institutes do the same for female ex-convicts.

SOCIETIES FOR CHRISTIAN WORK AMONG PRISONERS exist in the various Provinces and States, which hold annual conventions to review the work and better their plans. Practical questions are discussed and efforts are made to remove the causes, which lead to criminal acts, as well as to reform the inmates of jails and penitentiaries. The Society of the Province of Saxony and Anhalt is especially active.

4.—THE CONSERVATION OF THOSE IN DANGER OF LOSING THEIR FAITH.

Christian Work for the Migrating Classes.

(a) SUMMER LABORERS.—*German Labor-seekers in Holland.*—From northwestern Germany many Lutherans go to the Netherlands during the summer to obtain work as turf cutters, grass mowers, brick and tile makers, etc.; and being thus separated from family ties, they are subject to many temptations in a strange nation, and need the constant ministrations of the gospel. An organized effort in their behalf was started by the pastor in Ladbergen, and consistorialrat Lenhartz in Minden. Later, the Central Board for Inner Missions in Berlin, and the church authorities of the countries of Hanover and Oldenburg, from which these summer emigrants come, have taken the work in hand. Last June and July, Pastors Kuhlmann of Burhave, Oldenburg; Voss of Osteel, East Friesland, and Voget of Bunde, East Friesland, made missionary tours to a dozen or more such settlements in Holland. About 2,000 tracts are circulated among them yearly.

(b) *Harvesters.*—The temporal and spiritual work for the many harvesters, who labor during the summer months on the extensive landed estates, is almost a parable in itself. Their harvest home services are joyful occasions and suggest the returning of many bearing their sheaves with them in this great Christian harvest home.

(c) *Railroadmen, Laborers on Public Roads and along the Canals.*—Movable cookerics and sleeping accommodations are

provided for these classes, and traveling preachers minister to them in holy things. There is little difficulty in making this work pay its own expenses. Pastor Thämel did a famous work in 1850 as a traveling missionary along the Prussian Eastern railroad.

(d) *Boatmen*.—Special services are held for the boatmen, when they go out in the spring time and when they return in the fall; and in Berlin and other centers, divine worship is often conducted on the boats.

(e) *German Summer Resorts*.—The Lutheran Church has been more aggressive than some suppose in embracing the opportunity to preach the word of God to the multitudes, as they are drawn together by one cause and another. At the summer health and pleasure resorts chapels have been erected, and organized efforts supply them with regular religious services. There are many such places, and in recent years divine services have been established also at Ostende, Blankenberghe, Scheveningen, St. Blasien, Triberg, and Bellagio on Comer Sea. In Falkenstein, once or twice a month, services are provided by pastors from Frankfurt a. M.

(f) *German Winter Resorts*.—People in the south flock northward in summer, and in the winter those of the north migrate southward. Thus multitudes winter as well as summer together; and both being from home they need the protection and the edification of the gospel. In 1889, new winter resort missions were opened in Gries near Bozen, Gardone on Garda Sea, and Nervi near Genoa. At Bordighera, in the Hotel "Westend," services were started in 1889-90. All business relating to the "Society for Providing German Protestant Services at Health Resorts," of which Count Bismarck is President, is to be sent to his representative, Mr. M. Bernus, Taunus Anlage 4, Frankfurt, a. M.

For further information on this topic see the chapters in this volume on the "Gustavus Adolphus Society," "Lutheran Lord's Treasury," Home Missions, Church Extension, Diaspora, and Emigrant and Seamen's Missions, under Germany and other countries.

5.—CHRISTIAN CARE OF THE AFFLICTED, WEAK AND SICK.

THE BLIND.—The helplessness of the blind awakens universal sympathy, and in early times they received tender attention. It is, however, only in later years that it has been acknowledged that the success in caring for the blind lies in instruction. Germany has 40,000 blind persons, which number, however, is gradually



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|--------------------------|------------------------------|--------------------------|
| 1. C. E. Luthardt. | 5. L. F. C. Von Tischendorf. | 9. John P. Lange. |
| 2. Claus Harms. | 6. G. Von Zezschwitz. | 10. Theodore Christlieb. |
| 3. Theo. F. D. Kliefoth. | 7. H. F. W. Gesenius. | 11. Rudolf Koegel. |
| 4. Isaac A. Dorner. | 8. John J. Herzog. | 12. Bernhard Weiss. |
| | | 13. G. F. Oehler. |

GREAT MEN OF THE LUTHERAN CHURCH. GERMANY.

decreasing with the progress of culture and the science of health. For these, thirty-two blind institutes exist with 2,000 pupils. Their aim is, by the exercise and quickening of their other senses and of their spiritual facilities, to develop them from a state of dependency to one of self help. They need also the consolations and blessings of the gospel. Bibles, Bible histories, hymn books, catechisms and devotional literature have been published in the language of the blind; a monthly paper is also printed by the "Lutheran Association for the Blind in Hamburg." Other papers appear for them, some of which are illustrated.

THE BLIND SCHOOLS receive blind, unspoiled children, sound in body and soul, and give them intellectual, moral and religious instruction from their seventh to their sixteenth year, when they are confirmed and become intelligent members of the Church of Christ. They are also taught to do manual labor, to make rope, brushes, baskets, joiners' work, etc. Often they are good in music. The entire Bible is printed in their language, so that it is an open book even to them. The female blind are taught to knit, to do bobbinet work, to make chair bottoms, etc. In Stuttgart, a blind institute is maintained for children only.

THE DEAF AND DUMB.—Institutes and periodicals have been founded for the 40,000 deaf and dumb in Germany, and their teachers have banded themselves together in a conference. One paper for these people was started in 1855 by Hirzel, and another organ for the institutes, since 1855, is edited by Vatter, and another paper for the education of the deaf and dumb exists since 1887, edited by Walther and Toepler. The family and public schools can do nothing to educate this class, hence these institutes are necessary. Worthy of special mention are those in Schleswig, Schleswig-Holstein, and Winnenden, Wuerttemberg. The children remain from seven to fourteen years of age, and learn to write, read and figure. They study the catechism and learn to pray to the true God and to fear and love Him. They have regular worship in the institutes. They are taught to be self-helpful and the importance of social and religious fellowship among themselves is apparent. There are in Germany 95 deaf and dumb institutes, with 642 teachers and 6,370 pupils. The largest one is in Ratibor, Upper Silesia, which reports 27 teachers and 307 pupils.

INSTITUTES FOR CRIPPLES.—The one in Muenchen exists since 1832, and has forty male and thirty female inmates. Others of note are found in Germany, as the Oberlinhaus near Potsdam, the Samaritan Home at Stammheim, the Mary-Martha Institute

at Ludwigsburg, and one at Niederloessnitz. In Copenhagen (P. Knudsen) and in Sweden such institutes have also been started. Medicine, surgery, and machines of the most diversified character are used to strengthen the weak and restore the displaced members. Patient Christian service labors at the same time that none may be cripples in their spiritual life even if they are in their bodies. Were it not for the Inner Mission ministering (Christ-like) to the bodies as well as to the souls of the masses many poor would be entirely neglected in their suffering.

Similar are the Health Resorts and Asylums for Children to which weak and sickly little ones are taken with the hope that a change of climate and medicinal bathing may prove beneficial. In Germany the greatest efforts are thus made to rear the weakest babes and children. These asylums are generally located by hot springs, or springs whose waters have curing properties, or along the sea shore. The faithful Christian physician, Dr. Werner, in Ludwigsburg, in 1861, founded the first institution of this character in Jagstfeld and called it Bethesda. It was not until 1868 that the second one was founded in Rothenfelde near Osnabrueck. Since they have multiplied rapidly, so that there are twenty-four with medicinal bathing, besides those with sea bathing, mostly on the North and East seas. Some resorts are also for the winter season. The lives of many children with scrofula, impoverished blood and weak lungs have been saved by these institutions, while many more were thus strengthened and restored to health.

The Society for Children's Health Resorts on the German Sea Coast maintained during the year closing in 1892 four stations: Norderney, Wyk, Grossmyritz and Zoppot. Of the total number of subjects, 1175, no less than 483 were healed, and 610 were benefited.

VACATION COLONIES FOR CHILDREN, of twenty or forty little ones each, have been started in healthy and suitable localities, where a teacher or teachers, generally deaconesses, instruct and amuse the children in such a way as to develop their physical strength.

CHILDREN'S HOSPITALS, with special skill, attention and equipment to treat the diseases of children, have been founded in Altona, Bielefeld, Celle, Erfurt, Gotha, Hamburg, Hanover, Hattingen, Ludwigsburg, Lueneburg, Stuttgart and Stralsund.

FEMALE TEACHERS FOR SMALL CHILDREN, in school or charity work, are educated with the greatest painstaking by the Deaconess' Institutions at Wehlheiden near Cassel, Kaiserswerth,

Oberlinhaus, Dresden, Frankenstein, New Torney, Breslau, Halberstadt, Groszheppach and Nonnenweier.

HOSPITALS.— Before the Christian era the care of the sick was confined to one's kindred. Since Christ's teachings have been known, all suffering and need, without respect of persons, receive charity. Institutions were founded in the early centuries as well as in the middle ages. After the reformation the care of the sick fell into secular hands. The revival of the Deaconess office, however, marked a new epoch for the better.

Some hospitals are under the roof of one large building, others compose a group of small houses. The work is fourfold; the household, medical, pastoral, and nursing. For the most hospitals pastors have been appointed to conduct morning and evening worship, to minister to the patients and the convalescent by visitation, Christian conversation and the administration of the holy communion. No country has more or better hospitals than Germany.

IDIOT INSTITUTIONS.— Many of the thirty-one in Germany attribute their existence to the Societies for Inner Missions. In the most of these epileptics are also cared for. Since 1874 a conference of the workers in this charity has been active, and a regular organ for the same is published. Idiots are of three classes, and there are therefore institutions: first, to take care of the extreme cases; second, to teach those susceptible of instruction; and third, to give employment to them after they leave the schools. The educational work must be in experienced hands, as it is primary; while the medical work is only secondary. More care must be given to their bodily exercise than to healthy blind, or deaf and dumb children. The manner of living is directed by the physician, and the teaching is very elementary, mostly by object lessons. It is done by constant repetition, the aim of which is largely to prepare them for confirmation and the holy communion. Germany has also forty institutions for weak minded children, with an attendance of 6,000. A large percentage of children, who would not be admitted to the regular schools, are thus developed into a sane state of mind.

EPILEPTIC INSTITUTIONS are mostly connected with the institutions for idiots. Pastor von Bodelschwingh founded an entire colony of epileptics on a large scale in the vicinity of Bielefeld. In addition to this there are institutions for epileptics in Thale a. H., Potsdam, Stettin, Niederloessnitz, Neuendettelsau, Erkerode, and Alsterdorf. Some may be healed. In all treatment constant regard must be had for the nature of the disease.

The remarks on idiots may, as a rule, apply to epileptics. Faithful efforts are made to lead even these to the Saviour. Near Bielefeld, forty houses and a church have been erected for a colony of 800 epileptics.

THE INSTITUTIONS FOR THE INSANE of Germany are among the best in the world. Dr. Zeller, of Winnenthal, and Dr. Roller, of Illenau, are among the most noted physicians for the insane. In Kaiserswerth and other places the insane are blest with the excellent services of the Deaconesses. The inmates are made to feel as much at home as possible in the institutions, and all hurtful influences are kept from them. It is held that it is advisable to remove the insane early to a good institution. As there are no means by which to cure the insane, the aim of the institutions is to tone up the condition of the whole person by proper food, good digestion, sleep, rest, regular habits, temperate activity, and the avoiding of all excitement. Many insane institutions have connected with them aid societies for their support. The physicians for the insane, even if they are not good Christians, favor the holding of regular divine services for them. The Lutheran church in Germany, as we have seen, apply the means of grace to all their charity work better, perhaps, than is done in any other country. Other nations could learn much from Germany in this direction. Much is written in our day about an "Applied Gospel." Where in the world is it better applied than among the Lutherans of Germany in the above institutions of Inner Missions?

Jesus was a great missionary, but at the same time He was also a great dispenser of true charity. Likewise the apostles, for their divine Lord said to them, "Go, preach; heal the sick," Matt. 10:8. The Evangelical Lutheran Church in modern times presents a most beautiful example of the living, active union there exists between Christian missions and Christian charity. Germany gives annually, as free will offerings, 16,000,000 marks to Inner Missions, not to include the appropriations of the state; and Prussia alone pays in one year 55,000,000 marks to works of mercy, while to Foreign Missions Germany gives annually about 4,000,000 marks. With Dr. Starbuck, "we insist that God has done, is doing, and doubtless, will continue to do great things for Christian mankind through Germany," where there is a "union of churchliness, evangelical freedom, personal devotion and intellectual independence, which can hardly be said to have been realized in as intimate an interfusion in any Anglo-Saxon Church."



DRUCKER ERB. D. R. 1880.

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|------------------------|-----------------------|----------------------|
| 1. Richard Rothe. | 5. J. A. W. Neander. | 9. J. F. Ahlfeld. |
| 2. Otto Funke. | 6. E. W. Hengstenberg | 10. K. F. A. Kahnis. |
| 3. J. Tobias Von Beck. | 7. Carl F. Gerok. | 11. H. A. W. Meyer. |
| 4. H. F. F. Schmidt. | 8. F. H. R. Frank. | 12. Ludwig Hofacker. |
| | | 13. G. Uhlhorn. |

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6.—THE DISTRIBUTION OF CHRISTIAN LITERATURE.

BIBLE SOCIETIES.—Lutherans always and everywhere love to circulate the Sacred Scriptures. In the reformation times small Lutheran Tract and Bible Societies were started in many parts of Europe. In 1555 the first Lutheran Bible Society was organized in Wurtemberg under Peter Paul Vergerius, Primus Truber, and Hans Ungnad, for the purpose of giving to the Hungarians, Wends, and Croats the Bible in their mother tongue. The Lutherans, first championing the cause of giving the Sacred Scriptures to the people in the vernacular, became the pioneers in organizing the first societies to circulate them.

Count Hildebrand von Canstein, a personal friend of Spener, established in Halle, with the co-operation of Franke, in the year 1710, a Bible House and Society to print and circulate the Holy Scriptures. Canstein secured subscriptions and printed the first Bible from stereotype plates in 1712. The New Testament cost eight cents and the whole Bible about twenty-five cents. It was not until nearly a century after this date, in 1804, that the British and Foreign Bible Society, which some erroneously consider the first Bible Society, was called into life. In 1804, the Nuremberg Society was organized by Kiesling, then the Basel Society, and in 1806 the Berlin Society under P. Jaenicke, out of which the Prussian Central Bible Society was formed in 1814. The American Bible Society was not organized, however, until 1817.

Ever since their first birthday the Lutherans have had a passionate zeal to give to the people in their own language the pure, simple Word of God. It would take a volume to tell of their own work in translating, publishing and circulating the Sacred Scriptures, by means of Bible Societies, Bible Depots, Colporteurs, Bible Readers, Tract Societies, and Foreign Missionary Societies. In the United States, South America, Australia, South Africa, Siberia and wherever the Lutherans have no Bible Society of their own, they co-operate with the Protestant undenominational Bible Societies. Ministers and laymen take part in this work. In some Lutheran countries every one, when confirmed, receives a Bible as a gift. In 1891, there were given to newly married couples in Germany 20,790 family Bibles, 1,313 more than the year previous. No new home is started there unless a Bible is placed in its center. The following table deserves to be studied:

LUTHERAN BIBLE SOCIETIES THROUGHOUT THE WORLD.

Name of Bible Society.	Headquarters.	Organized	No. of Auxiliaries.	Yearly gifts and Legacies in Marks 1	Total Circulation in 1889.	Circulation Since Organization.	
						To	Total Copies.
1 Canstein.....	Halle.....	1712	.....	150,000	44,982	1885	6,350,000
2 Prussian Central.....	Berlin.....	1814	170	40,192	144,000	1886	5,269,281
3 Wurttemberg.....	Stuttgart.....	1812	47	26,289	61,611	1887	1,737,526
4 Berg or Westphalia & Rhineland	Elberfeld.....	1814	6	11,000	20,034	.....	847,349
5 Saxony Central.....	Dresden.....	1814	52	13,327	30,783	.....	745,066
6 Bavarian Central.....	Nuremberg.....	1824	49	4,164	6,496	1885	391,412
7 Hamburg-Altona.....	Hamburg.....	1814	1	1,531	10,159	1886	217,000
8 Hanover.....	Hanover.....	1814	yes	5,218	.....	1885	200,000
9 Schleswig-Holstein.....	.....	1815	4	1,000	3,526	1885	195,450
10 Baden.....	Carlsruhe.....	1820	24	3,166	.....	1885	90,820
11 Bremen and vicinity.....	Bremen.....	1815	1	1,718	.....	1885	90,000
12 Leipsic and vicinity.....	Leipsic.....	1818	.....	487	.....	1885	85,000
13 Lippe-Deimold.....	Deimold.....	1826	.....	813	.....	1885	37,199
14 Luebeck and vicinity.....	Luebeck.....	1814	5	446	.....	1885	40,000
15 Saxony-Altenburg.....	Altenburg.....	1854	5	1,044	.....	1885	24,100
16 Anhalt-Dessau.....	Dessau.....	1836	.....	1,187	.....	1885	31,003
17 Goettingen and vicinity.....	Goettingen.....	1818	.....	1,044	.....	1885	15,000
18 Frankfurt a. M.....	Frankfurt a. M.....	1816	.....	550	.....	.....	75,000
19 Electorate and Upper Hesse.....	Marburg.....	1819	.....	1,160	.....	1885	22,450
20 Lauenburg & Ratzeburg.....	Ratzeburg.....	1819	.....	564	.....	1885	32,567
21 Rostock and vicinity.....	Rostock.....	1816	.....	.....	.....	.....	19,408
22 Eisenach.....	Eisenach.....	1817	.....	.....	.....	1885	15,000
23 Luebeck Principality.....	Eutin.....	1816	.....	360	.....	.....	15,000
24 Lower Alsace and Lorraine.....	Strasbourg.....	1816	16	2,158	.....	1885	117,830
25 Colmar & Upper Alsace.....	Colmar.....	1820	.....	3,200	.....	1885	97,741
26 Muelhausen and vicinity.....	Muelhausen.....	1818	.....	2,550	.....	1885	61,071
27 Brunswick.....	Brunswick.....	1815	.....	.....	.....	.....	6,312
28 Hesse-Darmstadt.....	Darmstadt.....	1817	yes	.....	.....	.....	31,484
29 Waldeck-Pyrmont.....	.....	1817	.....	.....	.....	.....	2,800
30 Hesse-Cassel.....	.....	1818	.....	.....	.....	.....	30,000
31 Anhalt-Bernburg.....	.....	1821	.....	.....	.....	.....	4,786
32 Weimar.....	.....	1821	.....	.....	.....	.....	7,236
33 Basel 2.....	Basel, Switz.....	1804	.....	.....	18,303	.....	813,587
Total of German Societies.....	.....	.....	.....	.....	.....	.....	17,668,478
Agencies of Brit. and For. B. S	.....	.....	.....	.....	.....	.....	.....
34 Frankfurt a. M.....	Frankfurt a. M.....	1830	yes	.....	.....	1880	3,008,146
35 Cologne.....	Cologne.....	1847	yes	.....	.....	1880	2,727,112
36 Berlin.....	Berlin.....	1856	yes	.....	.....	1880	3,251,358
Total of 3 Agencies.....	.....	.....	66	.....	.....	1880	8,986,616
Total in Germany.....	.....	.....	.....	.....	.....	.....	26,655,094
37 Swedish.....	.....	1809	yes	.....	.....	.....	1,055,507
38 Danish.....	.....	1814	yes	.....	10,185	1889	404,788
39 Norweglan.....	Christiania.....	1816	yes	.....	12,418	1889	480,075
40 Stavanger.....	Stavanger, Nr'y	1828	yes	.....	.....	.....	7,017
41 Icelandic.....	.....	1815	.....	.....	.....	.....	10,445
42 Finnish.....	Abo, Finland.....	1812	yes	.....	.....	.....	239,273
43 Russian 2.....	St. Petersburg.....	1812	289	.....	.....	1826	861,105
44 Russian Evangelical 2.....	St. Petersburg.....	1831	yes	.....	.....	1885	1,025,467
45 Imperial Russian 2.....	St. Petersburg.....	1868	.....	.....	.....	1887	1,238,044
46 French and Foreign 2.....	Paris.....	1833	yes	.....	.....	.....	750,000
47 B. S. of France 2.....	.....	1864	.....	.....	.....	1886	558,149
Total outside of Germany.....	.....	.....	.....	.....	.....	.....	6,614,870
Total Luth. Societies in World.....	.....	.....	.....	.....	.....	.....	33,269,964

1. Gifts and legacies in the year 1880.

2. Lutherans unite with the Reformed.

Various ways and means are used to distribute the word of God; for example, last year the Bible Society of the Kingdom of Saxony presented 6,000 family Bibles with the compliments of the Lutheran State Church to newly married couples, unable to purchase them.

TRACT AND BOOK SOCIETIES.—The distribution of Christian tracts is called forth, first to awaken the indifferent, and second to supplant the unprofitable and vile flood of reading matter. The spiritual deadness which reads nothing and the feverish life which reads everything, demand that sound Christian tracts be written, printed and wisely circulated. Dr. Martin Luther may be considered the first tract writer and the founder of all Protestant tract work, for never were any tracts read more eagerly and more extensively than his. Since the reformation the period of Pietism was the most fruitful in the production of a rich tract literature.

The most important Tract Societies in Germany, "the land of authors and thinkers," are: The Christian Society in Northern Germany, since 1811; The Evangelical Book Society in Berlin, since 1845; The Evangelical Book-Stiftung in Stuttgart; The Calwer Publication House founded by Dr. Barth in 1833; The Agency of the Rauhe Haus; Wupperthal Tract Society, since 1814; The Central Society for Christian Devotional Writings in the Prussian States at Berlin, since 1814; The Lower Saxon Tract Society in Hamburg, since 1820; The Society to Distribute Christian Literature, Basel, since 1834; a branch of the Society for Inner Missions in the Spirit of the Lutheran Church in Bavaria, since 1850.

Tracts should be short, simple, fresh and never "dry." It is of the utmost importance that all be carefully criticised by the competent authorities, so that no false teaching is disseminated. The societies which have branch stations and colporteurs are the most efficient. If tracts are circulated carelessly in wholesale quantities, more harm than good may be done. Tact is necessary also in this sphere of Christian work. Lutherans in all parts of the world are deeply interested in tract distribution.

THE GERMAN TRACT SOCIETY in the first year of its existence, in 1879, numbered 527 members; at present over 10,000, of whom about 1,000 are in Berlin. In 1879, over 100,000 publications were gratuitously distributed; last year 750,000, and in all over seven and a half million copies of 420 different tracts. These brought the Word of Life to the hospitals, to the sailors, the soldiers, railroad men, Sunday laborers, the traveling public, and others who could not or would not go to the churches to hear it. Like the seed of the hopeful sower, some will be fruitful and some may not.

The receipts of the Society as reported at its last annual convention, April 26, 1891, in Berlin, are 18,235 marks from contributions, and 35,901 marks from sale of books. It issued forty-five new tracts last year.

COLPORTAGE has been a successful method to circulate literature in Germany. To avoid long journeys and to canvass more thoroughly, smaller districts, as a diocese, are assigned to the colporteurs. Toward Christmas and Easter the regular rounds are made with Christian books and pictures, sound in their teaching and attractive in appearance.

A similar aim have the Societies to Distribute Religious Papers, as the one in Berlin by Huelle and the one in Basel by Burchardt-Zahn, which circulate gratuitously or at nominal prices Christian papers in hospitals, prisons, etc. Under this head come also the Distribution of Sermons in Berlin by Pastors Stoecker and Huelle, and from there introduced into other cities.

SOCIETY FOR THE CHRISTIAN ENLIGHTENMENT OF THE PEOPLE, of Rhineland and Westphalia organized 1881, at Cologne, furthers, by means of addresses and literature, the cause of inner missions. It has its own monthly organ since 1883.

THE CENTRAL SOCIETY FOR CHRISTIAN DEVOTIONAL LITERATURE published, during the seventy-six years of its activity, 15,000,000 copies of books, tracts and papers. In its first fifty years 250 tracts and 25 books were published in 6,000,000 copies.

SCHLESWIG-HOLSTEIN, not many years ago, organized a tract society to send out colporteurs, to found libraries and in every way possible to circulate among the masses good reading. Each member pays annually two marks for which he receives an equivalent in literature.

THE SOCIETY FOR A WHOLESALE CIRCULATION OF GOOD LITERATURE was organized April, 1889, and has already extended over all Germany, German Austria, German Switzerland, and parts of America. At its third general convention in Weimar, held June 19, 1892, Secretary Seidl, gave the following figures for 1891, with those in () for the previous year: Members, 5,663 (4,763); branch societies, 32 (26); agencies, 83 (47); book stores keeping their literature, 144 (68); copies circulated, 411,716 (329,498); semi-annual books, 1,918 (810); books costing one mark each, 3,242 (1,317); capital, 36,600 marks. Their works are mostly Christian stories and novels. They are now publishing an extensive original romance by one of Germany's best writers, illustrated colportage form and for the masses. It is hoped that the society will issue only thoroughly Christian publications so that they may win and retain the sympathy of the conservative church circles.

THE BERLIN SOCIETY FOR THE DISTRIBUTION OF CHRISTIAN PERIODICALS is also very active; reporting 94 branches, 907 members, 5,000 agents, and sending its papers to 546 reading circles, 5,000 free copies for vacant congregations, 151 prisons and 300 hospitals. It publishes the "Laborer's Friend" in 125,000 copies, sends 18,000 Sunday papers of the right kind to 205 garrisons, and has its agents in 2,190 factories, among the sailors in the sea ports and even among the fishermen in the North sea.

THE DISTRIBUTION OF PRINTED SERMONS IN BERLIN.—This new and fruitful branch of Christian work was commenced the first of Advent 1881 by circulating 600 printed sermons. It grew until 120,000 were voluntarily distributed weekly (17,780 in Berlin) among the non-church attendants, coachmen, servants, postmen, railroad men, and all classes who would not or could not go to God's house to hear His Word preached. Some are given away, others were sold at a quarter of a cent a piece, or four sermons, that is good gospel sermons, for a penny. Prussia disposed of 52,000 copies a week, Silesia 11,000, Brandenburg 7,000, Pommerania 6,000, etc.

The "Hotel Mission" is another branch of Inner Missions in Berlin which promises good results. The city missionary received such hearty encouragement that four volunteer assistants have been kept busy. Weekly 1,727 sermons and 265 copies of the "Sonntagsfreund" are distributed to the 2,000 hotel servants of the city who have no opportunity to worship at the morning church service.

THE SOCIETY FOR THE DISTRIBUTION OF CHRISTIAN PERIODICALS IN DRESDEN in 1890 supplied 398 railroad stations with Christian papers. It has "a loan library for the traveling public" with over 10,000 papers and works which are read daily by 40,000 people. Over 10,000 more copies of papers are weekly circulated among the postmen, soldiers, the sick, prisoners, etc. Many copies of the new testament are also distributed.

THE SOCIETY FOR CIRCULATING CHRISTIAN PAPERS IN STUTTGART distributes yearly over 500,000 Christian periodicals, 20,000 tracts and 6,000 illustrated home pamphlets.

THE SOCIETY FOR CIRCULATING CHRISTIAN PAPERS IN DARMSTADT distributed, during 1891, 2,257 papers weekly, against 1,770 the previous year. Its annual receipts are 1,545 marks.

LEIPSIK SOCIETY FOR DISTRIBUTION OF PERIODICALS has lately been organized by Dr. Pank, although for many years the work had been faithfully done by the St. Nicholas, St. Marks and St.

Matthews congregations. The papers circulated were the "Nachbar," "Arbeiterfreund" (Laborer's Friend), and the "Sunday Printed Sermon." The work has now a central organization and over one hundred voluntary helpers.

Each great Christian organization, as the Kaiserswerth Deaconess Institution, the Gustavus Adolphus Society, the Lutheran Lord's Treasury, the Rauhe Haus, Foreign Missionary Societies, etc., have organized agencies to circulate their own periodicals and publications as well as others bearing on their specific work. Thus the Kaiserswerth Christian Peoples' Calendar or Almanac, published first by Pastor Fliedner fifty years ago, has a circulation of 113,500 or more copies, and their illustrated Jubilee Booklet on Luther and the Reformation in 1883 circulated in 755,000 copies and the demand was not then supplied. It was an excellent missionary campaign document. In Lutheran countries missionary books often reach 10,000 to 200,000 circulation. The Stuttgart Evangelical Sunday Paper circulates in 115,000 copies.

Another efficient way to scatter healthy literature among the masses, used by the Inner Mission, is by means of the many Peoples' Libraries, which are popular and entertaining in character.

Successful efforts have been made to interest churches in establishing Congregational Libraries. Adolph Fette, in 1880, started in Bremen a Wandering Library, which was taken from place to place. It was well patronized.

Wherever education flourishes there will be a good book market. In 1890 there were nearly 1,000 more books published in Germany than the year before; 17,986 against 17,016 volumes. These are divided as follows: 1,957 in pedagogy, 1,582 in theology, 1,715 in romance, poetry and drama, 1,549 in politics, statistics, etc. It is reported that Germany prints more books than England, France and America combined. From 1513 to 1517 but 527 books, pamphlets, etc., were printed in German. But from 1518 to 1523, after Luther began his work, there appeared 3,113 German publications. Thus it is evident that Luther brought a new era also to literature.

In Saxony and other parts of Germany "Houses" have been started to publish and circulate healthy Christian literature to take the place of the trashy and vile reading matter among the masses. Volumes of the best workmanship in every respect appear periodically and are scattered like autumn leaves.

The book store of the Evangelical Lutheran Society in Stuttgart issued fifty-three new publications last year and distributed 350,000 copies of books and tracts.

The publication of the authorized books of the church brings large revenues to the benevolent treasuries in Germany, although they sell at reasonable prices. Thus a fund of 200,000 marks accumulated to the Lutheran church of the kingdom of Saxony, which is used for building churches and aiding ministers in need.

THE CONFERENCE OF EVANGELICAL AUTHORS in this book-making nation, which met May 26, 1891, in Berlin, has on its banner the motto "we are not ashamed of the Gospel of Christ." Licenciate Martin Rade, editor of the "Christian World," is the honored president. When over one hundred Christian authors and authoresses hold national conventions under such a banner to learn from one another we have little fear as to the future tendencies of their Christian literature. Subjects were discussed like the following: "Christian Literature, its Position and Mission at the Present Time," and "The True Relation Between the Publisher and the Author."

7.—PROTESTANT AGITATIONS IN BEHALF OF SOCIAL NEEDS.

CITY MISSIONS.—The needs, which meet one in the large cities, pertain to the temporal, moral and church life of the masses, with all of which Inner Missions have to do. Dr. Wichern, who started a city mission in Hamburg in 1848, and in Berlin in 1859, is the founder of the great City Mission cause in Germany. In England it is mostly evangelistic, but in Germany it embraces more especially education and charity. *First.* A city mission is an uniting and centralization of the existing Christian activities of a city. The Christian Association building is the central gathering locality and the association minister the central personality. The first building in Germany was the Concordia House in Bremen, erected in 1841. Such concentration of forces is of great blessing. *Second.* It brings an expansion of the Christian work of the city by the organizing of new societies and the founding of new institutions. *Third.* The city mission has also a field peculiarly its own, which is occupied by city missionaries, examined by a theological inspector and officially appointed. It aims to win the individual or certain classes to the church, either by personal contact or by Bible studies, exhortations, Sunday



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| 1. S. K. Von Kapff. | 5. Carl A. Hase. | 9. Albrecht Ritschl. |
| 2. F. D. E. Schleiermacher. | 6. Gustave F. L. Knak. | 10. Emil Frommel. |
| 3. Julius Koestlin. | 7. C. F. A. Dillmann. | 11. F. C. Von Baur. |
| 4. P. K. Marheineke. | 8. G. Thomasius. | 12. Julius Mueller. |
| | | 13. George B. Winer. |

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schools, colportage, meetings for men, work for ex-convicts, the care of the poor, battling against begging and king alcohol. If the pastor takes the lead there is little friction between the city missionary and his society and the church. Wichern well said: "Berlin must be made to realize her duty to evangelical Germany." "Seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." Jer. 29; 7.

The date of the organization and the location of the city missions in Germany, showing how recent they are and how rapidly they have spread, may be of interest in this connection: Bremen, 1841; Hamburg, 1848; Berlin, 1859; Koenigsberg, 1849; Breslau, 1856; Bielefeld, Dresden, and Frankfurt a. M., 1874; Stettin, 1876; Magdeburg and Leipsic, 1877; Wiesbaden and Elberfeld, 1879; Cologne and Duisburg, 1886; Frankfort, a. O., 1881; Dueseldorf, Karlsruhe and Mannheim, 1882; Heidelberg and Freiburg, 1883; Munchen and Liegnitz, 1884; Bonn, 1885. Darmstadt, Ludwigshafen, Kaiserslautern, Strasburg, Stuttgart and Nuremberg have also city missions. In the Barmen Lutheran Parish, with 27,000 souls, the congregation does the work of the city mission, in that it is divided into five parish and fifteen deacon districts, and each parish has a young peoples' society, a small children's school, and other minor mission agencies, all under the pastor of the parish. Other city parishes have similar city missions of their own.

CHRISTIAN WORK FOR THE GERMAN ARMY AND MARINE.—There is no standing army in the world equal to the one of Germany. It is perfectly organized, instructed and drilled. It is the pride of the Germans and commands the peace of Europe. The intellectual, moral and spiritual culture of its soldiers is far superior to that of any other, and for this the Church deserves great credit. Bibles, Testaments, hymn books and devotional works and papers are freely circulated among them; the sick in times of peace and the wounded in the times of war are ministered to with the tenderest care of Christian charity, and regular appointments are made for all to attend prayers and church services on week days as well as on Sundays and church festival days. These services are conducted by Germany's best preachers, and make life-impressions which help them to fight the good fight of faith. Each province or state has its work systematized and presided over by the following military superintending pastors:

Province, Kingdom or Principality.	Pastor.	Headquarters.
East Prussia.....	Kons.-Rat Thiel.....	Koenigsberg.
West Prussia.....	Dr. Tube.....	Danzig.
Pommerania.....	Vacant.....	
Brandenburg.....	Dr. Frommel.....	Berlin.
Saxony Province.....	Dr. Hermens.....	Magdeburg.
Posen.....	Kons.-Rat Wolfing.....	Posen.
Silesia.....	“ Bahr.....	Breslau.
Westphalia.....	“ Kriebitz.....	Munster.
Rhine Province.....	“ Bergmann.....	Coblentz.
Schleswig-Holstein.....	“ Hoffmann.....	Altona.
Hanover.....	Dr. Rocholl.....	Hanover.
Hesse-Nassau.....	Pastor Osterroth.....	Cassel.
Saxony Kingdom.....	Vacant.....	
Wurtemberg.....	Dr. Von Muller.....	Stuttgart.
Baden.....	Pastor Fingado.....	Carlsruhe.
Alsace.....	Kons.-Rat Steinwender.....	Strassburg.
Lorraine.....	Pastor Bussler.....	Metz.
Bavaria.....	Vacant.....	

The German Army is well supplied with special military pastors or garrison chaplains of the highest rank. Their superiors, like the German Army itself, are not to be found. In all they number ninety-one: The Prussian-Guard-Corps 9, East and West Prussia 8, Pommerania 5, Brandenburg 4, Saxony Province 6, Posen 3, Silesia 5, Westphalia 5, Rhineland 7, Schleswig-Holstein 7, Hanover 5, Hesse-Nassau 7, Grand Duchy Hesse 1, Saxony Kingdom 1, Wurtemberg 5, Baden 4, Alsace-Lorraine 7, Bavaria 2.

The German Marine has also regular gospel ministrations from the state church under eight navy pastors and the head navy-pastor, Rev. Langheld of Kiel.

CHRISTIAN HOMES FOR GERMAN SOLDIERS.—A nation's patriotism is manifested in time of peace as well as in time of war. Both can be thoroughly Christian. One way by which it is exhibited is, by caring well for those who served their country on the battle field, not only by ministering to the body but also to the soul. Christian homes are now being founded in Germany for soldiers who have none. On April 19, 1891, such an institution was dedicated by military pastor Wettstein in Saarbarg, in Lorraine, near the French border. Through the efforts of Pastor Wettstein and a benevolent layman it has been built and comfortably furnished. It is a Christian Association Building for the garrison of 6,000 soldiers, with all the appointments for Christian work. It is

located in the most desirable part of the city and will prove to be a gathering place for the soldiers, officers and the old veterans. Says one, who is acquainted with the institution and the spiritual needs of the German army, "this is indeed an important and praiseworthy work, which, it is hoped, will be repeated in many other places." In Cosel, Silesia, another home for soldiers has been established.

Soldiers' Orphan Homes have been founded to minister to the children of those who give their lives in defence of their native land. They have a confessional classification thus: The one at Römheld is for Protestant, while the one in Kanth, Silesia, is for Catholic orphans.

THE BROTHERHOOD FOR VOLUNTARY SERVICE TO THE SICK AND WOUNDED IN WAR has 1,641 members, 447 honorary and 1,194 active. Of the active members 957 have studied under a physician, 586 graduating. The fourteen auxiliary brotherhoods are headquartered in Berlin, Halle, Königsberg, Kiel, Greifswald, Göttingen, Breslau, Hamburg, Frankfurt a. O., Cassel, Bonn, Marburg, Münster and Potsdam. Their delegated convention in Berlin, May 30-31, 1891, under the presidency of Director Wichern, emphasized the necessity of guarding the Christian character of their work, while at the same time ministering to all, irrespective of confession.

No less than 801 females stand ready to render additional charitable service in time of war, 206 of the Sisters of St. John and 595 Deaconesses. The former, in 1888, gave 13,388 marks for the education of sisters for their specific calling.

DUISBURG MISSION INSTITUTE is ready at any time to furnish 300 Christian workers, of whom sixty-two are expressly educated for army service, and the Rauhe Haus likewise is ready to send a large number of "Brothers" into the same service upon demand.

THE ORDER OF ST. JOHN maintains forty hospitals in Germany, thirty-six in Prussia, with 1,785 beds and an average number of inmates of 980.

CHRISTIAN CHARITY IN THE TIMES OF PESTILENCE AND WAR.—The sudden demands and the character of work required in pestilence are the same as those called forth by war, and the same Christian agencies in Germany serve both. In the Schleswig-Holstein war deaconesses from Kaiserswerth, deacons from the "Rauhe Haus" and Duisburg, members of the order of St. John, and the war sanitary government officials, were all taxed to their utmost. Since 1864 there exists a "Society to Minister to

the Wounded and Sick on the Battle Field," in whose central committee the Emperor has a government representative — the military inspector of the volunteers to do charity. In the German war of 1866 the "Field Deacons," started by Wichern, were first brought into service, composed mostly of young men. In like work the following Fatherland Women's Societies do valuable service:

Name of Fatherland Women's Society.	Organized.	Central Society.	Auxiliaries.	Members.	Employed.	Educational and other Institutes.	Stations.	Yearly Receipts in Marks.
Patriotic Institute.....	1817	Weimar.....	150	1,400	9	1	.....	.....
Baden Women's Society.....	1859	Carlsruhe.....	97	10,000	10	4	11	80,000
Wurtemberg Women's Society.....	1864	Stuttgart.....	.....	.....	.....	2	.....	21,000
Fatherland Women's Society.....	1866	Berlin.....	407	35,000	68	.....	52	400,000
Women's Lazaret Society.....	1866	Berlin.....	.....	.....	12	3	.....	60,000
Albert Society.....	1866	Dresden.....	33	3,200	30	.....	.....	.....
Alice Women's Society.....	1867	Darmstadt.....	28	4,500	36	5	.....	.....
Bavaria Women's Society.....	1869	Munchen.....	8	.....	.....	4	.....	.....
Fatherland Women's Society.....	1869	Hamburg.....	.....	330	15	12	.....	.....
W. S. of Frankfurt a. M.....	1869	Frankfurt.....	.....	.....	23	1	.....	.....

In a certain sense "The Central Committee of the German Society of the Red Cross," with headquarters at Berlin, stands at the head of all this war charity. In the time of peace they stand ready to minister to the needy and suffering in famine and pestilence, or to do any other charitable work.

WOMEN SOCIETIES FOR THE CARE OF THE POOR AND THE SICK IN THE CONGREGATION.—The first one of these was formed by Amalie Sieveking (d. 1859), of Hamburg, who was very active in the field of Inner Missions. Her work is celebrated, as her first Society still exists and has become the model for many others. They have been helpful to the deaconesses in times of contagious diseases and also in the general parish work.

WOMEN'S AND YOUNG LADIES' SOCIETIES FOR THE CARE OF THE POOR, SICK, AND CHILDREN, with dates of organization.

BERLIN: Fatherland Society.

SILESIA: Breslau, 1856.

EAST PRUSSIA: Neidenburg, Pillau, Allenstein.

HESSE: Frankfurt a. M. and other cities.

WEST PRUSSIA: Danzig (1848), Vandsburg, Dirschau.

POSEN: Bromberg, Storchnest (1867), Zaborowo (1873), Posen (1858),

Pleschen, Krotoschin, Schmiegel, Ostrowo, Crone, Exin.

SAXONY PROVINCE: Langensalza District, Schleusingen.

HANOVER: Hanover, Verden, Stade, Br emervorde, Lehe, etc.

SCHLESWIG-HOLSTEIN: Kropp.

WESTPHALIA: Iserlohn, Lippstadt, Bielefeld, Hamm, Hoxter, etc.

MECKLENBURG: Rostock (1837).

SAXONY KINGDOM: Dresden, Leipsic.

BAVARIA: Frankenthal, Kaiserslautern, Zweibruecken, Erlangen, Nuremberg, etc.

SAXE WEIMAR: Eisenach, Weimar, Jena, Apolda, Grossneuch.

SAXE, COBURG-GOTHA: Coburg, Neustadt.

SAXE-MEININGEN: Meiningen, Saalfeld.

WURTEMBERG: Kirchheim, Stuttgart, Heilbronn, Tuebingen, Ludwigsburg, Nuertingen, Geildorf, Vaihingen, Wildberg, Ellwangen, Bonningheim.

BADEN: Carlsruhe.

HESSE DARMSTADT: Darmstadt.

ALSACE-LORRAINE: Strasburg, Muehlhausen, Metz.

FREE CITIES: Luebeck.

OBSERVANCE OF THE LORD'S DAY.—Since Wichern, by his wise Christian counsel and indefatigable energy, started the "Inner Mission Era," there has been a better observance of the day of rest and worship. This has been brought about more by a positive than by a negative method of work, not so much by giving rules as to what not to do, as by interesting all to do what they ought to do. If people do that which they ought to do on the Sabbath in worship, rest, charity, reading the Scriptures, etc., they will have little time to spend in desecrating the Holy Day.

Inner Missions, City Missions, Sunday Schools, Young Peoples' Christian Societies, and the many other agencies of practical Christian efforts of recent years, have been helpful to a better observance of the Sabbath. More of the Sabbath is brought into the week days by the High Church Council of Berlin recommending to the congregations the opening of their churches for quiet prayer at certain hours of each day. The Cathedral, St. Mathew and Elizabeth churches, of Berlin, are now open during the hours of the week days for devotional retreat and meditation. The state, the church, societies, the family and individuals are constantly appealed to more and more by literature, and personal and organized efforts for a scriptural observance of the Lord's Day. We should cease from our work since God has a work to do in us on that day, or, as Luther's rule was:

"Du sollst lassen von der Arbeit ab,
Dass Gott sein Werk an dir hab."

LUTHER MINISTERING THE MEANS OF GRACE AND CHRISTIAN CHARITY IN THE TIME OF PESTILENCE.



NINETY-FOUR SOCIETIES FOR INNER MISSIONS.

Name of Societies.	Year of organization.	Superintendent or President.	Headquarters.
I. KINGDOM OF PRUSSIA.			
<i>(a) East Prussia.</i>			
Provincial S. F. I. M. in E. Prussia.....	1864	Baron Von Dornberg.....	Koenigsberg.
City S. F. I. M. in Koenigsberg.....		Supt. Schlecht.....	"
S. F. I. M. in Gumbinnen.....		Supt. Rosseck.....	Gumbinnen.
S. F. Educating Neglected Children.....		Rev. Corsepius.....	Schoenbruch.
Institution for Epileptics, Infirm, etc.....		Dr. Dembowski.....	Carlshof.
Deacon Institute and Labor Colony.....		".....	"
East Prussian Drunkard Asylum.....		".....	"
Koenigsberg S. F. I. M.....	1850	".....	Koenigsberg.
<i>(b) West Prussia.</i>			
Provincial S. F. I. M. in W. Prussia.....	1875	Rev. Dr. Tube.....	Danzig.
Central Ev. Abstinence Soc. for Germany.....		Dr. Rindfleisch.....	Trutenau.
<i>(c) Pommerania.</i>			
Provincial S. F. I. M. in Pommerania.....	1878	Supt. Rubesamen.....	Moringen.
S. F. I. M. in New Vor-Pommerania and Rugen.....		Count v. Krassow.....	Divitz by Barth.
Institutions of Zullechow.....	1848	Cand. Jahn.....	Stettin.
<i>(d) Brandenburg.</i>			
Central Board for Inner Missions.....	1849	Prof. Dr. Weiss.....	Berlin.
Provincial S. F. I. M. in Brandenburg.....		Dr. von Bulow.....	"
Aux. Soc'y to Central Board S. F. I. M.....		Hon. Schubert.....	"
Evang. Soc'y for Church Work in Berlin.....	1888	Rev. Huelle.....	"
Women's Society of the Good Shepherd.....		".....	"
Berlin City Mission.....		Dr. Stoecker.....	"
Evangelical Men's Union.....		Dr. v. Rothkirch.....	"
Evang. Johannestift in Plotzensee.....		Dr. Neubauer.....	"
Soc'y to Aid Small Children's Institutes.....		Dr. v. Bulow.....	"
Evang. S. F. I. M. in Moabit.....		Supt. Dr. Gielen.....	Moabit.
Bethabara Fund in Berlin.....		Rev. Berendt.....	Berlin.
Evang. S. F. I. M. in Frankfurt a. O.....	1850	Hon. Schuman.....	Frankfurt a. O.
Cent. Com. F. I. M. in Brandenburg a. H.....		Julius Krueger.....	Brandenburg, a. H.
S. F. I. M. in Lebuser District.....		Count v. Finkenstein.....	Reitwein.
<i>(e) Saxony.</i>			
Prov. Board F. I. M. in Saxony Prov.....	1869	Pastor Medem.....	Buckaw.
Conference F. I. M. in Electorate Saxony.....	1869	Supt. Quandt.....	Wittenberg.
Institutions at Neinstedt.....		Dr. v. Nathusius.....	Greifswald.
S. F. I. M. in Altmark.....	1871	".....	Stendal.
<i>(f) Silesia.</i>			
Provincial S. F. I. M. in Silesia.....	1864	Von Czetztritz-Neubaus.....	Kolbnitz by Jauer,
Evang. S. F. I. M. in Breslau.....	1849	Consis-rat Schubart.....	Breslau.
S. F. I. M. in Goerlitz.....	1864	Hon. Reiche.....	Goerlitz.
Conference F. I. M. in Reichenbach etc.....	1851	Von Prittwitz-Gaffron.....	Hennersdorf.
Church Conference for Oberlausitz.....	1876	Supt. Meissner.....	Arnsdorf.
Soc'y for Rescuing Neglected Children.....		Von Rothkirch-Trach.....	Goldberg.
S. F. I. M. in Liegnitz, Niesky, Krolk-witz and Parchwitz.....	1874	".....	"
<i>(g) Posen.</i>			
Provincial S. F. I. M in Posen.....	1878	Schulrath Polte.....	Posen.
<i>(h) Westphalia.</i>			
Con. F. I. M. in Minden, etc.....	1874	Hon. Delius.....	Bielefeld.
Evang. S. F. I. M. in Grafschaft Mark.....	1874	Hon. Radenacher.....	Soest.
Institute for Epileptics, etc.....		Pastor v. Bodelschwingh.....	Bielefeld.

NINETY-FOUR SOCIETIES FOR INNER MISSIONS—*Continued.*

Name of Society.	Year of organization.	Superintendent or President.	Headquarters.
<i>(i) Rhine Province.</i>			
Prov. Board S. F. I. M. in Rhine Province	1861	Rev. Krueger.....	Bonn.
S. for Christian Popular Education.....		Lie Weber.....	M. Gladbach.
Educational Society.....		Inspector Pott.....	Neukirchen.
Deacon Institute of Duisburg.....		Dir. Engelbert.....	Duisburg.
Deaconess Institute.....		Dr. Disselhoff.....	Kaiserswerth.
Elberfeld-Barmen Society for Prisons...		Lie. Stoltenhoff.....	Elberfeld.
Wupperthal Tract Society.....		Supt. Kirchstein.....	Barmen.
Upper Rhine Conference, F. I. M.,			Simmern.
Evangelical Society for Germany.....	1848		Elberfeld-Barmen.
<i>(k) Hesse-Nassau.</i>			
National S. F. I. M. in Cassel District.....		Gen'l Supt. Lohr.....	Cassel.
Society F. I. M. in Cassel.....		Hon. Buff.....	"
Evang. Soc'y for Wiesbaden District.....	1849	Dr. Stamm.....	Wiesbaden.
Evang. S. F. I. M. in Frankfurt a. M....	1850	Pastor Kayser.....	Frankfurt a. M.
Nassau Colportage Society.....		Prof. Maurer.....	Herborn.
<i>(l) Schleswig-Holstein.</i>			
Nat. S. F. I. M. in Schleswig-Holstein...	1875		
Three District S. F. I. M. at Flensburg			
and Kropp.....			
II. THURINGIA, HANOVER, SAXON LANDS AND ANHALT.			
S. F. I. M. in Duchy Altenburg.....	1860	G. Sup. Dr. Rogge.....	Altenburg.
Thuringia Conference, F. I. M.....	1867	" " " ".....	"
Evang. S. F. I. M. in Hanover.....	1865		Hanover.
S. F. I. M. in Weimar District.....		Supt. Spiess.....	Grossrudestedt.
Soc. for Rescuing Neglected Children in			
G. D. Weimar.....		Sup. Hunnius.....	Kreuzberg.
Soc'y to Elevate the Moral and Religious			
Life.....		G. Supt. Hesse.....	Weimar.
Nat. S. F. I. M. in G. Duchy, Meiningen		Dr. v. Seehweßer.....	Meiningen.
Educational Soc. for Meiningen District		" " " ".....	"
Soc'y for Christian Charity in Evang.			
Lutheran Church.....		G. Supt. Trautvetter.....	Rudolstadt.
Orphan and Educ'l Soc'y for Sonneberg			
District.....		Sup. Schoppach.....	Sonneberg.
Free S. F. I. M. in Duchy Gotha.....		G. Sup. Kretschmar.....	Gotha.
Nat. S. F. I. M. in Anhalt.....	1879	G. Sup. Teichmueller.....	Dessau.
III. FREE CITIES.			
S. F. I. M. in Hamburg.....	1849	Dr. Roepe.....	Hamburg.
"Rauhe Haus" in Horn near Hamburg...		Dir. J. Wichern.....	Horn.
S. F. I. M. in Luebeck.....			
S. F. I. M. in Bremen.....	1860		
Women's Society for Poor and Sick in			
Hamburg.....		Mrs. Dr. Sieveking.....	Hamburg.
S. F. I. M. in Bremen.....		Dir. Dr. Carstens.....	Bremen.
IV. GRAND DUCHY OF MECKLENBURG.			
Mecklenburg Nat. Board F. I. M.....		Prof. Hashagen.....	Rostock.
Central S. F. I. M. in Mecklenburg.....		" " " ".....	"
V. DUCHY OF BRUNSWICK.			
Nat. S. F. I. M. in Duchy Brunswick.....	1822	Rev. Bichman.....	Brunswick.
Institute for the Weak Minded.....		Dir. Palmer.....	Neu-erkerode.
VI. KINGDOM OF SAXONY.			
Nat. S. F. I. M. in the Ev. Luth. Church	1868	Count Vitthum.....	Dresden.
*City Society F. I. M. in Leipsic, etc.....	1869		Dresden.

*Dresden and Pottschappel. Receipts of Nat. S. F. I. M. 1890, 24,311 marks, and a bequest of 50,000 marks. It has 4,500 active members.

NINETY-FOUR SOCIETIES FOR INNER MISSIONS—*Continued.*

Name of Society.	Year of organization.	Superintendent or President.	Headquarters.
VII. KINGDOM OF BAVARIA.			
Nat. S. F. I. M. in the Ev. Luth. Church		Pastor Heller.....	Nuernberg.
S. F. I. M. in Muenchen.....		Pastor Kabl.....	Muenchen.
Nat. Board F. I. M. in the Palatinate.....	1848	Rev. Ferckel.....	Spies.
S. F. I. M. in Spirit of Luth. Church.....	1850	.....	Neuendettelsau.
VIII. GRAND DUCHY OF HESSE.			
Nat. Board F. I. M. in G. D. Hesse		Dr. Stromberger	Zwingenberg.
Niederwollstadt Conference		“	“
Upper Hesse S. F. I. M.....	1878	Rev. Schlosser.....	Giessen.
IX. GRAND DUCHY OF BADEN.			
Nat. S. F. I. M. in G. D. Baden.....		Baron v. Goeler.....	Lichtenthal.
S. F. I. M. Augsburg Confession.....	1849	Rev. Mueller.....	Ettlingen.
X. KINGDOM OF WURTEMBERG.			
Central Board of Benevolent Societies with 13 Auxiliaries.....	1817	Von Koestlin.....	Stuttgart.
Central Board of Soc’y for ex-Convicts...		Von Landerer.....	“
Evang. Society in Stuttgart.....		Otto Wanner.....	“

Besides the Local, Provincial and National Societies for Inner Missions there are also District Societies embracing several provinces. Thus, the *Southwest German Conference for Inner Missions*, which met last in Ludwigshafen, June 2d and 3d, 1891, includes Hesse, Baden and the Palatinate. Much good is done by different provinces coming together to compare notes. The President is Count von Goeler, in Lichtenthal.

LUTHERAN PENTECOST CONFERENCES are found in various parts of the Fatherland, and for years they have been discussing the vital questions pertaining to the kingdom which is not of this world. The one of Hanover, during 1892, celebrated its fiftieth anniversary. The first convention was attended by fifty and the last by five hundred enrolled visitors.

THE EISENACH CHURCH CONFERENCE discusses questions pertaining to cultus, discipline and church government.

THE EISENACH CHURCH CONFERENCE, organized in 1852, is composed of delegates from church boards and organizations for the purpose of considering church questions of the various countries of Germany with the view of developing a common unity. The various and many *Lutheran Conferences* aim to develop a stronger Lutheran consciousness in the German empire.

THE EVANGELICAL SOCIAL CONGRESS met May 28 and 29, 1891, in Berlin, and, amid a large gathering of representative men from near and far, discussed theses relating to the gospel and socialism, and their problems. Prof. Dr. Hermann presented a learned paper on "Religion and Social Democracy," Dr. Stoecker on "Individualism and Socialism," Dr. Otto Kamp on "The Training of Factory Girls."

THE WURTEMBERG LUTHERAN CONFERENCE was founded over twenty years ago in the spirit of "hold fast to what you have," and for the purpose of strengthening the Lutheran consciousness. During later years the Conference has been made more practical by interesting the laity to take part in the discussions of the conventions. In their assembly in Stuttgart, June 25, 1891, the work of the Wuerttemberg Lord's Treasury and other practical church interests were considered. Some agitate a union of all similar Lutheran Conferences in South Germany into one General Conference.

COURSES OF INSTRUCTION ON INNER MISSIONS, of the character of Institutes or Assemblies in America, are given in many cities and missionary centers of Germany free, the Provincial Consistories often encouraging and aiding them. Thus, at the Third Course in Dresden, October, 1891, twenty lectures on the history, theory and work of Inner Missions were delivered at twelve regular sessions, mostly by the younger ministers. Devotional exercises were conducted in the morning, and nearly all the afternoons were given to visiting the charitable institutions of the city for practical study. The evenings were devoted to popular gatherings. During the same month a like "course" was given in Nürnberg touching the minutia of the various Inner Mission activities. The lectures are scriptural and learned but at the same time intensely practical. Inner Missions is a growth and a development of the Christian life, and is in no stereotype form. Hence, great literary work is demanded to direct it more efficiently and to chronicle its fruits more faithfully.

Inner Missions, as well as foreign missions, in many sections are taught the advance classes preparing for confirmation.

University lectures on Inner Missions were delivered during the summer semester of 1891, as follows:—Berlin: Prof. Plath, on "The Deacon's Office," and Prof. von Soden, "Societies for Inner Missions;" Bonn: Prof. Sachsse, "History and Aim of Inner Missions;" Breslau: Prof. Schmidt, "Experiences from the Field of Inner Missions," and Prof. Erdmann, "History and Present

Condition of Inner Missions;" Goettingen: Prof. Knoke, "Inner Missions."

THE LITERATURE OF INNER MISSIONS in Germany has grown to such proportions that it is perfectly wonderful to an English Protestant. It is not of a superficial character, but learned, systematic, and practical. Almost every Inner Mission Society has its own special Inner Mission Library. When we were in the Kingdom of Saxony and were handed the catalogue, a large volume, of their library of Inner Mission literature, we could hardly believe our own eyes. There are the excellent biographies of the great men who have labored in this field. Each city, province and district nearly has a volume of several hundred pages on their own Inner Missions. Each department of this vast field, as Labor Colonies, Deaconess Work, Hospitals, Gustavus Adolphus Societies, Seamen and Emigrant Missions, City Missions, etc., have not only one but many volumes discussing their vital issues and methods of work, and also awakening interest by telling of labor performed. Not only libraries and books, but there are periodicals for nearly every district and on every branch of work. Their name is legion,—weeklies, monthlies, quarterlies and, not least, the almanacs and calenders, of which the Germans seem especially fond. This literature is attracting the attention of universal protestantism. It will help to solve many of the great problems which can be met only by its spirit, whether in the United States or other countries. Its faithful study is worthy of the heartiest commendation to all interested in the welfare of the church and of humanity. It should be translated for those who do not read the German. There can, no doubt, be a taste developed for it, as there has been for the translations of German Lutheran theology.

OTHER NATIONAL OR GENERAL SOCIETIES FOR INNER MISSIONS.

EVANGELICAL CHURCH AID SOCIETY.—Prof. Dr. Weiss of Berlin University, the president, says:—if at one time the disciples of our Lord to the question of their Master if they lacked anything, answered: "Lord, nothing;" so can we with grateful thanks to God confess that during the last three years means at no time were wanting with which to aid as the burning desire of our heart prompted. In the last year, 1891, 250,000 marks, against 175,388 the year before, have been raised for the purposes of the society. The house collections alone amounted to 158,000 marks. 124,000 marks were given to the Provincial Societies for their special

work, so that a little more than one-half was appropriated by the general board. In harmony with the history of the origin of the society a large part of the funds for the general work was given to the City Mission of Berlin, to which 52,000 marks were appropriated last year, or 16,000 marks more than the year before. God be praised, the number of missions in Berlin is constantly increasing, to the support of which the society is asked to contribute. The city missions of Stettin and Magdeburg last year were cared for by the Provincial Home Missionary Societies. The city missions of Breslau, Danzig and Koenigsberg were assisted with 2,000 to 3,000 marks each, the city missions of Frankfort a. O. and Altona with 1,200 to 1,600 marks each, and those of Cassel and Liegnitz with 500 marks each. The following appropriations were also made during last year: 2,000 marks to the church in Rixdorf; 3,000 marks to a city missionary and a deaconess in Luckenwalde; for assistant pastors in Forst Dortmund 1,500 marks each; for Zion's Chapel and ministerial help for the Elizabeth congregation and to the society for those without work in Berlin, 500 marks each; for a pastor in the Deaconess Institute Lehmgrube in Breslau, 700 marks; to the new deaconess institute in Witten, 2,000 marks; and to the Seamen's Home in Stettin, 6,000 marks.

THE EVANGELICAL LEAGUE OF GERMANY is a powerful compact organization of thirty Principal and 400 Auxiliary Societies with 76,000 members. At first its aim was only to resist the aggressive efforts of the Roman Catholic Church, a work that has been necessary in Germany ever since the days of the Thirty Years' war. Little do the Protestants of England and America appreciate what the German Lutherans of the Continent have suffered and wrought, because of the jesuitical opposition of the Romanists, not only in the Reformation times, but ever since. No one has any hope now that it will soon be otherwise. Eternal vigilance is the price of Protestantism as well as of liberty.

The League, however, in later years has broadened its sphere of work, by opposing Socialism and everything that stands in the way of the peace and prosperity of the Lutheran State Church. Its convention in Stuttgart, 1890, unanimously adopted the following timely resolutions which breathe its spirit and aim:—
“First, That the Socialistic agitations can be quelled only through the moral and spiritual power of the principles of the Reformation. Second, That it distrusts the Roman professions of peace and good will so long as the Pope is proclaimed the head of the one only Christian Church. Third, That it protests against the recall of

the Jesuits; and Fourth, That it protests against Roman interference in the school affairs of the Empire."

CENTRAL SOCIETY OF THE GERMAN "LUTHER-FUND."—The world-wide jubilee celebration of the four hundredth anniversary of Dr. Martin Luther's birth awakened a deeper Lutheran as well as a Luther consciousness among all Protestants. It was the occasion of the founding of many permanent church and Christian organizations and institutions. At the close of that memorable year of 1883, on December 19th, the High Church Council of Berlin issued an appropriate and touching letter to the ministers and churches of Prussia. It emphasized the thought that the universal hearty participation in the jubilee programs among evangelical people of all tendencies was a satisfactory proof of the unity of Protestantism. It expressed also the cheering hope that during the festive days much good seed from God's word had fallen upon good ground and that many deep and wholesome religious impressions were made upon the Evangelical life, which should be retained and developed with the greatest care and diligence for the piety of the individual and the peace and prosperity of the church. All were most earnestly entreated to do every thing in their power to perpetuate through the coming years the blessings which came to them in this "Luther Year," remembering that the Protestant Church prospers most only when that spiritual and life-giving power, to which she owes her birth, remains active in her.

Among the best outward fruits of the Luther Jubilee is the "Luther-Fund," of which Emperor William I became the patron in a letter dated August 1st, 1884, in answer to a communication addressed to him on the third of the previous month by the High Church Council of Berlin, in which the statement was made that King Friedrich Wilhelm IV, on February 14th, 1844, accepted the protectorate of the Gustavus Adolphus Society within the Prussian Kingdom. In his royal letter above mentioned, Emperor William I expresses his special pleasure in the organization during the Luther-Year of the "Central German Luther Fund for the Education of the Children of Evangelical Pastors and Teachers." He also adds, "it is to me a quickening thought that also in this way the memory of the great Reformer will ever be alive, and that thus from his consecrated work new blessings will constantly flow to Evangelical Christianity, which will be handed down from generation to generation."

The first large gift of 100,000 marks came from the city of Berlin, where, according to its constitution, the fund is administered, and 15,000 marks were received from Leipsic. The Central Executive Board, on October 31st, 1884, commenced to issue an excellent paper for their work. All Germany is covered with a net of the eighteen General and 147 Auxiliary Societies (152 in 1892 with over 14,000 members) which are united in the Central Fund which held its annual convention on May 21st and 22d, 1891, in Erfurt. The report for 1891 gives receipts at 37,073 marks, 9,000 marks more than during the previous year. Appropriated last year to pastors' families, 13,280 marks; to teachers' families, 23,793 marks. The net assets are given at 230,000 marks, which are constantly increasing. The following are among the General Societies: Berlin, Brandenburg, Leipsic, Zwickau, Niederlausitz; Provinces of Posen, Pommerania, Rhineprovince and Silesia; Grand Duchy of Baden and the civil districts of Magdeburg, Merseburg, Erfurt and Wiesbaden. Women's Auxiliaries are also being organized. The proper education of the children of those who preach and teach Luther's doctrine in the churches and schools, especially in the country, is thus liberally provided for. So it should be in all lands.

Another organization called into life by the Luther Year is the Historical Society, with headquarters in Halle a. S.

THE CHURCH-MUSIC UNION of Germany, with 770 auxiliary societies and 25,000 active members, held its tenth annual convention or celebration Sept. 29-30, 1891, in Darmstadt. In the discussion of the subject, "The Churchly and Social Significance of the Church Choir," it was agreed that the essential work of the choir was to lead the congregation into the rich treasures of the German Evangelical church poetry and music, to promote the proper execution of the same and thus enliven the church worship and strengthen the Christian life. The Union looks back over its first ten years' work with much gratification because of the success attained. The Union is becoming very efficient and at the same time it is extending itself into all German countries.

Some High Consistories have been interested to appoint and support a church music director for all the evangelical churches under their jurisdiction. Thus the one at Darmstadt has the superintending and developing of church music throughout the entire Grand Duchy. His duties are as follows: 1st, the inspection of the church pipe organs as well as counseling and directing the building of new organs and the repairing of old ones; 2d, to give

advice and directions to organists and choristers; 3d, to arrange and direct a course of instruction for church organists and choristers, which includes lessons in instrumental and vocal church music culture and the composition of the same. Every one coming from near or far to attend this church music school are paid for it instead of spending their own little hard-earned money. They receive their traveling expenses and five marks per day. Surely, with such liberal provisions the pre-modern Protestant Church music of Germany, which has attained a high degree of perfection, will in the future do a great service to Christ and His church as it did in the Reformation era. Other Protestant denominations as well as the English Lutherans would, no doubt, enrich their worship by a careful study of the Lutheran church poetry and music of Germany. The Counsellor of State, Mr. Hallwachs, of Darmstadt, is the president of the Union.

“The Society for Church Song in the Evangelical Lutheran Church of Bavaria,” organized in 1885, is composed of twenty-one church choirs with 518 members, besides many school and other choirs with 374 additional members. The periodical and other publications, literary and musical, which these and other similar societies develop, are very helpful in improving the liturgical, choir and congregational singing of the congregations.

Dr. Kurtz, describing the popular character of the sacred songs of the Lutheran Reformation, says: “They are songs of faith and the creed, with a clear impress of objectivity. The writers of them do not describe their subjective feelings, nor their individual experiences, but they let the Church herself, by their mouths, express her faith, her comfort, her thanksgiving, and adoration. But they are also genuinely songs of the people; true, simple, hearty, bright and bold in expression, rapid in movement, no standing still and looking back, no elaborate painting and describing, no subtle demonstrating and teaching. Even in outward form they closely resemble the old German epics and the popular historical ballad, and were intended above all not merely to be read, but to be sung, and that by the whole congregation.” The above is a true description of the character of the poetry and choral singing of the German and Scandinavian Lutheran churches in all lands ever since the Reformation. The untiring efforts of many to translate and introduce the same into the English Lutheran churches will certainly be successful and enrich our worship.

SOCIETIES FOR RELIGIOUS ART IN THE PROTESTANT CHURCHES.

—Of these there are five in Germany, namely: in Berlin, Stuttgart,

Dresden, München and Nuremberg. General von Meyerinck, who died May 9, 1884, faithfully served the Society of Berlin for nineteen years. These Societies direct in making and assist in placing works of art in the churches; they direct and develop taste in church art and architecture; aid by counsel and money appropriations in church and school furnishings and decorations, and circulate art periodicals with religious contents among their members. Hundreds of churches have altar paintings, crucifixes, baptismal fonts, communion sets, altar coverings, clerical vestments, decorated windows, etc., which these societies assisted in procuring. Beautiful and appropriate furniture is evidence that the congregation has indeed true love for the House of the Lord. Gifts of works of art to the church cause both the donor and the congregation to rejoice. These societies review and carefully criticise everything that appears in their line, not only as to the material and workmanship, but also as to the design and evangelical character of the same, so that not any and everything can be passed off as sterling. Manufacturers and jobbers in stained glass, church furniture, etc., are at times severely criticized and they are thus compelled to do their work so as to meet the approval of the church authorities and these societies.

The literature of the Societies is two-fold. First: engravings and paintings are extensively circulated. For example, the Society of Berlin, in 1883, distributed free fine pictures of Luther by Lucas Cranach, in the Normal Seminary and parochial schools of Berlin. Second: the periodical, magazine and book literature on Church Art by these Societies has done great good.

"The Society for Christian Art in the Lutheran Church of Bavaria," organized five years ago, has greatly prospered. In 1890 it reported 643 members; receipts, 4,076 marks; expenditures, 1,928 marks; 661 marks of which were for traveling expenses of the society's specialist, who goes wherever he is called, to examine the architecture, plans, specifications, work and furniture of churches. The society counsels with congregations without any cost to the congregation.

"The Society for Church Art in the Kingdom of Saxony," in its twenty-sixth annual report of 1889, states its membership is 410, and that during the year it helped 37 churches. Three thousand marks have been given to the Society by Mr. A. W. Felix, a merchant of Leipsic, for the purpose of beautifying the pulpits, altars and churches of the poorer congregations.

“The Society for Christian Art in the Church of Prussia” has its headquarters in Berlin. Count von Unruh is the President.

THE GERMAN SOCIETY OF REFORMATION HISTORY.—A happy and cheering thought it is in these days, when the Romanists are ransacking old libraries to find an occasion to pervert the biography of Luther and the history of the Reformation, that here in Germany, the home of Luther and the battlefield of the thirty years’ war, there is a strong and well organized society bearing the above name. It has also the scholarship and means to uncover the truth and facts about the Tetzels, the Jesuits, the Inquisition, and the Counter-Reformation on the part of the Roman Catholics as well as to make prominent the Evangelical positive causes of that great movement.

This Society for 1890 reports 5,400 members and annual membership fees (3 marks each), 16,240 marks; expenses, 5,441 marks. The issuing of four larger and six smaller works cost the Society last year, 14,359 marks. In recent years the Society commenced to publish small popular tracts, pamphlets and books to be circulated at the lowest cost price possible, the same to be had from the treasurer, Buchhandler Niemeyer, in Halle, at $2\frac{1}{2}$ to 4 cents each. Through the issuing of this cheap popular Reformation literature, which is worthy of circulation outside of Germany, the Society last year drew on the funds of the previous year to the amount of 2,500 marks. Notwithstanding this the treasury has yet 9,517 marks.

KAISERSWERTH DEACONESS WORK.

No living man has written more on the Protestant Deaconess office and work than the present honored, able and faithful Director of the Mother House at Kaiserswerth. His utterances carry the greatest authority, and it is with pleasure that we give his own words on the origin, organization and work of Kaiserswerth Deaconess Institution as they have been translated from the German report of 1882, prepared by the Director, Pastor Julius Disselhoff.

ORIGIN.—One day, the 17th of September, 1833, there came to Kaiserswerth from the prison at Werden a discharged prisoner, named Minna. Kaiserswerth, a mile and a half below Düsseldorf, on the right bank of the Rhine, was then a small town, unknown in many parts of Germany, but long ago, through the preaching of St. Swibert, Christianity and civilization had spread from it, through the lower Rhenish provinces and the hilly districts called the "Bergische Land."

On the banks of the river, which here and at Mayence is at its greatest breadth, are still to be seen the ruins of the Imperial palace, with its massive basaltic columns. From this spot Agnes, widow of the Emperor Henry III, saw her boy, Henry IV, then only twelve years of age, who had been enticed on board ship by the Archbishop Hanno, of Cologne, spring into the Rhine, in the hope of escaping. He, however, was dragged out of the water by his enemies, and again carried off before her very eyes. This incident gave rise to the unholy war which raged between the temporal and spiritual powers. The Palatinate became, under the Emperor Frederick Barbarossa, a haven of peace for the whole neighborhood, as the inscription testifies, which is engraved upon a large stone over the doorway.

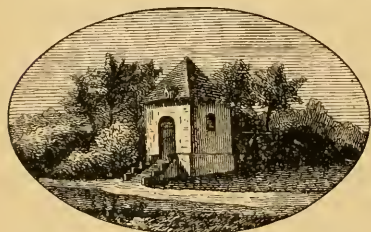
Of all this the released prisoner knew nothing. Longing only in her loneliness for help, temporal and spiritual, she hastened to Theodore Fliedner, the young, active Lutheran pastor of the little village parish.

Born in Eppstein on the 21st day of January, 1800, reared in a rationalistic atmosphere, the young Nassau Theologue Theodore Fliedner was set apart to the Gospel Ministry, against his will, by the Consistory in Cologne after a Colloquium as a Prussian candidate, and soon thereafter elected as pastor of the small Evangelical

congregation in Kaiserswerth on the Rhine. This was no doubt done as he himself said and wrote, "because I was a Lutheran."

This good man had been laboring for many years to bring about a reform in the prison system, and to find a way of giving discharged prisoners opportunities of returning to a good moral and social position. With this object in view Pastor Fliedner had founded, in 1826, the Rhenish Westphalian Prisoners' Aid Society, the first known in Germany. He had learned from experience that many of these persons are anxious to gain their daily bread honestly, but they have no means of doing so. This was the case with Minna. For her, and for others like her, Pastor Fliedner felt most strongly the urgent necessity for providing a refuge or asylum before they returned to domestic life. He had no means of his own, he was very poor, but still he would give all the help he could.

In the Vicarage garden there stood a little summer-house, twelve feet square. There he prepared a place of refuge for the poor woman, under the watchful care of an early friend of his wife.



THE CRADLE OF THE WORK.

Soon appeared a second applicant; the summer-house made a sitting-room by day, but at night there was no sleeping-room other than a very small garret, which had not even a flight of steps leading up to it. At night a ladder was placed against the attic window, and

Minna and her companion mounted by it; then the ladder was taken away till the next morning. This little harbor of refuge continued to be the first and only asylum and penitentiary in Germany, until Fliedner rented for the purpose a neighboring house. This he afterwards bought, and subsequently altered and enlarged on two several occasions.

The history of the founding and development of the first institution at Kaiserswerth is a type of the foundation of all the others. Fliedner never had any plan thoroughly matured; it was a gradual growth. He saw and felt the need around him, and faith and love left him no rest until he had procured what remedy he could under the circumstances, and with his small means. With deep faith in the goodness of God he trusted to the future for the extension and formation of his very modest, but important, beginnings. The Kaiserswerth Deaconess Institution

also owes its existence and character to this impulse. Fliedner tells us himself, "The state of the sick poor had long weighed heavily on our hearts. How often have I seen them fading away like autumn leaves in their unhealthy rooms, lonely and ill-cared for, physically and spiritually utterly neglected! How many towns, even populous ones, were without hospitals! And what hospitals they were, even where they did exist! I had seen many in my travels through Holland, Brabant, England, and Scotland. I had not unfrequently found the gates adorned with marble when the nursing within was bad. The medical staff complained bitterly of the hireling attendants, of their carelessness by day and by night, of their drunkenness and other immoralities. And what can I say of the spiritual ministrations? Little thought was given to that. Hospital chaplains were unknown in many cases, hospital chapels in still more.

"And should we deem our evangelical Christian women incapable or unwilling to undertake the task of Christian nursing? Had not numbers of them done wonders of self-sacrificing love in the military hospitals during the war of liberation of 1813-1815? If, again, the Church of Apostolic days had made use of their powers for the relief of its suffering members, and organized them into a recognized body under the title of Deaconesses, and if for many centuries the Church had continued to appoint such Deaconesses, why should we longer delay the revival of such an order of handmaids devoted to the service of their Lord? The disposition to active compassion for the sufferings of others, says Luther, is stronger in women than in men. Women who love godliness have often peculiar gifts of comforting others and alleviating their sufferings. 'These reflections,' continues Fliedner, 'left me no peace, and my wife was of the same mind with myself, and of greater courage. But would our little Kaiserswerth be the right place for a Protestant Deaconess Home for the training of Protestant Deaconesses? A place where the large majority of the population were Roman Catholics, where there could not even be sick persons enough to furnish a proper training-school, and so poor that it could not undertake even partially to defray the great expenses of such an institution? And would not those who had more experience in the care of souls be more adapted to such a difficult undertaking than I could be? I went to my clerical brethren in Düsseldorf, Crefeld, Barmen, etc., and begged them to consider whether they would not set on foot such an institution, of which, indeed, those places were in pressing want. But all

refused, and urged me to put my own hand to the work; I had time with my small congregation, the quietness of retired Kaiserswerth would be very advantageous to such a training-school. The large amount of useful knowledge that I had collected on my journey had not been bestowed on me by God without a purpose. The needful money God could also send thither; the sick people, and nurses too. So we perceived that it was His will that we should take this burden on our shoulders, and willingly we offered ourselves to receive it.

“We now looked quietly round for a house for the hospital. Suddenly the largest and finest house in Kaiserswerth came into the market. My wife had been confined only three days; but in spite of this she beset me with entreaties to buy the house. It was true the price was 2,300 thalers, and we had no money. I bought it, however, on the 20th of April, 1836, and at Martinmas the money was to be paid.”

So far Fliedner's own narrative. On the 30th of May, 1836, the statutes of a Deaconess Society for Rhenish Westphalia were signed in Count Anthony Stolberg's house at Düsseldorf. On the 23d of October, 1836, the ground floor of the newly bought house was arranged for the patients. “Very scantily,” says Fliedner; “one table, some chairs with half-broken arms, a few worn knives, forks with only two prongs, worm-eaten bedsteads and other similar furniture, which had been given to us—in such humble guise did we begin our task, but with great joy and thankfulness.”

The first deaconess, Gertrude Reinhardt (born 1788, died 1869), came on October 20th. She was the daughter of a physician in Ruhrort, and had for many years helped her father to nurse and attend to the sick.

Such, then, was the modest beginning of the Deaconess House at Kaiserswerth, and, with it, of the whole Deaconess work of modern times. This has increased with such wonderful rapidity, that at the present time there are sixty-three central Deaconess Institutions, with more than 8,400 Deaconesses. These Deaconesses work at 2,774 stations, striving night and day to soothe and relieve suffering, and pressing to the front when help is most needed, as in times of small-pox, typhus, cholera, or any other infectious disease. Whilst in 1849, in the Baden campaign, the proffered help of the Deaconesses was not accepted, as not being suitable, in the great wars which followed, especially in 1870 and 1871, hundreds of Deaconesses showed upon the battle field what weak women's hands can do towards relieving suffering.



GERTRUDE REICHARDT,
The First Deaconess of Modern Times.

But however widely the work has spread, the door through which you enter the house at Kaiserswerth remains the same as on the first day. There are seen still the symbols of commerce and industry, and, above all, the Mercury's staff, with which the former possessor decorated it; and the window over the house a "P," the first letter of his name,—silent witnesses of the modest beginning of this great and beneficent work.

ORGANIZATION.—The Rhenish Westphalian Society has for its object, according to the Constitution granted it by an Order in Council, November 28th, 1846, "The Training of Protestant Christian women as Deaconesses in the Apostolic sense, for the purpose of ministering to the sick, the poor, children, prisoners, released criminals, and the like, especially in the Rhenish Westphalian Provinces." It also endeavors to enlist in the service of the Church the vast fund of womanly love and power, which too often lies dormant, but only requires objects of compassion to quicken into activity. The work of love of the Deaconess extends to the needy of all religions without any distinction; but it does not allow her to make proselytes of those who belong to another faith.

The work of the Deaconesses is divided into two classes: (1) Nursing; (2) Teaching. The Society is under the jurisdiction of the Rhenish Westphalian Provincial Synod, whose secretary and treasurer are *ex-officio* members of the board. The Board, on which one practicing physician must always sit, represents the Society, and has full power of control. Under the board the entire superintendence of the work is vested in the Director, who is a Protestant clergyman, and the Lady Superintendent, both of whom are appointed by the board. The purchase and sale of land, the work of building, the appointment of officials, and all fresh arrangements—such as the opening out new fields of labor or closing old ones—are regulated by the Board. The Director, and the Superintendent—called by the Sisters "Mother"—are, as it were, the parents of the Institution, to whom the Deaconesses stand in the relation of daughters. Under them the "Mother-house," as well as each branch Institution, has its Head Sister or Matron, who is called "Sister," not "Superior," because she is only considered the eldest sister in a family circle. She superintends, according to fixed rules laid down for her guidance, the institution intrusted to her; and in this way a feeling of unity is fostered among the many families or branches of the Institution, which are bound together to make one great whole. Only unmarried women,

or widows without children, of the Protestant faith, above eighteen years of age or under forty, are eligible for the calling of Deaconesses. They must be earnest Christian women.

Before their election to the office of Deaconess they have to undergo a period of probation, the length of which varies according to their capabilities, knowledge and experience. Early training, disposition and capacity are always taken carefully into consideration. Above all absolute freedom in the choice of a calling, and the written consent of the parents or guardians, are required from every candidate. Prior to the admission of a probationer to the office of Deaconess, all the Deaconesses then present in Kaiserswerth are consulted and have a vote upon her election. At the consecration to the office the new Deaconess promises to be true to her calling, and to live in the fear of God and according to His holy Word. No vows are taken. Should a Deaconess be required to return to aged or sick parents, she can do so at any time, on application being made; or she can marry. It is, however, expected, that before she enters into a binding engagement she will candidly inform the "Mother" of her intentions.

Every Deaconess is bound to act on the orders of the Doctor in all matters relating to medicine, surgery, and diet. In the case of male patients she is only allowed to do what would befit her sex, and with this object a male attendant is provided. She is not allowed to be present at a *post-mortem* examination. As a Deaconess is the assistant of the doctor in all bodily ailments of a patient, so is she also the helper of the clergyman in the spiritual needs of those entrusted to her care. If a patient does not wish spiritual consolation from the Deaconess, it is still in her power to show her faith by her life and conversation.

A Deaconess discharges her calling gratuitously. She receives from the Institution her dress and board, and a small sum of pocket-money to purchase such articles of clothing as are not included in the Deaconess dress. She is not allowed to accept presents from her patients. In case of loss of health the Institution undertakes to provide for her, if she has no private means.

Every Deaconess has entire control over her private fortune, which after her death goes to the proper heirs. She remains in close connection with her relations, and every two or three years she can go home to her parents, at the expense of the Institution, if herself without means.

Every Deaconess accepts of her own free will the post chosen for her by the authorities. In cases of infectious disease she is

asked whether she has any objection to undertake the dangerous task, but no instance of a refusal has yet been known. No Deaconess is chosen to help in nursing those mentally afflicted who has any feeling of dislike for this special work, and no Deaconess is sent to the East without her own free will and the sanction of her parents. Also, only those who feel they are called to the work are chosen for teachers.

The estimate of expenses and receipts is settled annually, before the beginning of the financial year, by the Board. The Treasurer and Chairman of the Board revise the accounts annually, and a report is then published, showing all that has been spent and received during the past year. The Mother-house and all institutions in Kaiserswerth, except the Asylum and Penitentiary, have one fund and one account. All branch institutions outside have their own accounts.

THE MOTHER-HOUSE, AND HOSPITAL IN CONNECTION WITH IT.—
 The growth of the Kaiserswerth Deaconess work may be compared to that of a healthy tree, which every year has new rings added to it and shoots out new branches. Every year the work, so modestly begun, has grown in all directions, and the Mother-house and Hospital, which are dependent on each other, have made equal progress. Strangely enough, on the old church seal of Kaiserswerth is represented a tree grown from a mustard-seed, under the influence of the sun, with the inscription, "*Gran. Synap. cres. arbor.*" Matt. xiii. ("The mustard-seed becomes a tree.") In the year 1840 two little houses were bought on the west side of the original building, which was already too small, and as these were in bad repair and not suitable for the purpose they were pulled down, and the first large new building erected. This extended some distance back into the garden, and contained several wards, domestic offices, a dining-room, with work and bedrooms for the Sisters, and a small chapel. This building was opened in 1843. In the same year another house on the west side was procured and added to the Mother-house. In 1854, eleven years later, the east front was enlarged, and at the same time a two-storied house was built in the garden, parallel with the front building, which was connected with it by another block. By this means large and small wards were added, as well as a laundry, which was much needed, and other important offices. In the wing running parallel with the main building a number of small rooms were provided for the Sisters who had worn themselves out in the service of their Lord, where they would rest from their labors. This wing has been called the



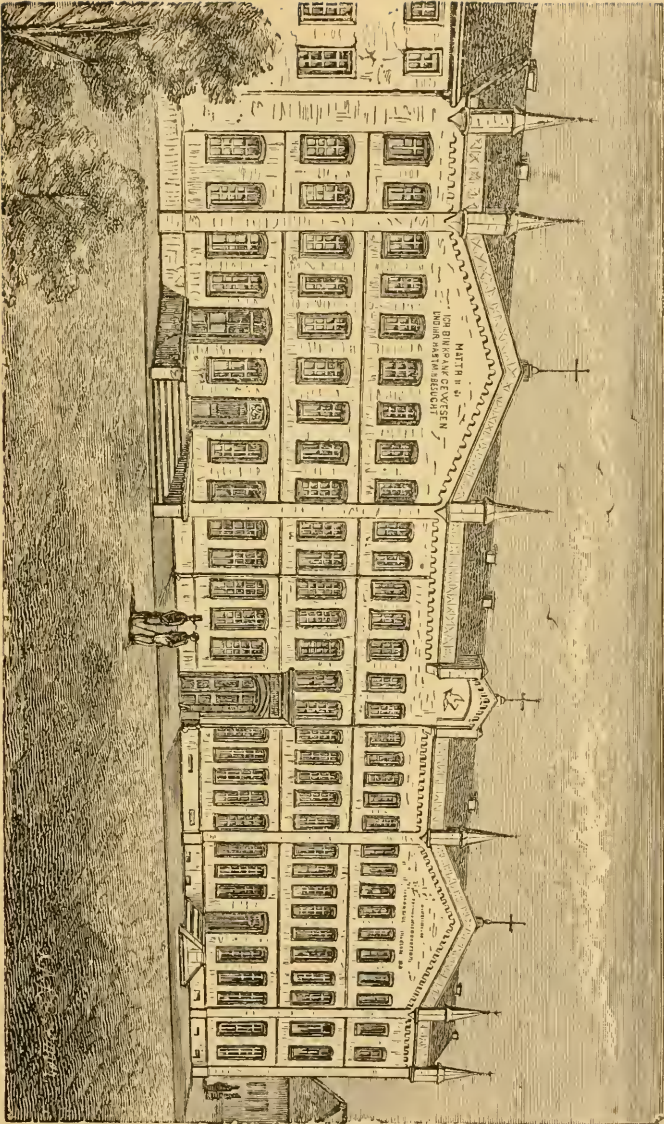
“THERE REMAINETH A REST FOR THE PEOPLE OF GOD,”

“House of Evening Rest” on this account. To the west of this is the large lecture-room, which contains a large picture let into the wall by Roland Ruse, representing Christ enthroned amongst the clouds, with a tired dove, a symbol of the Deaconess, flying to the Saviour for rest. Below is the inscription, “There remaineth a rest for the people of God” (Heb. iv, 9). The ground-floor of this wing serves as a separate establishment for the newly-arrived probationers. From fifteen to twenty of these form a separate family, having separate dining and sleeping-rooms. This enables them more easily to adapt themselves to their new life and vocation than would be possible if they were suddenly plunged into the whirl of busy life. It also gives an opportunity for learning the individual characters of the novices, and to assign to each her special and most suitable work.

After a while Pastor Fliedner felt the necessity of providing accommodations for the workmen employed on the premises of the establishment, which was now so much extended. In order to avoid being dependent on the tradesmen of the town, and promote economy, the Institution had now its own baker, carpenter, glazier, painter, shoemaker, tailor, locksmith, and several accountants in the office. Accordingly, in 1868, the east side of the front façade was again enlarged by the addition of a new wing on the north side, which provided room for the workmen and officials. When this building was finished, in 1861, the whole front of the façade was as it is here represented.

A point was now reached in the development of the Mother-house and Hospital. The former has one hundred beds for Sisters engaged in the Mother-house and Hospital—some in training, others in being trained—and twenty more for Sisters who are for the time guests, or patients. The hospital has four wards and forty-three rooms—which almost all lie to the south—containing 120 beds for patients; a dispensary, which is conducted by a Sister who has passed the Government examination; an ice-cellar and six bathing-houses on the Rhine, which are not two minutes walk from the Hospital, and can be reached without going off the premises. Dr. Hintze has been for many years the medical officer. The yearly reports show the most satisfactory results. The cost for patients is perhaps less than in any other hospital.

The twenty-fifth anniversary of the founding of Kaiserswerth was celebrated in 1861 with great rejoicings. Three years later, in 1864, Pastor Fliedner died, and since that time his work has wonderfully increased. In 1865 the neighboring house on



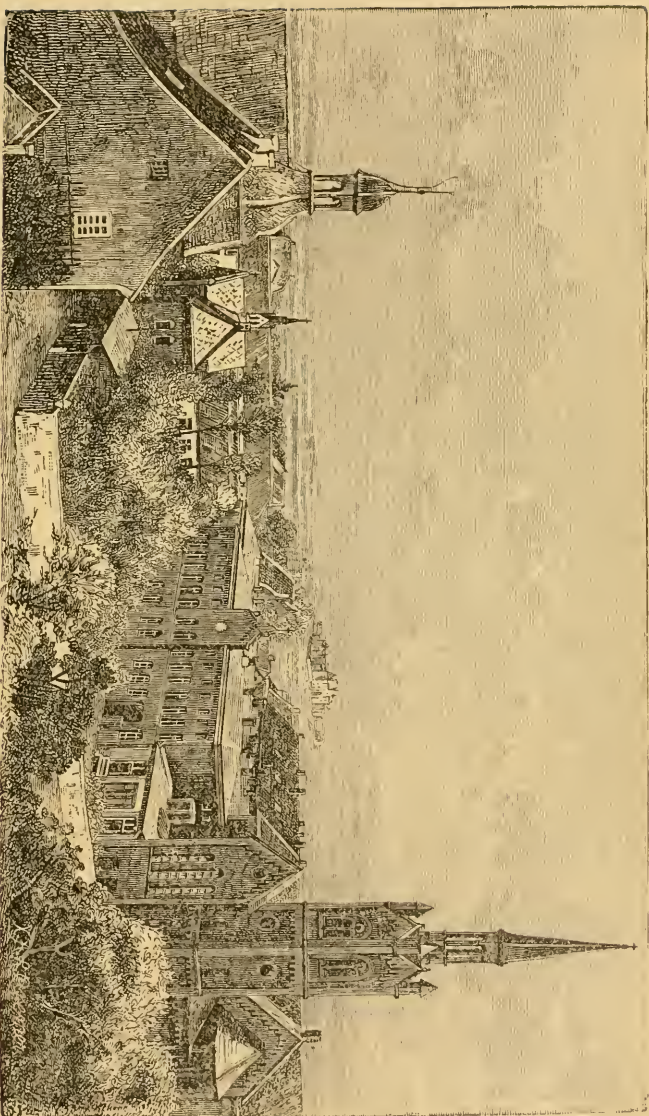
DEACONESS HOUSE AT KAISERSWERTH.—SOUTH FRONT (1861).

the west side was bought, and that made it possible to add a large dining-room for the Sisters, more bedrooms, and quiet rooms in case of sickness. But the greatest inducement for buying this house was, that the opportunity now offered itself for enlarging the Church, which had become too small, by the addition of a transept, an apse, and a tower. This new building was finished and consecrated in September, 1867. The nave of the church is on the level with the first floor of the building, and the gallery is on the second floor, so that patients are able to attend the service without the fatigue of stairs. As the church lies to the north, and the rooms for patients are mostly to the south, those dangerously ill are not disturbed by the noise of the organ and singing. Want of funds made it impossible for the towers to be built in uniformity with the rest of the church. The spire of the old church was lengthened and placed upon it. Underneath the church, and level with the ground floor of the main building, what is properly a crypt forms a large room most useful for meetings and social gatherings. The lecture-room above mentioned is connected with this by a large folding-door.

The next acquisition was in 1871, when the neighboring house to the east with its garden, was bought, and thus one entire quarter of the town belonged to the Institution.

After this new house had been altered for the officials to live in, a mortuary chapel in the Gothic style was added in 1873, and thus a want which had long been painfully felt was supplied. It stands, surrounded by evergreen trees and shrubs, in the garden belonging to the workmen's quarter. It contains, besides the chapel, which forms the nave, to the left, a dead house, and to the right a dissecting-room. In order that some comfort may be given to those mourning around the body of their dear one, the apse and the entrance of the chapel are adorned with stained-glass windows, after Michael Angelo and Quentín Matsys.

There still remains to be mentioned the aqueduct, which was planned in 1881. It will easily be understood how important it is that in such an institution, where there are so many inhabitants, water should be plentiful and easily obtained. Close by, on the banks of the Rhine, the old Mill Tower rises to a height of ninety feet, from the summit of which the blue flag, with the white dove bearing an olive branch, flutters on all festive occasions. Formerly the tower served as a barn, now a well has been dug inside it. An engine, worked by the wind, raises the water into a large metal cistern on the highest story of the tower, and thence it flows into



BIRDS-EYE VIEW OF KAISERSWERTH INSTITUTIONS.

Protestant Town Church, with
Vicarage adjoining.

Mortuary Chapel, 1873.
Teacher's Dwelling.

Store-house and Work-
men's House.

House of Rest and Lecture Hall, 1854.
On the Horizon: Innatic Asylum
on the Johannisberg, 1881.

Enlarged Church,
1877.

the different parts of the Institution; namely, the Mother-house, Hospital, Paul Gerhard's Home, Seminary, and, lastly, to the garden and court of the two last-named buildings, where in summer two fountains play to purify the air.

The gardens of the Mother-house and Hospital extend on the north side as far as Wall street. The Infant school, Penitentiary, Orphan Asylum, Seminary, Inspector's House, and the buildings used as offices, lie in this street, with the front facing the south. Separated from this by the School, Church and Vicarage of the Evangelical Town Church, are the Deaconess School and the Mill Tower. This row of houses forms the boundary line to the north of Kaiserswerth. Behind these extend the gardens and meadows of the institution, beyond which again are cultivated fields.

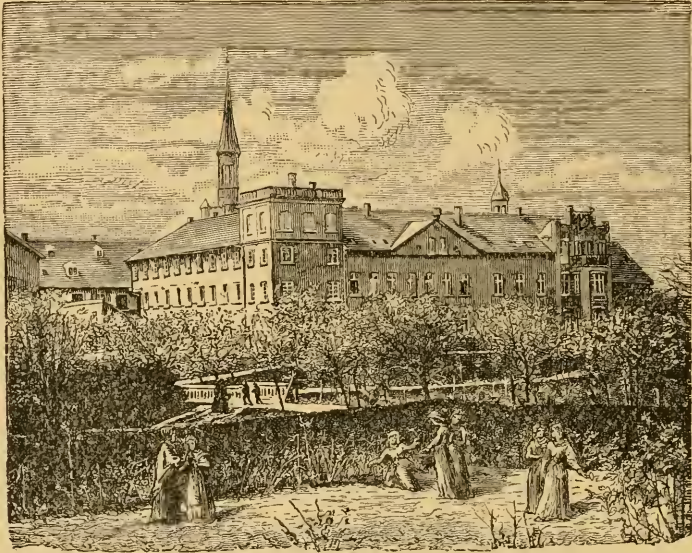
THE REFUGE AND PENITENTIARY, as already stated, which was the germ of the whole work, was started Sept. 17, 1833, and was moved before the winter from the temporary shelter in the summer-house to a larger, but still modest house, in Wall street. In 1841 a new wing had to be built, as the old house was no longer large enough to enable each inmate to have a room for herself at night. Later, the adjoining house to the east was bought and added to the Penitentiary, and a second family arranged for those who came last, in order that their characters might be more carefully scrutinized. All the work of the Refuge is done by the inmates, in order that they may practice cooking, washing and ironing. It has also a small farm attached, so that the inmates may grow accustomed to a rural life and learn to understand the treatment of animals. In 1860 it was again necessary to enlarge the place. Half a new wing was added to the building of 1841, and this contains a workroom, a large washhouse and ironing-room, while a staircase leads to separate bedrooms for the inmates. It is thought necessary for the reformation of these women, often deeply sunk in vice, that they should have separate bedrooms, and so should have at least the opportunity of "communing with their own hearts." On an average there are in the Penitentiary twenty girls and women. Since its foundation more than 800 have come under the influence of the place, and of this number one-third have been restored to a good and honest life. Many have regained a respectable position as wives and mothers. Only those who come of their own free will are admitted to the Penitentiary. The motto for the daily life is comprised in the words "Pray and Work." Those who cannot sew, mend, knit and darn, are taught; and instruction is also given in reading, writing and arithmetic. But

it is found from experience that the most salutary work is that which is combined with bodily exercise in the open air. Above all, these erring sheep are taught the principles of the Christian faith, and are led to strive after a higher life, the way to which is pointed out to them by showing them that every act of their daily life may be consecrated to God.

THE TRAINING COLLEGE FOR TEACHERS OF INFANT AND ELEMENTARY SCHOOLS, AND HIGH SCHOOL FOR GIRLS, WITH PRACTICING INFANT SCHOOL ATTACHED, date their origin from the establishment of the Deaconess Mother-house. In the year 1835, Pastor Fliedner started a knitting-school for poor children, which in 1836 he enlarged and turned into an infant school for children of all denominations. For both the summer-house was again first brought into requisition. Soon the Infant School had to be moved to a house on the east side of the Asylum. There it is now, though much improved by the addition of a large, airy classroom. In 1836 Fliedner offered, just at the time the Deaconess House was started, to take in young women who had a taste and gift for the instruction of infants, and to train them for the work. Thus, almost without any definite intention, the Training School for Infant School-mistresses was started. There being no suitable building for them, they lived for a time, some in the Orphan Asylum and some in the Mother-house, until, on the 9th of August, 1847, the new house was opened and occupied. The students of the Training School were at this time not only those who were aspiring for the office of teachers of infant schools, but, since 1844, teachers for elementary schools had also been in training.

Among the Protestant population of Germany it was a new thing to have female teachers, and there was at first much opposition. Very excellent persons declared that the office of teacher was not suitable for females, and that even girls were much better taught by men. The Training School, however, entirely overcame all opposition, and helped to open out a new sphere of work to women. The Government Board of Education from the first looked favorably on the project, and in 1848 the privilege was granted to this College, according to which the students were allowed to pass their examinations in Kaiserswerth and receive their necessary certificates. Later, governesses for girls' schools of a higher grade were trained here. In 1841, Fliedner called to his aid the schoolmaster Nanke as teacher in the Training College, and in 1843 Pastor Stricker was engaged as teacher of religious knowledge. These have been succeeded by Herr Vollmer in 1869

and Pastor Bungeroth in 1877. It had long been felt that the Training College ought to be enlarged. It was not possible, however, to carry this into effect until the year 1871, when the farm was removed to a new building at some distance, and by this means



TRAINING COLLEGE FOR FEMALE TEACHERS.—NORTH VIEW.

space was acquired for the addition of a new wing to the Training College. In its present state the building accommodates seventy-nine students and ten to fifteen probationers, who are being trained as Teaching Sisters. Six Sisters teach in the College. The site, upon the old fortifications of Kaiserswerth, is a favorable one, as the building is safe at those times when the Rhine overflows its banks. To the north, as already described, are the gardens and meadows of the Institution. The health of the students is most satisfactory, although most girls enter the College at seventeen. Girls under seventeen are not admitted, in spite of pressure on the part of their friends, as, at that age, they are not considered equal to the work required of them.

The total number of teachers trained since the opening of the College to 1883, was more than 1,600. A considerable number of these are at work in different parts of Germany, with the most satisfactory results. Personal correspondence, a quarterly letter printed in lithograph, and the yearly conferences, keep the students

connected with the place of their education. A Benevolent Aid Society, which the teachers have founded, and which is entirely under their own control and management, unites the greater number of them in a very practical and useful bond.

THE ORPHAN ASYLUM.—On the 2d of April, 1842, a Deaconess entered a newly purchased house adjoining the Asylum, in charge of a few orphan children. In a few months the number rose to seven, and now for many years there have been from thirty to thirty-six children in this Home. The whole number is divided into two or three families under one "mother." The position of the house is such that it is not possible to enlarge it, and as the number of children has considerably increased, both the Asylum on one side and the Training College on the other, after their enlargement, were obliged to give up rooms to the Orphanage. A new house has, however, been built outside the town, in the neighborhood of the Johannisberg, to which the children have been removed. This is the generous gift of a lady who wishes to remain anonymous.

The Orphanage is neither a reformatory nor an ordinary boarding-school. The children who are admitted are the orphans of pastors, teachers and others belonging to the educated middle class. They are educated and instructed in a manner suitable to their circumstances, and opportunities are given to them of learning how to manage a household. The two classes in the Orphanage, taken by two Deaconesses, serve as practicing schools for the students of the Training College. After Confirmation the orphans still remain some time in the institution, in order that they may not too quickly lose the impressions made upon them at so important a time of their lives. When they are ready to leave, a situation suited to their capabilities is sought for them in a family where they are likely to be kindly treated. When they have been out two or three years they are allowed to make free choice of a vocation. Several have become Deaconesses, many teachers, and some Mothers' Helps. Girls educated in the school are not allowed to enter the Mother-house as probationers, or the training college as students, without having first seen something of the outside world. If they then wish it they may become probationers or students.

A few orphan children of pastors or teachers are received into the Orphanage without payment, or for a very small sum. It is a source of deep thankfulness that many of those who have as orphans experienced loving care, have in their turn been the means

of bringing comfort to other homeless and fatherless children. God's blessing has rested upon the House also in temporal matters. In spite of most of the children being the children of parents who have died young, the state of their health is even better than could be expected. From 1848-76 not one child died in the Orphanage, and up to the present time only a few.

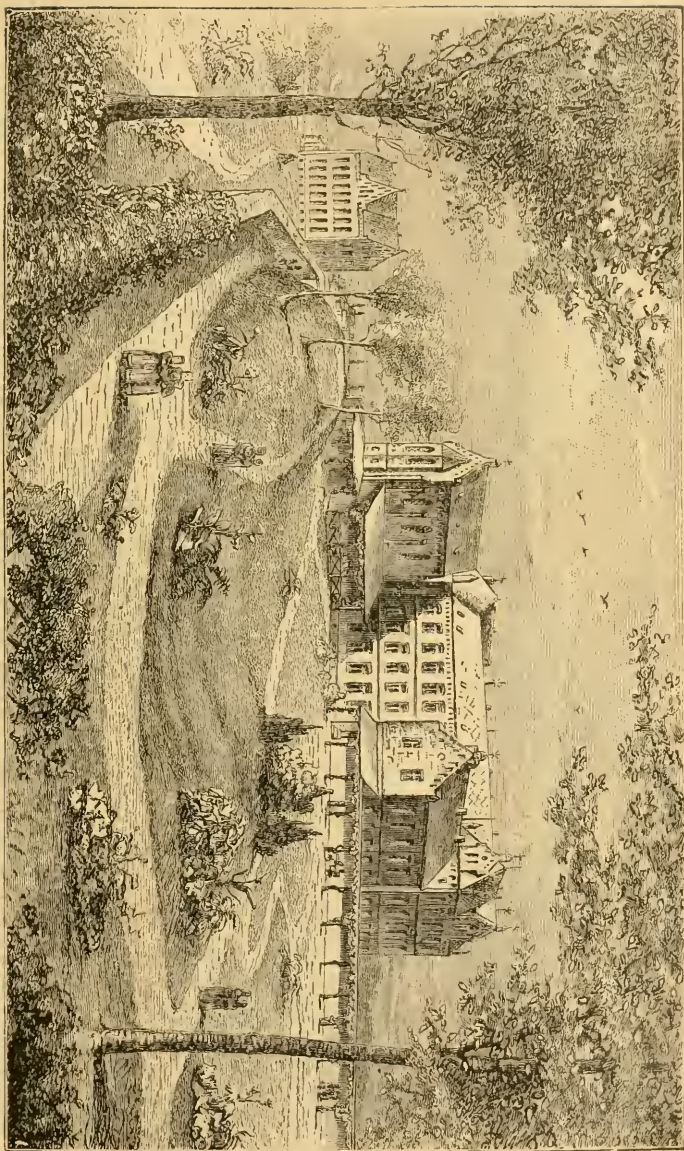
LUNATIC ASYLUM FOR PROTESTANT WOMEN.—As the Sisters were often required to nurse the insane, and Kaiserswerth Deaconesses had been already engaged by Governor Wincke at the Provincial Lunatic Asylum in Westphalia, Pastor Fliedner saw the necessity of founding an asylum for female lunatics in Kaiserswerth, in order that the Sisters might have the special training required for nursing patients afflicted with this direst of all maladies. Fliedner, although he could value the special gifts with which women are endowed, saw also the limits beyond which woman's work should not extend. He therefore maintained from the beginning that only women patients should be received into the Asylum, although the Deaconesses nurse men also. He also resolved on only having patients of the Protestant faith, in order that in matters of religion, which have so considerable an influence on their condition, there should be uniformity.

At an audience which Fliedner had with King Frederick William IV. in 1848, he laid before his Majesty the necessity of founding such an institution. The King gave Fliedner an unused hospital barrack at Kaiserswerth, with a beautiful garden, for this purpose. The King named as a condition that three third-class patients belonging to military families should be admitted without payment, the appointment of the same to be with the Minister of War. Pastor Fliedner further agreed that there should be three third-class places open to the relations of pastors on half payment. None of these were endowed.

The barracks were enlarged and added to, and on May 5th, 1852, the new Asylum was opened, and soon filled. For nearly thirty years, thirty-five to forty patients were daily nursed there, and about 635 altogether. God has blessed the work, and many great sufferers have here recovered their reason.

In order not to have to refuse the ever-increasing demands for admission to this Institution, and to give the patients the benefit of all the latest improvements, the Board of the Rhenish Westphalian Deaconess Institution resolved to build a new Asylum outside, but still close to Kaiserswerth. In June, 1878, the first stone of the new building was laid on a piece of land of about

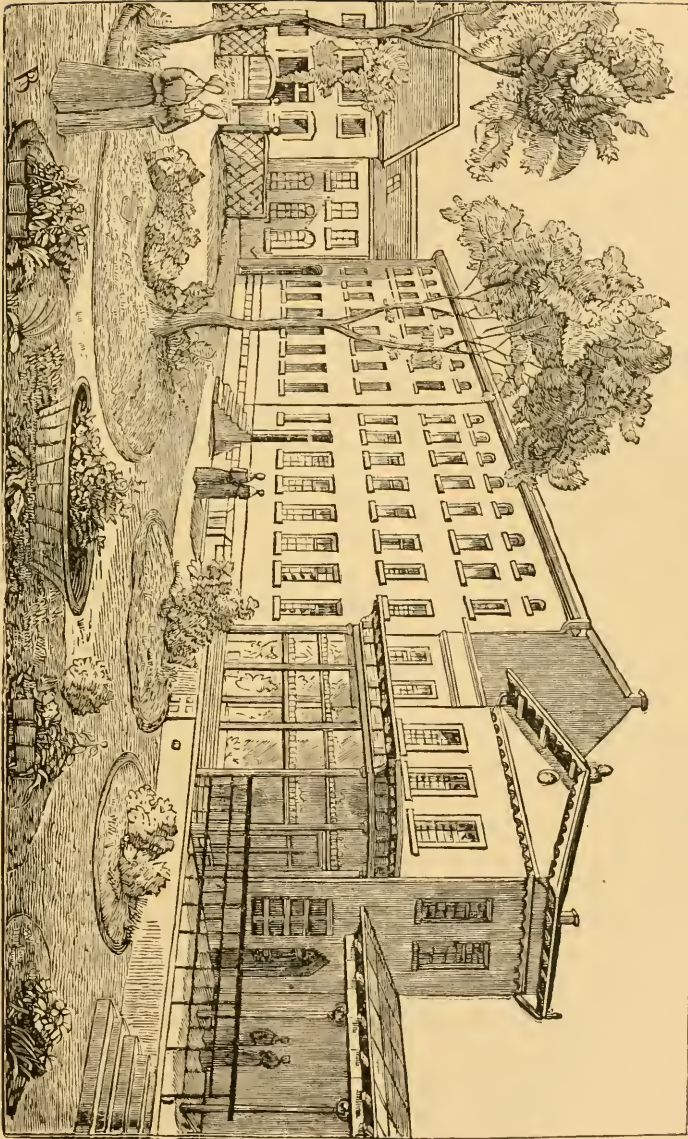
LUNATIC ASYLUM FOR FEMALE PATIENTS ON THE JOHANNISBERG AT KAISERSWERTH.—SOUTH-EAST VIEW.



twenty-five acres, bought from Count Hatzfeld. The trees had already been planted in the spring. In June, 1881, the new building was opened. The ground being at a considerable elevation offers on all sides a most delightful view—wooded hills, fruitful plains, the town, and, close at hand, the gardens and undulating grounds surrounding the house. The three-storied building contains, besides the domestic offices, bath-rooms, high and airy living and sitting-rooms for about fifty patients, a well-furnished drawing-room, and a chapel suitably decorated with stained-glass windows. Covered and open halls, verandas, and corridors, afford shelter, both in summer and winter, for those who like to walk or sit in the open air. Besides the park-like grounds, there are for those most seriously affected, several large gardens, with trees, shrubs, flowers, knolls, and arbors. A building standing by itself in the park is intended for those only slightly affected and the convalescents. A third house, quite separated and surrounded by four smaller gardens, is provided with every convenience for the worst cases, and where the patient is violent. The utmost care has been taken that those patients who need the most pity should have pleasant rooms, and be able to enjoy from their window a soothing view of flowers, green leaves, and shrubs. Each of these buildings is abundantly supplied with water. As bathing in the Rhine has so many dangers for insane patients, baths have been made on the brook which flows through the meadows belonging to the Institution.

The Medical Officer is Dr. Roller, a son of the well-known Dr. Roller of Illenau; the Chaplain and Superintendent is Pastor G. Fliedner. The monthly charge for third-class patients is 50 marks; for second-class patients, 120 marks; and for first-class patients, 200 marks, or 250 if two rooms are wished.

PAUL GERHARD HOME.—A Home for lonely or invalided women, married or single, of the Protestant faith. In the chain of Kaiserswerth Institutions there seemed to be a link wanting. The need of a Home for lonely and invalided women had been long urgently felt, and many applications for admission had in vain been made. On the 7th of June, 1876, a Home of this kind was opened on the 200th anniversary of the death of Paul Gerhard. At first it was only in a temporary building, but in October, 1881, it was removed to the old lunatic asylum, which, together with its garden, reaches from the market to Wall street. The front of the house looks upon the cheerful market-place, planted with acacias. On the garden side the house has two wings. A characteristic



PAUL, GERHARD HOME.

decoration of the rooms are the comforting verses of Paul Gerhard's hymns, written in large gold and colored letters, and framed. No one knew better how to speak words of comfort to the lonely and sad by his hymns than this man. Therefore it was thought that a Home which bears the name of Paul Gerhard should be stamped with the inspiring and comforting verses of this gifted writer.

There are three classes of inmates, who pay 1,500, 600 and 300 marks each per annum. Prospectuses of the Home may be had post free on application.

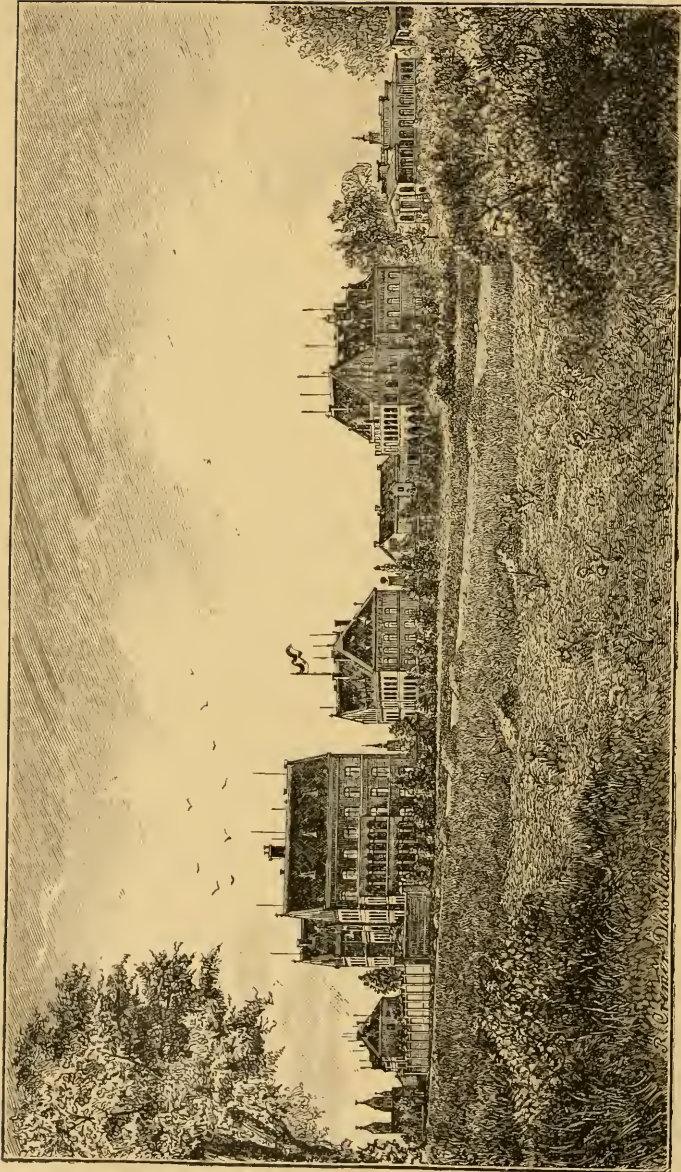
THE DEACONESS SCHOOL.—In 1865 a preparatory school was opened at Kaiserswerth for young girls who wished to become probationers but whose age did not allow of their doing so. It was only to be an experiment, for the best preparation for the Deaconess calling, for a young girl under eighteen is certainly in family life, not in the life of an institution. This, however, is not always to be found, and many young persons who have been confirmed feel themselves early called to live for others, and yet are obliged to remain in circumstances in which their longings to practice Christian love to their neighbors are stifled rather than encouraged. In such cases the Deaconess School offers a substitute for the Home. Every effort is made to reproduce, as far as possible, the conditions of family life; and with this object, not more than twenty Deaconess pupils are admitted. They are not included in the Sisterhood, and are not taught the management of the sick, but receive a general training such as girls of their age and position would meet with at home, as well as instruction in elementary knowledge and all kinds of house, kitchen, and garden work. If, on reaching the age of eighteen, they, of their own free will, choose the Deaconess calling, they are admitted as Probationers. After six years' trial the experiment was found to be a very satisfactory one. All this time the girls had been in a temporary establishment, but in 1871 a new home was built for them out of a barn belonging to the old Mill Tower, which has a cheerful look-out upon the Rhine, which is close to the house; and the place was called by the girls themselves, at a time when patriotic feeling was strong in Germany, 'The Watch on the Rhine.' Here they live during the winter, but when spring approaches they migrate, like true birds of passage, to the little farm at Salem, near Ratingen, with their 'House-mother'—one Sister who attends to the housekeeping—and a Sister as teacher. Salem is more than a mile from Kaiserswerth, and there is also the House of Rest for

Convalescent Sisters, or those who are worn out in doing their Master's service. There they have their own house, which is surrounded by gardens, meadows, woods and fields. The opportunities they have for exercise and work in the pure country air offer the best possible aid in strengthening the health of the future Deaconesses. Many Probationers, and of these, thirty-four Deaconesses, have gone forth out of this nursery.

THE FARM.—The necessity of having a farm belonging to the establishment was soon evident, as many of the most necessary articles of food, such as vegetables and milk, were not to be had in the town in sufficient quantity and of good quality. In 1843, a ruined mill standing near the Rhine was bought, fitted up, and enlarged, to be a granary and storehouse; and in 1846 a one-storied building was erected to the west of the seminary, to be used for farm purposes and for the live stock, which at that time only consisted of a few cows. With the enlargement of the Institution the farm increased in proportion, and the necessity became apparent of separating the farm from the dwelling-houses, and placing it, if possible, on a high-lying and large piece of ground. The first step in this direction was made in 1860, when a large new barn with a threshing-floor was built on the Duisberger Road, about five minutes' walk from the Institution. It was only after ten years that means were found of moving the farm from the side of the Training College, and erecting a massive new building near the barn. A house was next built for the bailiff, with a wing for two deaconesses, the maids who attend to the dairy, the farm servants, etc. Five years later, in 1875, a second large barn was built to contain the grain, which until now, owing to the want of room, had been obliged to be stacked in the fields; at the same time a cart-shed was erected; and lastly, in 1880, a stable, in order to gain room in the principal building for the breeding of cattle and pigs. The gardens and meadows which lie between the farm and the Mother-house are the property of the Institution.

Besides the produce of the land, there is but little in the shape of endowments. These endowments are still so small that they only produce an income of 2,881 marks. In this sum is included the interest for four free beds. With the exception of one partly endowed in the Orphan Asylum there are no free beds in Kaiserswerth, either in the Deaconesses' Hospital or in any of the branch Institutions.

About 75 per cent. of the income is derived from payments of patients' fees, the sale of books, and the circulation of the



THE HOSPITAL BUILDINGS ON THE FRONBERG, NEAR KAISERSWERTH.

R. Crumey-Dalder

Volkskalender, amounting to more than 106,000 annually. The other 25 per cent. is made up by voluntary contributions; and besides donations in money, many valuable gifts are made—coal, clothing and linen being sent as presents by friends of the Institution.

OTHER STATIONS.—Only the Branch Institutions at Kaiserswerth have as yet been mentioned. Besides these, the Deaconesses are employed in many places, to which they are appointed by the Committee or by the Church Council. The work is in these cases settled by an agreement between the authorities of Kaiserswerth and those who make the request for help. The latter must pay yearly to the Mother-house 180 marks for each Sister employed, and 15 marks towards traveling expenses, giving also free board and lodging; whilst the Mother-house supplies the Sister with clothing and pocket-money, and provides for her if unfit to work. Whilst adhering to the rules, the power is willingly conceded to each Committee to make use of the services of the Sisters as occasion requires.

The Committee of the Hospital at Elberfeld was the first to solicit the help of the Deaconesses. This was on Jan. 21, 1838. At first two Sisters worked there, now there are five. In 1839, Sisters were sent to a hospital at Frankfort-on-the-Maine, and to Kirchheim in Würtemberg. The second Prussian town in which they worked was Barmen (September, 1842), and the third Berlin. In this city Deaconesses have been at work since June, 1843, in the new Charite; employed on the most arduous task of nursing daily from 150 to 200 women suffering from contagious disease. In 1844 the charge of the children's ward was also entrusted to Kaiserswerth Deaconesses.

After the Institution had existed for eight years, the Deaconesses first began to help in parish work; first at Cleve, in 1844, and in Duisburg and Cologne in 1846. London was the first place Sisters were sent to beyond Germany. For eleven years (from 1846 to 1857) they gave their help in the German Hospital at Dalston.

At the end of the first ten years they were found in fifteen hospitals, besides that of Kaiserswerth. The number of stations outside the Mother-house amounted to twenty-two, and the number of Sisters to 108. Seventy-eight of these were Deaconesses, and thirty probationers. At the end of twenty years the number of stations, besides the Mother-house, was fifty-nine; and the number of Sisters had increased to 244—165 Deaconesses and seventy-nine

NAME OF MOTHER HOUSE.	Founded.	No. of Sisters.				Receipts.		Expenditures.		No. of Fields of Labor.	
		1888.	1891			(Marks.)		(Marks.)		1888.	1891.
			Total.	Deacon-esses.	Probationers.	1887.	1890.	1887.	1890.		
1 Kaiserswerth.....	1836	734	807	617	190	693,892	742,010	857,740	753,324	210	217
2 Berlin, Elizabeth.....	1837	114	120	82	38	233,901	221,848	233,543	220,973	34	38
3 Paris (Reuilly).....	1841	78	66	61	5	117,223	170,422	115,442	170,112	28	26
4 Strassburg.....	1842	176	182	112	70	180,659	220,339	178,370	218,214	35	35
5 St. Loup.....	1842	73	82	68	14	76,637	55,834	76,489	51,567	20	21
6 Dresden.....	1844	266	332	191	141	438,544	482,081	443,551	493,259	93	125
7 Utrecht.....	1844	76	70	42	28	119,306	126,186	118,238	125,964	7	10
8 Bern.....	1845	297	337	151	186	160,000	168,000	160,000	168,000	45	64
9 Berlin, Bethania.....	1847	243	265	209	56	279,018	306,245	276,002	308,793	72	86
10 Stockholm.....	1849	152	165	118	47	85,188	74,670	90,431	89,326	62	73
11 Rochester, U. S. A.....	1849	9	9	3	6	.....	.....	.....	.....	6	6
12 Breslau.....	1850	224	250	158	92	141,147	177,850	139,863	177,848	57	62
13 Konigsberg.....	1850	258	320	218	102	137,714	237,223	137,470	236,757	86	119
14 Ludwigslust.....	1851	172	198	136	62	149,533	170,720	149,495	183,430	51	64
15 Karlsruhe.....	1851	120	157	97	60	91,223	90,520	84,554	83,582	40	50
16 Riehen by Basel.....	1852	200	235	160	75	95,087	135,335	98,635	115,083	55	70
17 Neundettelsau.....	1854	282	334	245	89	150,000	220,000	150,000	215,000	92	102
18 Stuttgart.....	1854	353	434	284	150	247,031	212,527	244,650	234,373	83	93
19 Augsburg.....	1855	94	110	66	44	33,295	41,553	29,662	41,056	21	33
20 Halle.....	1857	88	117	77	40	203,493	268,284	198,663	264,435	34	51
21 Darmstadt.....	1858	150	171	122	49	82,368	121,208	82,081	130,646	49	50
22 Zurich.....	1858	101	115	88	27	74,764	73,350	70,322	86,528	29	34
23 St. Petersburg.....	1859	40	34	24	10	89,644	93,183	54,103	70,203	6	5
24 Speyer.....	1859	109	140	80	60	69,837	73,854	66,066	67,182	31	41
25 Craschnitz.....	1860	128	155	63	92	92,691	137,882	101,156	156,803	54	75
26 Hanover.....	1860	223	246	170	76	112,582	136,024	117,109	135,882	101	104
27 Hamburg.....	1860	34	38	11	27	63,719	57,856	63,719	60,158	11	8
28 Danzig.....	1862	135	178	95	83	129,622	78,631	128,445	78,609	55	83
29 Copenhagen.....	1863	146	171	103	68	120,670	116,667	93,238	109,431	65	69
30 Cassel (Treysa).....	1864	60	86	34	52	84,844	210,074	84,090	207,760	21	40
31 Hagne.....	1865	39	46	24	22	40,257	79,428	39,704	80,725	2	3
32 Mitau, Russia.....	1865	26	26	8	18	28,710	28,710	27,311	27,311	13	13
33 Posen.....	1865	104	130	58	72	72,151	168,609	69,543	148,740	31	43
34 Pesth, Hungary.....	1866	7	9	6	3	18,882	32,616	15,113	16,983	1	1
35 Frankenstein.....	1866	135	161	95	66	6,221	7,221	6,147	7,615	65	88
36 Riga, Russia.....	1866	15	18	3	15	33,552	46,285	33,050	43,873	3	4
37 Berlin, La zarus.....	1867	54	66	31	35	131,623	133,782	127,620	128,332	12	17
38 London, Tottenham.....	1867	64	69	39	30	65,933	92,041	65,676	90,502	8	13
39 Reval, Russia.....	1867	22	25	17	8	25,715	37,631	23,362	39,917	5	5
40 Helsingfors, Finland.....	1867	13	17	7	10	26,535	25,408	23,660	25,840	8	6
41 Altona.....	1867	72	77	44	33	69,555	78,539	66,539	84,473	30	35
42 Sarata, Russia.....	1867	19	24	11	13	10,741	15,162	10,656	16,292	4	5
43 Bremen.....	1868	22	22	16	6	44,680	51,495	38,842	51,495	7	8
44 Christiania.....	1868	229	285	169	116	75,540	126,535	75,516	127,383	61	77
45 Viborg, Finland.....	1869	9	6	2	4	9,736	20,026	8,879	20,425	2	4
46 Bielefeld.....	1869	463	565	361	204	397,804	435,199	391,317	430,258	166	203
47 Neutorney.....	1869	189	208	123	85	159,063	166,407	160,321	164,503	82	99
48 Brunswick.....	1870	50	59	34	25	61,588	77,161	62,300	77,661	23	23
49 Frankfurt, a. M.....	1870	74	81	50	31	73,210	74,024	65,537	72,939	26	32
50 Flensburg.....	1874	85	118	63	55	95,047	94,039	93,711	105,541	30	44
51 Paris.....	1874	16	14	8	6	21,463	18,555	24,746	23,888	7	6
52 Berlin, P. G. S.....	1876	91	134	75	59	98,136	93,920	30,907	89,754	33	45
53 Gallneukirchen.....	1877	17	23	14	9	42,540	42,070	42,409	45,195	4	7
54 Ingweiler.....	1877	.....	15	6	9	.....	17,061	.....	17,147	.....	4
55 Nowawes.....	1879	115	135	68	67	61,310	102,773	59,929	102,205	71	83
56 Haarlem.....	1882	.....	33	11	22	.....	22,786	.....	24,416	.....	7
57 Mannheim.....	1884	.....	36	21	15	.....	43,508	.....	37,059	.....	11
58 Arnheim.....	1885	15	30	11	19	129,750	87,781	143,470	83,671	1	5
59 Helsen.....	1887	.....	16	7	9	.....	10,107	.....	8,903	.....	10
60 Berlin, Mgdl.-S.....	1888	.....	32	19	13	.....	48,442	.....	72,217	.....	5
61 Philadelphia, U. S. A.....	1888	.....	36	12	24	.....	?	.....	?	.....	7
62 Sobernheim.....	1889	.....	35	.....	35	.....	?	.....	?	.....	7
63 Witten.....	1890	.....	3	.....	3	.....	130,113	.....	?	.....	.....
Total.....	1891	7,080	8,478	5,298	3,180	6,353,394	7,680,810	6,449,353	7,519,646	2,248	2,774
Total.....	1884	.....	5,633	3,503	2,150	.....	5,607,723	.....	5,454,223	.....	1,745

Hospitals.		Homes for the Poor and the Incurables.		Congregations.		Orphanages and Schools.		Small Children's Schools.		Day Nurseries.		Houses of Correction.		Boys and Girls Homes of Refuge.		Industrial Schools.		Girls' Institutes.		Epileptic Institutes.		Institutes for the Idiotic.		Magdalene Asylums.		Prisons.		Hospices, Etc.	
Stations.	Sisters.	Stations.	Sisters.	Stations.	Sisters.	Stations.	Sisters.	Stations.	Sisters.	Stations.	Sisters.	Stations.	Sisters.	Stations.	Sisters.	Stations.	Sisters.	Stations.	Sisters.	Stations.	Sisters.	Stations.	Sisters.	Stations.	Sisters.	Stations.	Sisters.	Stations.	Sisters.
61	275	19	47	62	114	27	114	36	42	4	1	2	2	1	1	1	1	7	35	1	2	21	1	10	1	1	1	1	1
8	20	3	4	12	17	6	16	1	2	1	1	1	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
11	23	4	5	1	2	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
16	71	3	7	10	20	2	10	1	10	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
18	58	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
28	62	8	30	53	86	5	12	24	24	2	2	2	2	2	2	2	2	6	16	1	1	1	1	1	1	1	1	1	
4	31	1	1	5	5	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
38	250	5	17	11	18	12	14	16	13	4	4	4	4	4	4	4	4	1	2	1	2	1	1	1	1	1	1	1	
26	88	9	26	23	42	1	7	7	2	2	2	2	2	2	2	2	2	1	1	1	1	1	1	1	1	1	1	1	
18	35	2	10	28	28	10	14	14	13	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
4	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?	?
24	67	4	14	25	68	9	17	24	28	3	3	3	3	3	3	3	3	2	11	1	1	1	1	1	1	1	1	1	
32	98	11	34	39	50	9	17	24	28	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
23	76	3	3	24	46	7	10	10	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
14	38	4	6	28	47	1	7	7	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
26	115	4	6	19	24	6	16	23	30	3	3	3	3	3	3	3	3	1	1	1	1	1	1	1	1	1	1	1	
25	100	8	10	20	59	6	16	23	30	3	3	3	3	3	3	3	3	7	12	1	1	1	1	1	1	1	1	1	
44	169	1	1	32	96	4	13	6	12	3	3	3	3	3	3	3	3	5	6	1	1	1	1	1	1	1	1	1	
9	44	1	2	15	38	1	3	3	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
14	35	4	12	26	34	1	7	5	6	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
18	75	3	?	16	27	11	15	11	15	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
18	45	2	7	11	13	11	13	11	13	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
3	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
9	25	1	1	20	52	2	4	9	14	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
14	25	3	?	34	66	4	6	15	15	2	2	2	2	2	2	2	2	1	1	1	1	1	1	1	1	1	1	1	
36	101	6	13	41	73	12	13	13	13	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	
1	1	1	5	5	12	4	4	4	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
15	52	3	3	42	59	4	8	17	18	2	2	2	2	2	2	2	2	1	1	1	1	1	1	1	1	1	1	1	
18	8	6	?	27	?	5	?	7	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
7	21	4	5	14	20	2	3	10	10	2	2	2	2	2	2	2	2	1	1	1	1	1	1	1	1	1	1	1	
2	?	?	?	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
7	5	1	?	2	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
11	23	2	5	21	46	1	46	7	8	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
6	11	5	6	24	37	3	7	47	59	1	2	2	2	2	2	2	2	1	1	1	1	1	1	1	1	1	1	1	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
4	17	2	6	10	24	1	1	4	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
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2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
8	22	1	1	15	23	1	1	7	5	2	4	2	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	
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3	9	1	7	4	5	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
27	85	3	23	35	58	2	2	3	5	3	6	6	6	6	6	6	6	1	1	1	1	1	1	1	1	1	1	1	
2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
60	220	6	14	56	81	5	11	58	100	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	
11	38	1	2	54	75	4	7	24	24	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
4	7	1	5	13	16	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	
6	8	5	9	17	30	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	
11	21	17	29	17	29	4	11	10	13	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1	1	4	1	4	4	1	2	7	13	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
6	13	26	56	3	5	3	5	3	5	3	5	3	5	3	5	3	5	3	5	3	5	3	5	3	5	3	5	3	
4	6	1	3	1	7	1	7	1	7	1	7	1	7	1	7	1	7	1	7	1	7	1	7	1	7	1	7	1	7
1	1	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	
7	28	4	15	33	54	3	3	31	19	2	4	1	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	
1	1	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	
2	4	9	13	9	13	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1	1	4	5	4	5	1	6	8	8	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
3	24	1	?	2	2	1	6	8	8	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
2	8	3	3	3	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
780	2545	168	368	1,017	1686	125	302	451	529	48	83	20	39	7	7	16	22	50	134	23	141	3	50	39	83	9	27	7	9
551	1517	104	178	524	816	99	209	304	353	30	39	23	38	9	11	36	86	173	233	14	92	3	59	39	83	8	21	7	3

probationers. At Fliedner's death (October 4, 1864) 415 Sisters were employed at 110 stations.

The Kaiserswerth Deaconess Society has also exercised a great and happy influence for good in the nursing of the sick poor and children. Not only has it been the means of inducing others to found Mother-houses, but the difficulties encountered at the outset have been considerably lightened by the help given by the Deaconesses sent from Kaiserswerth. This was the case at Dresden, where, in May, 1844, Kaiserswerth Deaconesses opened the Mother-house and Hospital; also in Berlin, Breslau and many other places.

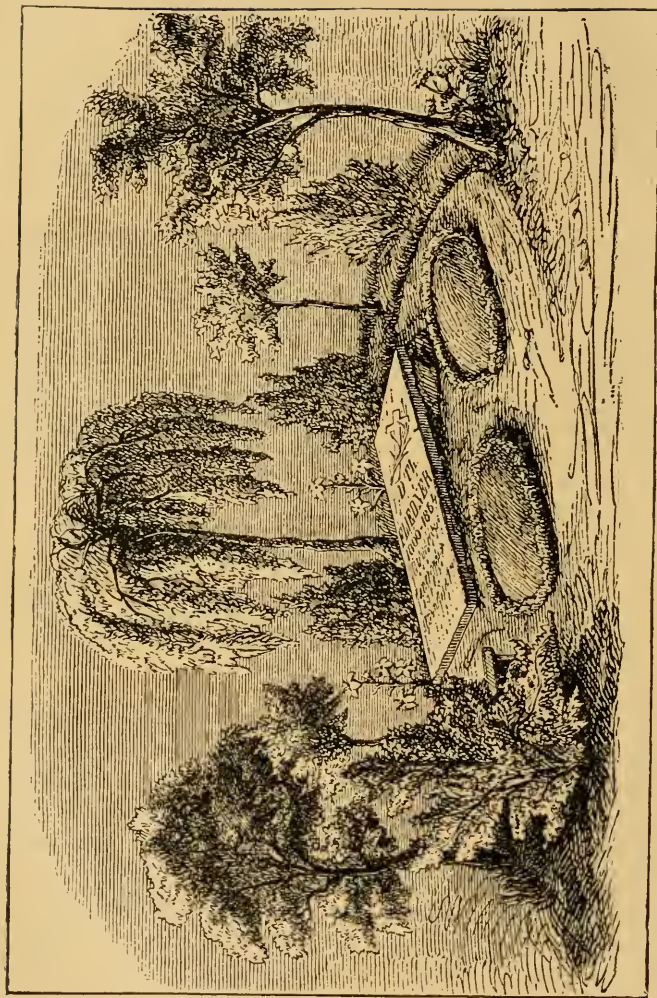
Teaching Sisters have been working in Bucharest since 1859. Since the autumn of 1863 they have conducted two elementary schools, in which Protestant German girls belonging to this city are educated. In May, 1873, the Deaconesses opened an infant school; and in August, 1881, a boarding and higher girls' school. As the German population in Bucharest is by far the largest, the importance of the Deaconess work in the education of Germans is very considerable.

ADDITIONAL STATIONS.—Kaiserswerth has one blind institute, four sisters, and an agricultural station (Oekonomie) two sisters. Breslau has a Mother Deaconess House in Frankenstein, one sister. Ludwigslust has a blind institute, two sisters. Neuendetelsau, an agricultural station, one sister. Craschnitz, one pleasure resort (Ferienkolonie) one sister. Hanover, one parament station, three sisters. Copenhagen, one convalescent house. Frankenstein, one home for factory employes, two sisters, and one house for domestics, one sister. Flensburg, one agricultural station (Oekonomie).

TABLE SHOWING THE GROWTH OF THE DEACONESS WORK SINCE 1861.

YEAR.	Mother-houses.		Increase of Sisters.			Increase in Fields of Work.			Increase of Income.		
	Number.	Increase.	Number.	Increase from one Conference to another.	Average per year.	Number.	Increase from one Conf. to another.	Average per year.	Marks.	Increase from one Conference to another.	Average per year.
1861	27	.....	1197	.....	.....	.....	.....	.....	.....	.....	.....
1864	30	3	1592	395	132	386	3	3	813,273	3	3
1868	40	10	2106	514	128	526	140	35	1,258,242	444,969	111,242
1872	48	8	2657	551	138	648	122	30	2,103,729	845,487	211,372
1875	50	2	3239	582	194	866	218	73	3,616,256	1,512,527	504,176
1878	51	1	3901	662	221	1093	227	76	4,110,147	493,891	164,690
1881	53	2	4748	847	282	1436	343	114	4,824,176	714,029	238,010
1884	54	1	5653	905	302	1742	306	102	5,607,886	783,710	261,237
1888	57	3	7129	1476	369	2263	521	130	6,401,337	793,451	198,363
1891	63	6	8478	1349	450	2774	511	170	7,680,810	1,279,473	426,491

ANNIVERSARY, 1892.—The Deaconess Institution at Kaiserswerth celebrated the fifty-sixth anniversary of its founding, on the 26th of September, 1892. Since Fliedner's death in 1864, the number of mother houses has doubled and is now 63; the number of sisters has increased fivefold, and is now 9,000; the number of field assistants has increased sixfold, and is now 2,800; the annual income has increased eightfold, and is now 8,000,000 marks. The Kaiserswerth Institution has a faculty of sixteen instructors, and during the past year 102 sisters were pursuing a course of training here—a larger number than at any period since the Franco-Prussian war. The institution has branches in Italy, Egypt, Syria, Turkey, and nearly in all parts of the world. It has recently undertaken the establishment of a hospital in Jerusalem.



PASTOR FLIEDNER'S RESTING PLACE.

These cypress and other trees were planted while he was living.

DIASPORA MISSIONS.

GUSTAVUS ADOLPHUS SOCIETY.—In contrast with the work of the Catholics in Protestant countries, about which some have extreme bright notions, we present here the work of one Protestant



X.A.v. EMIL SINGER.

GUSTAVUS ADOLPHUS, KING OF SWEDEN.

Society of Germany in Roman Catholic countries. The very name Gustavus Adolphus kindles in every Protestant's breast a feeling of evangelical patriotism and of patriotic church loyalty. His name prefixed to a missionary society from its beginning through a half a century suggests the spirit that naturally dominates it. No society has ever been truer to its name than this one. It is heroically waging the same warfare as that on the battle field of Lutzen, not with carnal but with spiritual weapons. Their motto is Gal. X, 6: "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."

The Gustavus Adolphus Society, organized for the purpose of aiding German Protestant Diaspora congregations in Roman Catholic countries, was called into life Nov. 6, 1832, at Leipsic, at the two hundredth yearly memorial celebration in honor of Gustavus Adolphus, through the efforts of Pastor Grossmann. Oct. 31, 1841, Pastor Zimmermann, in the *Allgemein Kirchenzeitung*, made an appeal for just such a society, and, at the same time, not conscious of what had been started, North and South Germany thus became united in the work. At a meeting in Leipsic, Sept. 16, 1842, Pastor Grossmann presiding, the "Evangelische Verein der Gustav-Adolf-Stiftung" was organized and a constitution was adopted at their General Convention the following year, Sept. 20-22, in Frankfurt a. M.

Each district or local society controls one-third of their receipts, while one-third is forwarded to or appropriated in the name of the Central Board, and one-third is given to a permanent loan fund for the general work of the Central Board, for the objects specified by the societies giving it.

The Forty-fifth General Annual Convention, held Sept. 15-17, 1891, in Goerlitz, Silesia, (a land where the Counter-Reformation seized 1,300 churches,) in their interesting report of 234 pages, furnishes the following late and authentic data, which, like the life of Gustavus Adolphus himself, should be familiar to every Protestant, even if they be not of German blood and of Lutheran faith. The Society's headquarters is in Leipsic, Prof. G. F. Fricke, D.D., President, and Dr. Hempel, Secretary.

The Society is thoroughly organized, being composed of forty-five principal societies, and these again are subdivided into 1,817 auxiliary or branch societies and 470 women's societies. The number of the societies are constantly increasing, last year there being eleven auxiliary and thirteen women's societies newly organized.

The receipts have been increasing from the day of its organization until the present without interruption. Last year the forty-five principal societies, including the contributions from Hungary, Netherlands, Roumania, Switzerland, and Sweden, as is seen below, report the annual receipts at 963,055.55 marks. This was a gain over the previous year's regular contributions of 8,890.93 marks. If to the contributions through these channels be added the bequests, special gifts and interest from the permanent fund, all of which went direct to the Central treasury, the total year's income was 1,154,867.51 marks, or a net gain over

the previous year of 42,775.56 marks. This is over a million a year for missions by one society and for only one department of Germany's great and growing missionary operations, namely, for Protestant work exclusively in Roman Catholic countries.

The annual literature of the 2,332 Principal, Auxiliary and Women's Gustavus Adolphus Societies, in anniversary sermons, reports and periodicals, is enormous. Many societies have their own organs and some of them large circulations, as the one of the Stuttgart Society, which has a circulation of 32,000 copies, and the *Fliegende Blatt* for the general work which is circulated in as many as 237,000 copies. The Darmstadt and other Gustavus Adolphus almanacs, tracts, pamphlets and books which this cause calls forth each year in all European languages and dialects, and from all Roman Catholic countries, are exerting a powerful influence in awakening an intelligent Protestant self-consciousness, which will be felt in the future history of the world. This literature of one year is greater, perhaps, than that of any other missionary or charitable society of Protestantism, and if you view the archives and historical libraries of this diaspora missionary society during its forty-five years work, you behold a treasury of as great literary value to universal Protestantism as the Lutheran Historical Library at Gettysburg is to American Lutheranism.

The annual reports from the forty-five Principal Gustavus Adolphus Societies teach us much. They indicate an awakened interest at home in behalf of the scattered evangelical people without the means of grace. Many tell also of a change in an old custom, that instead of the catechumens, when they are confirmed, receiving new clothing and other presents, they are taught also to make an offering on that day to the Gustavus Adolphus Society's work. A happy thought. The Lutheran confirmed boys and girls everywhere may well follow their example and learn early it is more blessed to give than to receive. Very much literature is constantly being circulated among the confirmation classes to develop the missionary and benevolent spirit. The reports exhibit growth in every department, but no where more than among the 470 Women's and Young Ladies' Gustavus Adolphus Societies. In many places they strengthened the things which were ready to die and everywhere they kindled a greater zeal in the cause, besides contributing last year the handsome sum of 168,471.50 marks. These Gustavus Adolphus women appropriated to the Jubilee Fund of Austria, in 1889, the neat sum of 6,516.67 marks and in 1890, prompted by a mother's feeling for the

Christian training of the children of the diaspora, they gave another gift of 6,448.17 marks toward the Movable Confirmation Institute in Posen.

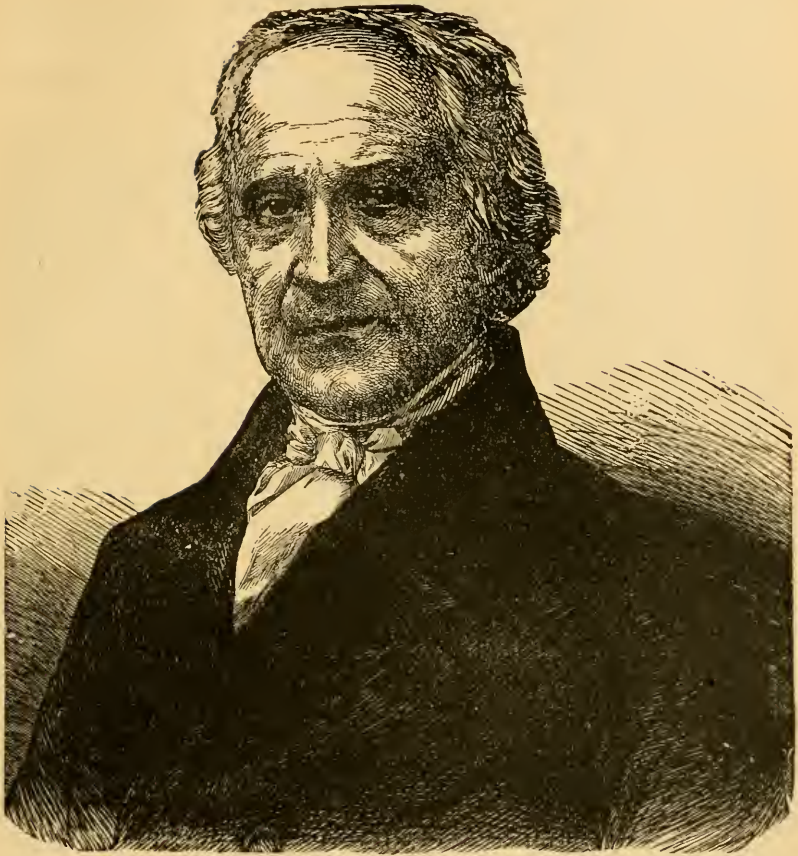
This Gustavus Adolphus missionary spirit and work long since entered the German Universities to influence the future educators. The Student Auxiliary Gustavus Adolphus Societies, June 16, 1891, were reported as follows:

University.	No. of Members.	Receipts in Marks.
Breslau.....	40	No report
Halle.....	178	667.09
Heidelberg.....	68	306.00
Kiel.....	57	284.85
Leipsic.....	50	150.00
Marburg.....	58	No report
Tuebingen.....	106	382.16
Total.....	557	1,790.10

My word shall not return unto me void is a scriptural prophecy that has been fulfilled every year in the history of this noble society. The yearly fruits are a bountiful harvest. The best results, however, cannot be made visible to the human eye. The Gustavus Adolphus Society is indeed a Church Building Society, but it should not be forgotten that its highest aim is to build up the kingdom of Christ in the hearts of men.

The number of churches and prayer houses completed or dedicated last year was eighteen, against thirteen the year before. Their location and dates of consecration are as follows: Friedrichgrätz, Silesia; Ostritz, Saxony Kingdom, Sept. 15, 1890; Altenessen, Rhineland, Oct. 5, 1890; Dorsten, Westphalia, Aug. 7, 1890; Ragaz, Switzerland, Oct. 19, 1890; Marseilles, France, Christ Church, Nov. 2, 1890; Chrostau, Moravia, a very important missionary center in a great diaspora territory, Oct. 12, 1890; Elversberg, Rhineland, Dec. 8, 1890; Staykowo, Posen, Oct. 31, 1890; Kenzingen, Baden, Mar. 5, 1891; Petersdorf, Transylvania; Gundelsheim, Wuerttemberg, a prayer house, Mar. 8, 1891; Partenkirchen, Bavaria, July 19, 1891; Elimont, Alsace; Neuhof, Galicia; Uljanik, Slavonia, Aug. 16, 1891; Gross-Kanisza, Hungary, June 28, 1891; Hayingen and Algringen, Lorraine, Aug. 15, 1891.

The new churches commenced during the year show also an increase, sixteen against twelve the previous year, among which is



SUPT. DR. A. B. CARL GROSSMANN,

Born 1817. Founder of the Gustavus Adolphus Society, Leipsic.

Bethlehem, Palestine; Puerto-Montt, South America; St. Pölten, Lower Austria.

Parsonages occupied, ten against eight the preceding year, and parsonages commenced, six against five the year before.

Parochial school houses completed, seven in 1890, twelve in 1889, Durlles and Donnersmarkt in Transylvania, Krischlitz in Bohemia, Eppe in Waldeck, and Ruttenberg and Romanowka-Sobinowka, Galicia.

Parochial school houses commenced, eight against one the year preceding and they are: Lorzendorf, Silesia; Rehbach,

Bolechow, Neubabylon, Ranischau, Reichsheim, and Hohenbach, Galicia, and Haschagen, Transylvania.

Aid was granted to build four spires and to reduce the indebtedness of a number of congregations.

Nineteen of the congregations receiving aid became self-sustaining during the year, which are given below with the total amount of aid given to each. The amounts vary and will be interesting to those who have Home Missions at heart in other lands: Guichenbach, Rhineland, 5,730.19 marks; Brechelshof-Bremberg, Silesia, 4,500; Trembatschau, Silesia, 2,544.27; Schoeneck, West Prussia, 48,504.65; Tolkemit, West Prussia, 24,619.15; Bnin, Posen, 2,330.75; Santomischel, Posen, 4,743; Diele, Hanover, 2,152; Hochheim, Nassau, 41,170.48; Montabaur, Nassau, 73,043.09; Bingen, Hesse-Darmstadt, 131,588.13; Gutenstein, Baden, 363.84; Diedenhofen, Alsace-Lorraine, 14,805.66; Kossweiler, Alsace-Lorraine, 1,390; Unterbergen, Galicia, 2,690.93; Deutsch-Pian, Transylvania, 5,426.27; Schoresten, Transylvania, 19,246.68; Arlesheim, Switzerland, 3,740; Rostoff, South Russia, 1,300 marks

While nineteen points became self-sustaining, seventy-five new ones were taken upon the funds of the Central Society, besides the thirty-seven new places taken up by the Principal Societies, making in all 112 new missions in one year. Of the seventy-five no less than fifty-three are new Home Missions in the American sense of the word, in Germany itself, a territory not as large as the state of Texas, and the home of the Lutheran Reformation. Nearly all of these, however, are in the provinces and states bordering on Roman Catholic countries, where Catholics and Protestants alike have been for centuries contending for the field. Notice very carefully where the other twenty-two are located: Weinberg and Wuest-Rybna, Bohemia; Letnia, Sitnuerowka, and Ugartsberg, Galicia; Freck, Kirieleis, Marpod and Lower Newdorf, Transylvania; Krcedin and Uljanik, Slavonia; Fachrie, Roumania; Caudry, LeQueyras, Nancy, Pont-a-Mousson and Sauze-Vaussais, France; Valkenburg, Holland; San Germano Chisone, Italy; Batum, Russia; Mucury and Santiago, South America. The attention Transylvania, France, Slavonia and South America are claiming from the Society is worthy of a special note.

GENERAL SURVEY of the number of congregations aided in 1891, and from the organization of the society to 1891, in each country and the amounts given. Figures for less than a mark are omitted and included in the totals:

THERE WERE AIDED IN:	NO. OF CON- GREGATIONS AIDED IN 1891.		TOTAL AMOUNT GIVEN.	FROM CEN- TRAL TREAS- URY.	NO. CHURCHES AIDED FROM BEGINNING.	TOTAL AID GIVEN FROM BE- GINNING.
	Total.	New.	Marks.	Marks.		Marks.
<i>I. German Empire.</i>						
Rhine Province.....	104	10	108,510	6,500	234	2,381,881
Westphalia.....	81	2	65,797	4,400	135	2,002,616
Silesia.....	137	15	57,063	8,850	268	1,700,002
East Prussia.....	17	1	14,968	1,600	216	1,348,049
West Prussia.....	64	13	48,450	8,200		
Posen.....	84	6	49,444	10,000	232	1,006,375
Pomerania.....	6	2	1,920	500	19	57,822
Brandenburg.....	5	4	1,381	.....	12	28,190
Saxony.....	8	.....	8,012	1,000	28	131,292
Hanover.....	22	.....	12,468	1,400	60	510,553
Nassau.....	26	2	24,949	2,400	65	820,771
Hesse-Cassel.....	16	1	8,566	1,700	46	
Hohenzollern.....	5	.....	1,695	300	7	77,851
Total in Prussia.....	575	56	403,229	46,850	1,322	10,065,407
Oldenburg.....	4	.....	1,279	.....	17	44,651
Hesse-Darmstadt.....	24	1	29,264	2,000	55	834,729
Wurtemberg.....	44	1	46,788	1,700	95	779,772
Bavaria.....	71	4	58,343	12,700	161	1,020,113
Rhine Bavaria.....	50	2	13,666	800	83	368,193
Baden.....	67	2	42,617	4,300	92	728,335
Saxony Kingdom.....	3	.....	6,130	.....	8	113,876
Saxony-Weimar.....	2	.....	2,763	300	12	77,704
“ Coburg-Gotha.....	.....	.....	.....	.....	86	72,798
“ Meiningen.....	8	2	2,111	.....	77	55,440
Schwarzburg-Rudolstadt.....	6	3	691	.....	57	21,853
“ Sondershausen.....	.....	.....	.....	.....	19	6,823
Waldeck.....	1	.....	350	300	17	13,222
Alsace Lorraine.....	28	4	14,060	5,727	49	283,887
Lippe, Anhalt, Brunswick, Reuss.....	.....	.....	.....	.....	14	7,147
Total in Germany.....	883	75	621,295	74,677	2,164	14,493,956
<i>II. Austro-Hungary.</i>						
Institutes for Pastors and Teachers.....	5	.....	3,039	1,200	5	80,016
Jubilee Fund.....	2	.....	3,229	.....	2	232,365
Austrian schools.....	.....	.....	.....	3,984	.....	.....
Bohemia.....	103	1	62,853	15,560	157	1,928,068
Moravia.....	52	1	29,099	8,105	84	730,710
Silesia.....	45	1	18,881	8,000	80	573,843
Upper Austria.....	19	.....	11,507	1,875	35	663,865
Lower Austria.....	12	1	13,076	400	17	218,152
Carinthia.....	17	2	10,497	975	38	361,577
Styria.....	6	.....	4,515	1,200	17	187,138
South Austria.....	3	.....	1,611	500	6	140,824
Tyrol.....	2	.....	2,127	875	2	117,224
Vorarlberg.....	1	.....	635	300	2	51,419
Galicia and Bukowina.....	112	1	50,549	16,450	140	681,942
Total this side of the Leytha.....	379	7	211,624	59,424	585	5,967,147

THERE WERE AIDED IN:	NO. OF CONGREGATIONS AIDED IN 1891.		TOTAL AMOUNT GIVEN.	FROM CENTRAL TREASURY.	NO. CHURCHES AIDED FROM BEGINNING.	TOTAL AID GIVEN FROM BEGINNING.
	Total.	New.	Marks.	Marks.		Marks.
<i>II. Austro Hungary.—Con'd.</i>						
Stipends	1	.....	600	.....	1	30,897
Transylvania	60	2	21,041	9,400	132	393,426
Croatia	1	.....	3,758	550	2	82,882
Bosnia	2	.....	1,565	.....	4	6,857
Slavonia	6	.....	1,880	750	11	24,617
Hungary	92	13	22,108	5 958	342	1,111,675
Total	541	22	262,579	76,082	1077	7,617,506
<i>III. Other Lands.</i>						
Roumania	12	1	7,822	6,800	25	229,305
Bulgaria	1	.....	700	.....	1	3,056
Servia	1	.....	842	600	4	37,280
Turkey and Egypt	9	.....	9,123	3,200	17	283,164
France and Algeria	33	1	21,361	12,816	153	869,493
Belgium	12	3	5,629	1,900	38	165,793
Netherlands	31	4	9,141	500	89	156,194
Luxemburg	3	.....	4,150	.....	3	49,350
Switzerland	11	.....	3,770	2,600	36	108,666
Italy	15	.....	17,769	6,300	36	229,033
Portugal .....	.....	.....	.....	.....	2	78,689
Spain	6	.....	8,686	2,400	6	150,733
Russia	7	1	3,322	1,200	29	39,818
Great Britain .....	.....	.....	.....	.....	4	360
America	11	3	8,329	6,553	45	194,049
Africa	1	.....	.....	.....	1	1,588
East India, China, Japan	3	2	714	.....	4	2,762
Australia .....	.....	.....	.....	.....	2	96
West India .....	.....	.....	.....	.....	1	84
Persia	1	.....	300	300	1	511
Total	156	15	101,661	45,169	497	2,600,035
<i>IV. Material and Personal Aid.</i>						
Material Aid .....	.....	.....	10,160	.....	.....	111,101
Personal Aid .....	.....	.....	7,439	.....	.....	108,579
Austria jubilee funds .....	.....	.....	.....	.....	.....	32,591
Total .....	.....	.....	17,600	.....	.....	252,272
<i>Summary.</i>						
I. German Empire	883	75	621,295	74,677	2164	14,493,956
II. Austro-Hungary	541	22	262,570	76,082	1077	7,617,506
III. Other lands	156	15	101,661	45,169	408	2,600,035
IV. Material and personal aid .....	.....	.....	17,600	.....	.....	252,272
Total	1,580	112	1,003,136	195,929	3,738	24,963,770

NOTE.—Those in Reformed countries, as in the Netherlands and Switzerland, are mostly Reformed.

The annual receipts of each of the forty-five principal societies and the five countries outside of Germany are here given, the largest amounts coming first:

Society.	Marks.	Society.	Marks.
Dusseldorf	81,416.81	Coburg-Gotha	7,630.00
Stuttgart	74,116.81	Anhalt	7,185.40
Leipzig	71,910.98	Hermannstadt	7,117.07
Berlin	64,851.02	Meiningen	6,368.00
Baden	57,735.11	Osnabruck	6,083.42
Dresden	46,108.88	Detmold	5,160.00
Munster	44,679.20	Luebeck	3,542.84
Breslau	42,600.30	Altenburg	3,344.40
Halle	40,251.85	Rudolstadt	2,424.00
Vienna	37,304.17	Reuss, Younger Line	2,395.34
Ansbach	35,094.72	Gœttingen	2,225.00
Darmstadt	32,516.84	Sondershausen	2,149.64
Wiesbaden	25,165.79	Neustrelitz	1,524.15
Spires	22,060.74	Reuss, Elder Line	1,000.00
Frankfort	21,988.12	Buckeburg	780.00
Danzig	20,882.18	Arolsen	515.00
Stettin	19,483.30	Strassburg	281.83
Kiel	19,377.32		
Bremen	18,370.00		
Weimar	17,146.26	<i>Other Countries.</i>	
Konigsberg	13,496.44	Netherlands G. A. S	23,162.01
Cassel	12,653.02	Sweden	1,359.91
Brunswick	11,312.03	Hungary	1,252.34
Posen	11,092.00	Switzerland	590.35
Hamburg	9,596.76	Rumania	460.71
Aurich	9,542.00		
Oldenburg	8,063.00	Total	963,055.55
Hanover	7,690.00		

The above figures and the following seventeen bequests to the central treasury during the last year prove that voluntary benevolence in the Lutheran State Churches of Europe is not something altogether unknown. One bequest was 80,988 marks; another 30,000; another 10,000; another 5,947; another 4,000; another 3,000; another 2,000; three were from 1,000 to 1,500 marks each; and seven from 90 to 957 marks each; a total from bequests for one year of 141,883 marks to the central treasury. In addition to these the principal societies report 131 bequests, amounting to 183,923.03 marks, against 118, amounting to 133,861.27 marks the year before. A few may be given: Karl Letzner, Breslau, 33,600 marks; Miss Adelheid Kahlert, Breslau, 6,000; Mrs. Caroline Becker, Schweidnitz, 6,000; Mr. and Mrs. Luder Rutenberg, 5,000; unnamed, Berlin, 3,000; Mrs. W. Stein, Duesseldorf, 10,000; Mr. W. Lohe, Sr., Dusseldorf, 5,000; C. F. Heine, 20,000; Mr. A.

Feliz, Leipsic, 20,000; Mr. Jul. Schunk, a Leipsic merchant, 9,000; unnamed, Vienna, 12,000 marks. Space will not permit the mention of all. Happy the benevolent society that has 148 bequests annually. Surely, the charge that Lutherans do not remember their Church and all she has done for them in their wills and last hours, we repudiate as false. Lutherans give to their church while they live and when they die. The net assets of the Principal, Auxiliary and Women's Gustavus Adolphus Societies, as far as reported, are 2,648,963.61 marks.

TABLE showing the countries and objects receiving the appropriations of the Gustavus Adolphus Society, from its organization in 1832 until 1890, during which time the aid granted amounted to 24,963,770.46 marks:

Objects Aided.	In Prussia.	In other parts of Germany.	In Austria, or this side of the Leytha.	In Hungary, or the other side of the Leytha.	In other Countries.	Grand Total.
Missions Aided.....	1323	839	585	493	495	3735
Churches, Chapels and Spires Erected.....	594	321	269	248	205	1837
Parochial School Houses Erected.....	257	131	139	186	41	754
Parsonages Erected.....	245	179	80	102	29	635
Edifices Repaired.....	211	162	189	98	21	676
Church, Parsonage and School Sites Bought.....	74	20	47	4	13	158
Indebtedness Paid or Reduced.....	400	201	304	241	127	1273
Pastorate Endowment Funds Established	131	178	128	29	17	483
Church Funds Established.....	68	51	21	15	17	172
School Endowment Funds Established	73	27	153	38	16	307
Pastors' Salaries Supplemented.....	152	67	148	50	111	528
Teachers' Salaries and School Expenses	566	197	415	103	167	1448
Seminaries and Gymnasiums Founded.....	2	1	9	23	19	54
Current Necessities Paid.....	536	301	200	148	205	1390
Pioneer Missionary Services	168	179	60	6	91	504
Places Rented.....	55	28	7	6	16	112
Churches and Schools Furnished, Bells, Organs, etc.....	489	287	186	67	57	1086
Traveling Preachers	4	8	5	3	4	24
Orphan, Deaconess and Catechumen Institutes.....	254	100	62	5	52	473
Widow Treasuries.....	7	.....	15	4	1	27
Protestant Cemeteries Bought.....	43	7	20	1	3	74

The work accomplished by the society is great, but that which remains to be undertaken is far greater. There is no comparison between the appropriations and the applications. The number of requests for aid for various objects during the last year, with the figures for the preceding year, in parenthesis (), will give an insight into the needy condition of our diaspora church work. Congregations asking aid for church buildings, 319 (295); school buildings, 97 (125); parsonages, 95 (102); repairs, 147 (120); lots and ground, 25 (11); pastorate funds, 105 (120); school funds, 85 (104); church funds, 25 (25); pastor's salary, 85 (60); school expenses, 204 (100); confirmation institutes, orphanages, and hospitals, 79 (81); while 540 (470) congregations

are burdened with a total debt of 4,011,817 (3,899,924) marks. These figures bring home to us with emphasis the meaning of the divine exhortation "bear ye one another's burdens."

The report for 1892, which is not yet in print, will state that the Society during the year aided in France and Algeria forty-three congregations with 28,192 marks; in Italy twenty-two congregations with 18,393 marks; in the West Indies one with 600 and in Persia one with 310 marks. Total congregations or missions aided last year 1,633, of which 105 were new ones and were taken on the funds of the Society during the year. The princely sum of 1,049,047 marks were given to meet these demands. Thus from year to year the results and receipts of the Society increase. From 1832 to 1892 26,012,817 marks were voluntarily contributed to this single Home Mission and Church Extension organization in Germany to aid 3,843 needy but worthy congregations of our German dispersion. Among the bequests of the year were 275,000 marks from Widow Schuster and 500,000 marks from Heinrich Heyer, of Stuttgart. What other denomination has 1,633 missions in Roman Catholic countries? Lutherans would rather give their men and money to do such work than to appropriate them to proselyte other Protestants.



PRELATE DR. CARL ZIMMERMANN,

Born 1803; died 1877.

We are happy to insert here the picture of the venerable Dr. Zimmermann, the co-founder with Dr. Grossman of the society, who stood at its head for many years. He wrote more books and articles on the work of the Society and the Lutheran Dispersion in general than any other man. Without doubt this is the greatest Protestant missionary organization in the world, with the most

difficult field to cultivate—that in Roman Catholic countries. Therefore his voluminous writings and the other literature of the society will be found of interest and profit also to Protestant workers who are not Lutherans.

THE LUTHERAN LORD'S TREASURY.

This is a significant name and euphoniously reads in German "Der Lutherische Gotteskasten." It is a bond of union and an organization for practical church work among the more rigid Lutherans of Germany in behalf of the Lutheran dispersion. Its organization is an expression of a growing conviction that there must be more money given and more work done to carry the means of grace to our own neglected brethren.

The Gustavus Adolphus Society, in its constitution, knows no Lutheran, Reformed or United Church, but only the "Evangelical Protestant Church." Such a church does not really exist and some think this is misleading and very unfortunate. The leaders of the society, however, seem indifferent about it. Superintendent Dr. Grossmann, the father of the Gustavus Adolphus Society, had fears of future confusion in this direction, and in his last words, which his son brought to the society from his father's dying bed, he gives the following earnest warning: "Say to the Society, never to forget that it is only a servant of the Church and that it never should undertake to make a church, and of all things may it guard against unionism."

Since the Gustavus Adolphus Society assisted Reformed and United Missions as well as Lutheran, and the many calls from the more extensive Lutheran fields could not be answered, the Lutheran Lord's Treasury took its origin. For example: the Reformed in Bohemia received liberal aid from their brethren in Switzerland, Scotland, and America, and besides that, also from the Gustavus Adolphus Society; while the Lutherans had no foreign society to look to for help. Its work is similar to that of the Gustavus Adolphus Society, and its contributions come from and go to none but Lutheran Churches. Only Lutherans are received as members. Its work is very comprehensive, embracing all that is done in America by the Home Mission, Church Extension, and Education Boards with the Beneficiary Fund added. It helps to build churches, parsonages, schools, charitable institutions, supports pastors, teachers, traveling missionaries, widows and orphans of

pastors and teachers, and aids students for the ministry from the Diaspora.

The Lutheran Lord's Treasury, says one, will not open the chasm between the Lutherans and Reformed for it has never been closed. It will only emphasize the fact that the difference still exists as a historical fact. It does not work against the Reformed Church, nor to convert them to Lutheranism, but rejoices in all the Reformed Church does to shepherd her own scattered members, and thus save herself from being exterminated by the perverted tendency of the false, unchristian, unbiblical notions of church union. The aim of Lutheran striving is to have both confessions work always and everywhere with one another, and maintain their separate existence. It has been proved that there will never be an end to strife, so long as one confession wants to devour the other, or efforts are made to artfully unite things, which, by their very nature, do not belong together.

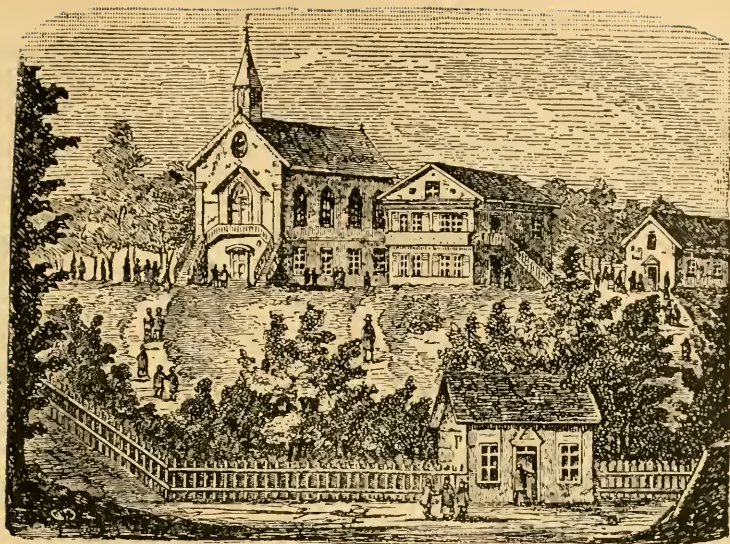
Lutheran and Reformed workers in the German Diaspora, battling hard with the poverty and indifference of their people, and under the influences of other nationalities, and the bold, aggressive sects, find the very ones upon whom they rightfully should depend, so imbued with the thought that there is only one Evangelical United Church, that they think there is no Lutheran or Reformed Church any more. In the very parts of Germany where this feeling is the strongest, the many sects are making the most schism. The Church of Germany knows how this disturbs the peace at home, but little of the greater confusion and loss it occasions among their multitudes, as they emigrate and settle in foreign countries.

The necessity of such aid as the Lutheran Lord's Treasury gives, is rooted in the Word of God. The Lord said: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Jesus said to Peter, "when thou art converted, strengthen thy brethren," and to the church at Sardis the words came, "strengthen the things which remain, that are ready to die." Paul made long missionary tours over land and sea, gathering and strengthening congregations, constrained by the love of Christ. The brethren and congregations exhorted one another in his day thus: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." Again: "Whether one member suffer, all the members suffer with it; or one

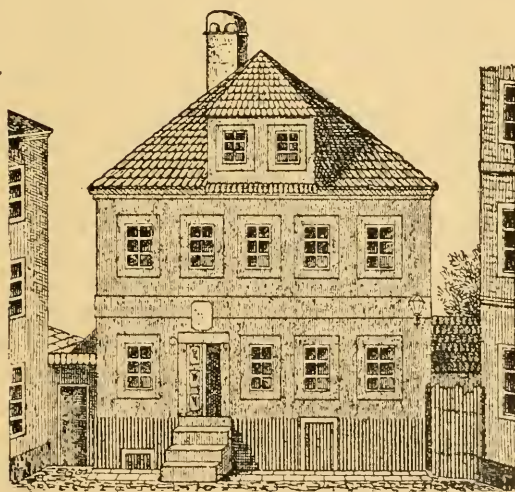
member be honored, all the members rejoice with it." These Apostolic words and examples are very applicable to the Lutheran world-wide dispersion at present. Think, reader, what will become of these our brethren, if we do not help them. It is time that the Lutheran Church in all climes listen to the warning from the words, "hold that fast which thou hast, that no man take thy crown."

As a confession is necessary for the church, so ministers and teachers, true to the confession, are necessary for our brethren in the faith, whether in Catholic, Reformed, Mohammedan, heathen or unsettled countries. A congregation can, in an emergency, exist without a church edifice, but it cannot exist without God's Word and the Holy Sacraments. Possessing such conviction, the first and greatest work of the Lutheran Lord's Treasury is to prepare true Lutheran ministers and send them out as traveling missionaries, and diaspora pastors, and to develop a strong Lutheran self-consciousness at home and abroad. Their chief concern is to give the Lutheran dispersion the Word preached in its purity and the Holy Sacraments administered according to the Scriptures, rather than spend so much of their money in buildings. A Lutheran may not do wrong in helping other Protestants, but his supreme duty is to help his own Lutheran brethren in need and distress, for if the Lutherans do not build up the Lutheran Church, others certainly will not.

In most of the Lutheran State Churches of Germany there are "Lutheran Lord's Treasuries" whose aim is "to assist Evangelical Lutheran brethren in the faith in their church needs." This does not mean, however, that they have no duties to others. In Gal. 6: 10, we read "as we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." The word *especially* I have not written, nor any other man, but the living God himself has written it. Why *especially* unto them? Because, for such who will hear nothing from God's Word and will have nothing to do with the church and the holy sacraments, or will not belong to the household of faith; yes, for such we can do really little or nothing in the name of Christ. Let it not be forgotten that the aid given is for the church needs of our Lutheran brethren. This is the specific field of activity chosen by this organization, and the more the field and the work are studied the greater and more inviting do they appear. Hearts compassionate and full of love to Christ and His Church will open the eyes to see the fields already white, and the hands to offer



THE GERMAN LUTHERAN "HILL CHURCH," LA VILLETTE, PARIS.



LUTHER-STIFT, OR MISSIONARY SEMINARY,
KÖNIGGRÄTZ, BOHEMIA.

The above institutions are liberally aided by the Lutheran Lord's Treasuries.

liberally to send forth more laborers. The word *especially* means to us, as one has said, "my heart and my money belong to the Lutheran Church." Only one class of Lutheran congregations receive no aid from this society, namely, those which are organized in opposition to the State Lutheran Churches. The Lutheran Lord's Treasury is interested in the welfare of the whole Lutheran Church. It will not scatter, but gather; and thus build the broken walls of our dear Zion.

The missionary spirit, men and work, as well as the church loyalty which led to the organization of the various Lutheran Lord's Treasuries, are worthy of more space here than mere mention.

HANOVER has the honor of organizing the first Lutheran Lord's Treasury. On October 31, 1853, Dr. Petri of the city of Hanover, General Superintendent Steinmetz of Clausthal, and Superintendent Münchmeyer of Catlenburg, gave their reasons why they could not coöperate with the Gustavus Adolphus Society, and at the same time emphasized the duty of extending a helping hand to their Lutheran brethren in need. Quiet and humble was this beginning and so remained until 1868, when the Hanover *Sonntagblatt* commenced to advocate their cause, and in 1876 the Hanover Lutheran Lord's Treasury was permanently organized. Pastor Funke of Gehrden, near the city of Hanover, was untiring and very successful in his efforts to awaken interest in the work. Their first annual report appeared in 1877.

MECKLENBURG was the first to follow the good example of Hanover in 1854, when a number of pastors of Buetzow made an appeal to their city and vicinity for help in behalf of the needy, oppressed and persecuted Lutherans. The encouraging results caused the appeal to be sent to all the Lutherans of Mecklenburg. It was rather a private work until 1860, when it received the endorsement and encouragement of the State Church authorities. All the Superintendents were required by the Grand Duke Frederic Franz to see to it, that their pastors laid this cause upon the hearts of their members from the pulpit and in private, and to take church and house offerings for the Lutheran Dispersion. Soon an annual collection in all the churches was ordered which increased the receipts and activity. It supports a Seminary in Luebtheen from which twenty-eight students have been sent, since 1872, to American Theological Seminaries.

SAXONY KINGDOM Lutheran Lord's Treasury started by request of leading men in Leipsic for the organization of a Lutheran

Lord's Treasury, which was printed in the *Church and School Paper*, edited by Prof. Dr. Kalnis. They held that Christian faith and love made it a duty of the Lutheran Church, as a true stewardess of the Lord, to listen to the cries of their members in all places, whether they came from the right or from the left, and to extend a helping hand. The editor in response received many gifts. *The Pilgrim from Saxony* and later a paper called *Gotteskasten Nachrichtenblatt* (Lord's Treasury Journal) advocated the cause. The deep religious awakening in Saxony in 1876, resulting from the neglect of Christian duties on the part of many, prepared the way better; and in 1883 a permanent Lutheran Lord's Treasury was organized. It takes special interest in the new Lutheran Diaspora congregations in Müllhausen, Metz, Heidelberg (organized in 1891), and Cham, in Bavaria, which laid their corner stone August 15, 1890.

THE STADE LUTHER SOCIETY, in the Province of Hanover, was formed December 10, 1856, by some strong Lutherans in Stade. Pastor Harms in his day did much to develop a self-respecting Lutheran consciousness which organized societies for the welfare of the Lutheran Church in the Diaspora, as well as, in the heathen mission field. The increasing receipts of this society show what the Lutherans of one city may do for their brethren scattered abroad.

In VERDEN a church society was organized in 1850 which appropriates some of its receipts to the Lutheran Lord's Treasury.

The LAUENBERG Ministerial Synod, through the influence of the Mecklenburg Lutheran Lord's Treasury, resolved to take part in the Lutheran Diaspora Mission, and the consistory therefore ordered an annual church collection for the Lutheran Lord's Treasury. This small country has done nobly.

In Prussia the consciousness of the need of doing more for the dispersed Lutherans than that which was undertaken by the Gustavus Adolphus Society, also constantly increased. The Fall Conference at Cammin, Pomerania, organized a Lutheran Lord's Treasury, which at first received generous support from the pastors within a limited circle. But it has met with many difficulties, less from the people, however, than from the ministry.

In BAVARIA a number of Lutherans organized a Lutheran Lord's Treasury in 1863, which was supported by the religious-political paper *Freimund*. As in Saxony, at first it was small. In 1879, at the General Lutheran Conference held in Nuremberg, the Lutheran Lord's Treasury was thoroughly discussed and received

a new impetus. Pastors Köberlin, Ewald, and Heinlein called a meeting in Gunzenhausen and issued an appeal, with good results, to all the pastors to take an active part in the work. Since the receipts have ever increased.

The WUERTEMBERG Lutheran Lord's Treasury was called into existence by the awakening on this subject at the Nuremberg Conference. Although the organization has not spread over all of this great Lutheran Kingdom, yet progress has been made. Independent of the work of this society, however, Wuerttemberg has aided Lutheran students from Austria with stipends and sent many useful young men to the Lutheran Church in America.

In GREIZ some pastors in the sixtieth decade gathered money for the Lutheran Lord's Treasury, co-operating with the *Nachrichtsblatt* of Saxony. The growing sympathy for the Lutheran Diaspora moved some ministers in Reuss, Senior Line, and Reuss, Junior Line, to organize a Lutheran Lord's Treasury whose first regular convention was held September 26, 1882, in Greiz.

The Lutherans in LEMGO, Lippe-Detmold, organized a Lutheran Lord's Treasury in the year 1885.

The SCHLESWIG HOLSTEIN Lutheran Lord's Treasury was organized at a meeting held November 2, 1886, in Rendsberg for that purpose. The society received in the first year a most hearty welcome and co-operation, from the southern to the northern boundaries of the province.

In the parts of Germany, where there is not as yet a Lutheran Lord's Treasury of their own, they unite with those already organized. Thus Brunswick, Oldenburg, Bückeburg and Frankfurt a. M. unite with Hanover; Altenburg and Schwarzburg with Saxony; Mecklenburg-Strelitz with Mecklenburg-Schwerin; Hamburg with Schleswig-Holstein. The Breslau Synod has also taken an active interest in the work. It is only a question of a little time and every state and province of Germany will have its own Lutheran Lord's Treasury.

From various sources there have come expressions approving the union of all the Lutheran Lord's Treasuries into one general society which shall meet for conference and interchange of views relating to the future as well as to the past. The same arguments favoring concentration of various mission interests in central committees or Boards applied here as in America. Often some points were helped too much and others not enough.

At the close of the Pentecost Conference in Hanover, May 27, 1880, representatives of all the Lutheran Lord's Treasuries

met, and, after discussing the question, favored a union of all the societies. The building of churches, parsonages and schools, as well as, aiding the Lutherans who separated from the Prussian Union, remained the work of the individual societies. A special organ for all the societies was started under the name of *The Lutheran Lord's Treasury*, edited by Pastor Kœberlin, Auernheim, near postoffice Berolzheim, Bavaria. It appears quarterly and is sent free to the members. Circulation, 2,730.

The Saxony Treasury worked for a closer union, which was accomplished, after long consideration, October 7, 1885, in Leipsic. A Delegate Conference has been held since, annually, for the approval of applications for aid recommended by the different societies. Different treasuries, notwithstanding, work for special fields: Mecklenburg for the Czechian Lutherans of Bohemia and Moravia; Saxony for the Luther Institute in Kœniggrätz and religious instruction in Leitmeritz; Hanover for the students of theology at Erlangen from Austria and Hungary. The Saxony Lutheran Lord's Treasury arranges the business for the Delegated Conference and therefore the President is chosen from Saxony. During 1891 and 1892 special attention was called to the new Lutheran Missions in Metz and Muelhausen on the French border, and Zurich in Switzerland.

SUMMARY OF EACH YEAR'S WORK FROM 1881 TO 1891.

Year.	Total Receipts.	APPROPRIATIONS TO—IN MARKS.						
		Bohemia and Moravia.	Lutheran Free Church.	Diaspora in German Empire.	Austria and Hungary.	Paris and Switzerland.	America and Foreign Countries.	Students' Aid.
1881	29,113	12,455	3,946	2,638	3,181	2,200	1,338	2,601
1882	25,116	7,139	4,133	2,136	856	1,944	1,998	4,241
1883	38,726	10,181	7,485	5,269	646	2,264	1,024	2,350
1884	39,903	6,910	7,280	3,783	1,008	2,209	1,610	3,155
1885	33,335	6,756	7,490	3,920	1,387	2,604	1,845	4,429
1886	37,273	9,480	7,414	4,435	2,338	2,540	2,756	4,503
1887	39,566	11,001	6,659	6,220	2,820	2,660	2,117	4,036
1888	48,861	12,535	6,220	8,143	5,740	2,477	3,843	4,150
1889	62,005	14,218	8,206	12,512	7,744	1,925	3,936	3,374
1890	74,883	14,135	9,159	14,301	9,768	3,310	3,384	4,925
Average of 10 yrs.	42,666	10,481	6,799	6,335	3,548	2,413	2,385	3,776

WORK OF THE LUTHERAN LORD'S TREASURIES DURING 1890.

THE LUTHERAN LORD'S TREASURY IN	Receipts 1890— in Marks.	APPROPRIATED TO — IN MARKS.						
		Bohemia and Moravia.	Lutheran Free Church.	Diaspora in German Empire.	Austria and Hungary.	Paris and Switzerland.	America and Foreign Countries.	Students' Aid.
Bavaria.....	8,482	1,200	2,245	3,441	800	175	113	600
Alsace	5,053	100	5	4,463	30	413	.....	20
Hamburg	5,050	1,260	200	900	1,608	50	230	150
Hanover and Frank- furt a. M.....	8,986	2,317	530	2,775	1,612	100	665	300
Lauenburg	530	530	.....	.....	.....	.....	.....	.....
Mecklenburg	15,120	1,900	1,200	600	650	1,952	1,066	1,990
Reuss	741	250	129	150	50	.....	50	.....
Saxony Kingdom....	24,680	5,082	4,650	1,303	3,595	420	850	1,020
Schleswig-Holstein ...	3,349	750	.....	300	962	.....	.....	720
Luther-Society in Stade.....	847	331	.....	144	56	100	.....	125
Church Society in Ver- den.....	450	100	.....	250	.....	100	.....	.....
Wurtemberg	1,595	425	200	275	405	.....	110	.....
Total.....	74,883	14,135	9,159	14,601	9,768	3,310	3,084	4,925

SUMMARY OF TEN YEARS' WORK OF EACH TREASURY, 1881-1891.

THE LUTHERAN LORD'S TREASURY IN	Receipts, 1881-1891 in Marks.	APPROPRIATED TO — IN MARKS.						
		Bohemia and Moravia.	Lutheran Free Church.	Diaspora in German Empire.	Austria and Hungary.	Paris and Switzerland.	America and Foreign Countries.	Students' Aid.
Bavaria.....	65,623	12,240	16,164	21,273	4,028	2,855	529	5,168
Alsace (2 years).....	10,017	200	25	9,873	49	708	20	20
Hamburg	11,451	3,170	300	1,546	3,100	150	230	250
Hanover (3 years)....	71,116	22,954	5,219	16,096	8,209	2,046	4,044	8,309
Lauenburg	5,697	5,410	.....	.....	.....	.....	.....	.....
Mecklenburg	99,732	16,158	11,052	1,848	3,780	13,660	11,695	14,801
Reuss (9 years).....	4,332	1,574	769	531	150	70	350	.....
Saxony Kingdom.....	125,245	32,411	32,442	6,488	11,758	3,004	5,442	8,856
Schleswig-Holstein...	12,442	2,665	400	1,100	2,060	.....	400	1,970
Luther-Society in Stade.....	9,390	3,833	732	1,931	213	573	.....	720
Church Society in Ver- den.....	5,697	920	.....	2,880	730	1,007	450	.....
Wuerttemberg.....	5,920	1,610	1,449	632	965	40	633	.....

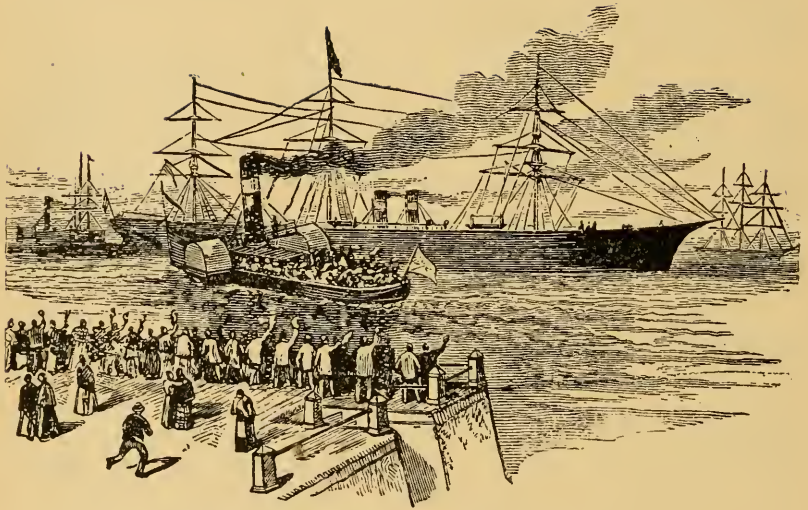
EMIGRANT MISSION WORK.

The reader is here referred to those parts of this volume on the Gustavus Adolphus Society, Lutheran Lord's Treasury, Home Missions, Church Extension, Diaspora and Seamen Missions in Germany and other lands for more information on the Emigrant Mission cause. Indeed all the German and Scandinavian Lutheran work, outside of their fatherlands, is really the result of emigrant missionary efforts. At present space can be given only to the part of the work by and in Germany.

INTER-STATE EMIGRANTS.—As people migrate from one state to another in the United States and thus open inviting opportunities to plant the Lutheran church, so it is also in the land of the Reformation itself at the present time. For example: When the Fortress of Metz was taken by the Germans in 1870, the Protestants within its walls numbered only 300; but since the city belongs to Germany again, the number of Protestants has increased to 8,000, and a large new Lutheran church is the natural result.

In parts of the German Empire active Home Mission and Church Extension work is needed and is done, similar to that in the West of our own land. For example, at the beginning of the present century new Lutheran territory, the districts of Ansbach and Bayreuth, was added to Bavaria, and Lutherans moved to these Catholic localities, so that it is not too much to say, that at present the need and promise of diaspora mission work in Bavaria are as great as in Austria. In Austria the Lutherans are few compared to the Catholics, and there is little hope of establishing self-sustaining Lutheran churches except in the larger cities, while in Bavaria, where the population is one-fourth Lutheran and three-fourths Catholics, from year to year there is more need of new Lutheran churches in small Catholic towns. The success is remarkable. Follow the Danube and you find the towns of New Ulm, Dillingen, Neuberg, Ludwigsmoos, Ingolstadt, Kelheim, Straubing, Deggendorf, Vilshofen, and Passau now have good Lutheran churches, schools and parsonages, where not many years since there was not one.

As in the Baltic provinces our pastors must be able to converse with the common people in Lettish, Esthonian, Russian, as well as German, so in Germany itself different languages are needed. In Alsace the 226 Lutheran pastors use French and German in serving their 199 parishes, 188 preaching stations, and 240,000



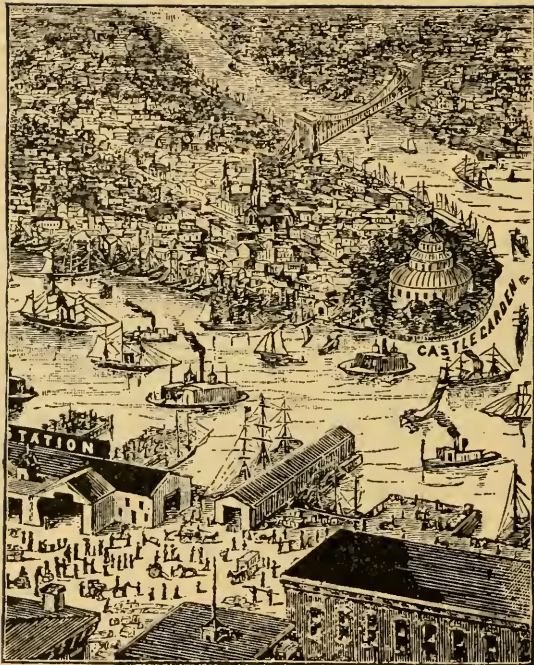
THE EMIGRANTS' FAREWELL TO NATIVE LAND.

souls; so do also the thirty-nine Reformed pastors in ministering to their thirty-one parishes with 48,700 souls. In Upper Silesia our pastors speak German and Polish, in the fertile Wend districts of Lausitz German and Wendish, and in East Prussia, German, Polish and Lithuanian.

In the Eastern part of Germany, bordering on Russia and Austria, there is also need of faithful diaspora missionary efforts. Here Lutherans are sparsely scattered among other nationalities and confessions. For example, the diaspora congregation in Groszsee, near the Russian line in Posen, has 800 souls living in thirty villages, among 4,000 Catholic Poles; and they have only one prayer house, and that is unfit for use. It is without spire, bell or organ. People coming long distances to Protestant services should certainly have a more inviting place of worship. They are churchly and worthy, but unable of themselves to raise the money—40,000 marks—to build one plain and substantial church, though they need three to meet their wants. This is only one of many illustrations of the necessity of church extension work among our dispersion even within the homeland of Lutheranism.

In the Catholic districts of Bavaria, on the borders of Italy, the Lutheran church is also gaining ground through the Diaspora Mission. In Upper Bavaria three, and in Lower Bavaria two traveling missionaries are of late at work. At Tegernsee in the Bavarian Alps, at Wurzburg in Franconia, and other places, new churches have recently been dedicated. The same you find if you go to the western states of Germany, those bordering on Catholic France and Spain. In all parts of Germany, especially on both sides of its boundary lines, there is great demand for Home Missions and Church Extension, in the American sense of those terms. While we read of the grand diaspora mission work of Germany abroad, we should not forget the magnitude of the same kind of work at home, which the chapters in this volume on the Gustavus Adolphus Society and the Lutheran Lord's Treasury will further illustrate.

The High Church Council of Berlin, every two years, authorizes a general church and house offering in all the State churches of Prussia in behalf of the diaspora within the Kingdom of Prussia; mostly in the eastern, western and southern provinces, which join extreme Catholic countries. Every two years it also lifts a church and house offering throughout all the Prussian congregations for the German diaspora outside of Prussia, much of which goes beyond the limits of Europe. The congregations



THE IMMIGRANTS' WELCOME TO HIS NEW FATHERLAND.

in Roumania, Great Britain, Egypt, etc., aided by these funds, stand in official connection with the High Church Council of Berlin, which is to them what a Synod is to its congregations.

TRANSMARINE EMIGRANTS.—“Cast thy bread upon the waters; for thou shalt find it after many days.” Ecc. II: 1. The Foreign Missionary Societies of Germany have accomplished much more than their specific work of carrying the Gospel to the heathen. They have, as will now appear, been a great blessing to the German dispersion in many countries, by awakening a missionary interest in their behalf in the homeland and by sending to them hundreds of faithful heralds of the cross. German strangers in strange lands waited long before their church thought of them, and longer still before she came to them with the means of grace.

More than fifty years ago the cry for help from America, which resulted in the organization, in 1837, at Langenberg and Barmen, of “the Evangelical Society for the German Protestants in North America,” came from the missionaries of the Rhenish Foreign Missionary Society, who having failed to do much for the Indians, received permission to preach to their countrymen and brethren in the faith exposed to wolves and hirelings. Before this, however, the Basel and other Foreign Missionary Societies had sent pastors to the emigrants in America. Thousands of individual Christians, hundreds of congregations, and every Lutheran Conference and Synod feel a debt of gratitude to the following societies and institutions, which they can never repay. We have a mother-church as well as a father-land. We are all grateful and appreciative spiritual children, and will not forget the debt of love we owe. Congregations, pastors and Christian friends of Germany have always been more or less interested in those leaving their midst for parts unknown. First the individual cries were heard; then the many Provincial and Local Missionary Societies and Conferences repeatedly discussed the questions touching their welfare. All combined brought good results.

The Diaspora Mission formed a prominent place in the programme of the Congress for Inner Missions in Wittenberg 1849, Bremen 1852, Frankfurt O. M. 1854, Brandenburg 1862, Altenburg 1864, Kiel 1867, Stuttgart 1869, Halle 1871, and Bremen 1881. The printed minutes of these special conferences of the Congress give full reports of the same, which are worth reading. Often experienced pastors from the Diaspora took part in the discussions and helped to awaken the Church out of her indifference. The Central Committee for Inner Missions at Berlin encouraged

all church work for the emigrants and, as early as 1850, stationed an Emigrant Missionary at Antwerp; in 1855 it supported, with the aid of others, a pastor at Rotterdam, and later a harbor missionary in the same commercial city.

There exist now in different parts of Germany funds known as "American Stipends," given by Christian philanthropists for religious work in behalf of their countrymen emigrating to America. They are generally and wisely used for the education of future missionaries among the German colonists. Thus it is with the "American Stipend" of 6,000 marks given by State Minister von Bethmann-Hollweg, administered by the Central Board of Inner Missions.

Another help to the emigrants is "The General German School Society for Developing the German in Foreign Countries," with 379 Auxiliary Societies and 31,000 members, which met in their last convention at Brunswick, June 12, 1892, and reported the annual receipts and expenditures as being 29,917 marks, of which amount 17,000 marks were appropriated alone for stipends. The net assets of the Society are 17,000 marks.

The official statistics of the United States gives the German immigrants from 1821-1850 at 594,809. From 1847-1880 there landed at New York 6,183,396 immigrants, of whom 2,303,662 were Germans; of these there arrived, 1871-1880, 1,675,470, of whom 579,077 were Germans. In a report to the General Synod from its Emigrant Committee we read: "As we gaze at the incessant stream of humanity flowing upon us at the rate of over one thousand a day * * * we stand awe stricken at the tremendous responsibility which God, in His Providence, lays on the Lutheran Church of this land. One full congregation of more than five hundred immortal souls is set down daily on our shores."

Since two-thirds of the Germans and ninety-five per cent. of all the Scandinavians are Lutherans, in history we find that no church ever had greater responsibilities or opportunities. Every Christian and patriot has an interest in the efforts which the Evangelical Lutheran Church is making to secure missionaries and churches for these, her own children. Only their own church can do this service to our country with the greatest success. The Lutheran Church, because of immigration, has a wonderfully bright future in America.

The official emigrant reports of the German Empire give the following most interesting table. The figures naturally are a little

lower than those of American reports to which we have ready access.

Year.	By German and Holland Harbors.	By French Harbors.	To United States.	To Brazil.	To Canada.	West Indies & other parts of America.	To Australia.	To Africa.	To Asia.
1880.....	106,190	10,907	103,115	2,119	222	539	132	27	36
1881.....	210,547	10,355	206,189	2,101	386	876	745	314	35
1882.....	193,869	9,716	189,373	1,286	383	1,205	1,247	335	40
1883.....	166,119	5,879	159,894	1,583	591	1,125	2,104	772	50
1884.....	143,586	2,790	137,339	1,253	728	1,335	666	230	35
1885.....	107,238	3,302	102,224	1,913	672	1,639	604	294	72
1886.....	79,875	?	75,581	2,045	330	1,068	534	191	116
1887.....	99,712	?	95,976	1,152	270	1,285	500	302	227

Eight-twelfths of these are Lutherans, one-twelfth Jews, and three-twelfths Catholics. Of the 99,712 German emigrants in 1887, 43,875 were females.

Of the 98,515 German emigrants in 1888, 52,515 came by way of Bremen; 25,402 via Hamburg; 2,295 via Stettin and other German harbors; 14,057 via Antwerp and 3,787 by way of Rotterdam and Amsterdam.

Ten years ago a careful calculation was published that there were then more than twenty-five millions of Germans, including their children, living outside of Germany. They must be, consequently, a multiplying nation at home and also abroad, judging from the above facts and table. In 1888, the total number of German emigrants was 103,951, of whom there went to the United States 94,364; in 1889, total 96,070, to the United States 94,424; in 1890, total 97,103, to the United States 85,112, and in 1891, total 115,392 and of these 108,611 were booked for the United States. Last year more people left Germany than during any previous year since 1848. These figures prove clearly that the Emigrant Mission will not be short-lived. It promises on the other hand, to become one of the most important branches of the mission and charity activities of the Church.

It is estimated that every adult emigrant is a net loss to Germany of 3,000 marks, for it costs this amount to rear, develop, and educate each one. Again, each one is a net gain of so much to the country selected for settlement, even if he bring nothing but a sound mind and body.

HARBOR MISSIONS.—The repeated efforts to have the church authorities to order a regular collection to be lifted in all the

churches for the Emigrant Mission have not been fruitless. It is encouraging to learn that the High Consistory of Muenchen cheerfully granted the request, and that the summer collection of 1890 brought 6,065 marks into the treasury of the Hamburg Lutheran Emigrant Mission. If all the other parts of Germany would do as well as Bavaria, our wandering Germans would receive such assistance and blessings from their home churches that in foreign lands they would remain more loyal and rise up and call them blessed. The Lutherans, no doubt, are losing more members through emigration than they are gaining through foreign missionary societies. The growing interest in the Lutheran Diaspora should therefore continue.

To support two missionaries at Hamburg and rent the necessary buildings and keep up the expenses, only 8,000 marks are asked each year. At least, twice this amount should be expended annually at each harbor.

Pastor Mueller, with headquarters at No. 15 Amsinckstrasse, Hamburg, is the head missionary and is aided by the city pastors and an assistant.

More emigrants go by way of Bremen than by way of Hamburg. They find there, consequently, more authorized and appointed missionaries, who furnish them with Bibles, Testaments, hymn books, devotional and awakening Christian literature and timely counsel. Before the ships depart they also invite them to church services and to the Holy Communion. It is a happy arrangement that one of the last things they may do in their own home land and one of the first enjoyments they have in their new fatherland, is that of going to the Lord's Supper together at the harbor cities.

Pastor Cuntz, of No. 1 Rolandstrasse, Bremen, has for many years labored faithfully to interest the church in the welfare of her departing children. Several emigrant missionaries are supported at Bremen, and a new Emigrant House under Missouri Synod's auspices is reported soon to be erected at a cost of \$5,000. Missionary Krone's address is Langenstrasse, 32.

Similar work is done by Pastor Thimm, Friedrichstrasse 2, and Missionary Blank, Klosterhof 7, in Stettin; Pastor Meyer, Rempart, St. Georges 12, and Missionary Eisenberg, Rheinplatz 7, in Antwerp; Pastor Wolff, Maaskade 53, and Missionary Traubel, Boompjes 55, in Rotterdam; Missionary Biedermann, Prinz Hendrikade 116, Amsterdam. Hull and Liverpool, England; New York, Philadelphia, and Baltimore, North America; Buenos

Ayres, South America; Cape Town, South Africa; and Melbourne, Adelaide and Sydney, Australia, have also Lutheran Harbor Missionaries for the immigrants, to which the reader is referred under the respective countries in this volume.

The steamship and railroad companies and the governments have been, as a rule, thoughtful and faithful in providing for the comfort, health, and protection of the emigrants. Of course, to this there have been notable exceptions.

DURING THE VOYAGE.—Mission work for the emigrants has been done on the sailing vessels and steamships. From all parts of Europe the emigrants concentrate at their harbors as rays of light at a focus, and from American harbors they scatter in like manner to all the states and territories. During the voyage of weeks they are all compact together on the high sea, away from land, homesick, and going out not knowing whither they go. How receptive for Christian influence! It is natural that Dr. Wichern, in 1868, through the Central Mission Committee, had a missionary from the Rauhe Haus appointed to accompany the sailing ships carrying the emigrants from Hamburg to New York. He was to be their counselor, friend and pastor. His duties were to conduct, with the permission and direction of the Captain, short morning and evening worship for the steerage passengers; to prevent all immorality in word or deed, to distribute good papers and books; and to lead church service on Sundays. Many in America to-day gratefully call to mind deep religious impressions received through the ministry of the Emigrant Missionaries while they were at the harbors or on the sea.

The "Church Address Book" and "The Church Passports" or Letters of Recommendation for emigrants, mentioned in the first part of this volume, deserve special consideration here as among the best helps for our migrating people.



PROF. O. ZÄCKLER,
Greifswalde University. Born 1833.

LABORERS SENT TO THE TRANSMARINE EMIGRANTS BY THE
LUTHERAN INSTITUTIONS AND SOCIETIES OF GERMANY.

Revised from table published by the Immigrant Society in Stall's Lutheran Year Book of 1886.

A. Foreign Mission Institutions.	Location.	Founded.	North America.	South America.	Australia.	Total.	
1. Mission Institute....	Basel, Switzerland	1815	211	15	13	239	Send to S. America, Aust.
2. " Society.....	Herm'nsburg, Hanover	1849	37	.....	18	55	Pastor Harms.
3. Gossner "	Berlin.....	1838	9	.....	.....	9	Pastor Gossner.
4. Berlin "	Berlin.....	1852	.....	.....	.....	.....	N. Am. and Australia.
5. Rhenish "	Barmen.....	1828	.....	.....	.....	.....	No. of men not given.
Total.....	.....	.....	257	15	31	303	
B. Inner Mission Institutions.							
6. Raube Haus	Hamburg.....	1833	17	.....	2	19	Dr. Wichern.
7. Pilgrim Mission...	St. Chrischona, Switz... ..	1840	177	7	.....	184	Inspector Rappard, Tex. & Neb. Synods, etc.
8. Deacon's Institute	Duisburg-Duesseidorf... ..	1845	20	.....	.....	20	
9. " "	Pinkendorf-Erlangen... ..	1850	7	.....	.....	7	
10. Johannes Stift.....	Berlin.....	1858	18	.....	1	19	Dr. Wichern United and Lutheran Synods.
Total .....	.....	.....	239	7	3	249	
C. Institutions Special-ly for Emigrants.							
11. Ev. S'y for Am'r'ca	Barmen.....	1837	99	39	.....	138	Dr. Fabri, U. & Luth. Syn.
12. American mission	Neuendettelsau.....	1841	230	.....	7	237	Pas. Loebe, Mis.O. & I.Syn.
13. Ev. S'y for Am'r'ca	Berlin.....	1852	62	.....	.....	62	
14. Luth'an Ld's T'sy	Mecklenburg.....	1853	28	.....	.....	28	Most men to C'thle coun.
15. Pro-Seminary	Steeden, Nassau.....	1861	215	.....	.....	215	Pas Brunn, Mo Sy. closd.
16. Pract Theo Sem	Brecklum.....	1876	47	.....	.....	47	Pastor Hensen, Gen'l Syn.
17. Ev Luth. Assn.....	Koenigsberg.....	1880	3	.....	.....	3	Prof. Dr. Grau, Gen'l C'l.
18. Pract Theo Sem.	Gross-Ingerheim, W'bg	1881	100	.....	.....	100	Pastor Voelter, Luth. Syn.
19. Pro-Sem. for Am	Kropp, Schleswig.....	1882	40	.....	.....	40	Pastor Paulsen, Gen'l C'l.
20. Diaspora Conf.....	Rudolstadt, Prov. Sax.	1882	20	.....	.....	20	Dr. H Borchard (de'c'd).
21. High Ch. Council.	Berlin.....	.....	.....	.....	.....	105	Rumania, Egypt, Italy, South America.
Total.....	.....	.....	844	39	7	995	
Grand Total.....	.....	.....	1340	61	41	1547	

1. *The Basel Foreign Missionary Society* was the first to send its students to labor among the German emigrants, having commenced as early as 1833. Although located in a Reformed country, on the line, however, of the Lutheran Kingdom of Swabian Wurtemberg, it has done so much for the German Lutheran Diaspora, that it is worthy of prominent mention at this place. It thinks the need for its help in the United States is not so great now as formerly, and the candidates are, therefore, being commissioned to South America, Russia, and the Evangelical Lutheran Synod of Victoria and the Evangelical Lutheran Immanuel Synod, in Australia. Men commissioned, 239.

2. *The Hermannsburg Foreign Missionary Society* has been engaged in the same work in Australia and North America since 1866, under the direction of the Pastors Harms. The men commissioned for emigrant and colonial missionary work by this society will number no less than fifty-five.

3. *The Gossner Foreign Missionary Society* advocated strongly the sending of laymen of various trades as colonists along with the schooled missionaries to the heathen; and it was natural, therefore, for "Father" Gossner to become interested in sending missionaries along with German colonists. The number of men sent out is, no doubt, larger than that given in the table.

4. *The Berlin Foreign Missionary Society* has likewise been used by God to send into the Diaspora field as well as into the heathen field many faithful laborers. They have gone to South Africa, Australia and the Americas. Their exact number is not given.

5. *The Rhenish Foreign Missionary Society*, as we have seen, was appealed to more than fifty years ago by the German colonists in America through its own missionaries. This resulted in the organization of other societies, for which the Society's Mission School in Barmen furnished many men.

6. *The "Rauhe Haus"* at Horn, near Hamburg, the pioneer and most important institution for Inner Missions in Germany, had in early days a warm interest in doing mission work among the German colonists. Dr. Wichern, its founder and for many years its leading spirit, saw the constant stream of emigrants passing the Hamburg harbor near by, and his large Christian heart was moved to send along with them ship and colonist preachers.

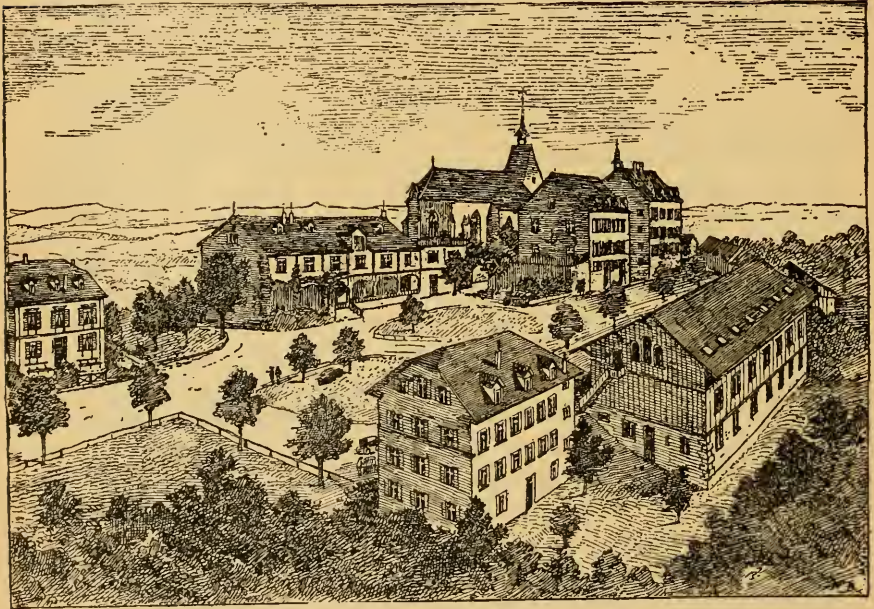
7. *The Pilgrim Mission on St. Chrischona* is located in Switzerland, only five minutes walk from the German line. The most of its students coming from Wurtemberg are more Lutheran than Reformed, and there is hardly a Lutheran Synod in America in which some of its men are not found doing faithful work. The Texas Synod is nearly entirely composed of its men. About half the pastors of the German Synod of Nebraska have come from this institution. Its Inspector, C. H. Rappard, made a missionary tour through this country in 1887 visiting ninety former students, and reported that 250 of their students were in Gospel work in the United States. The institution has sixty-eight students and thirty-five evangelists in Switzerland, Germany and Austria who have built mission halls seating from 150 to 600 people each.

8. *The Deacon's Institute in Duisburg*, near Duesseldorf, founded in 1845, has sent twenty Gospel laborers to North America.

9. *The Deacon's Institute in Pinkendorf*, near Erlangen, founded in 1850, has sent to North America seven ministers to

preach the Lord Jesus Christ and gather His scattered ones.

10. *The "Sternenhaus" of the Evangelical St. Johannesstift*, near Berlin, founded in 1867, by Dr. Wichern, since 1877 has transferred eighteen students to the Theological Seminary of the Evangelical Synod of North America. It has also had more calls for ministers from the Lutheran Synods in Canada and Australia than it could meet. During 1890 five men were sent across the ocean to labor.



PILGRIM MISSION ON ST. CHRISCHONA, SWITZERLAND.

House of
Widow Rappard

Inspectorate.

Church.
Industrial Institute.

Brother House.
Ebenezer.

11. *The Langenberg-Barmen Society* (The Evangelical Society for the Protestant Germans in America) was organized in 1880 by uniting the Langenberg Society for North America and the Barmen Society for South America. Its sympathy is with the United Evangelical Synod of North America, and it has sent more men to South America than any other institution, and has given the work there largely the character it bears. Dr. Fabri was its leading spirit until his death. It has sent men also to Lutheran Synods.

12. *Neuendettelsau Missionary Society*.—Pastor Loehe, of Neuendettelsau, no doubt, has done more to supply the German

Lutheran Diaspora with preachers of the Word than any other one man. He entered this field in 1841 as the founder of the "Neuendettelsau Society for Inner and Foreign Missions in the Spirit of the Evangelical Lutheran Church." All his men were



PASTOR WILLIAM LOEHE,
Born 1808, died 1872.

at first sent to the Missouri and Ohio Synods, but since 1853 nearly all have been given to the German Lutheran Synod of Iowa, which owes its very existence and prosperity to his labors. Over 230 men have come to the United States influenced by the spirit of Loehe, and quite a few have been received by the Lutheran Immanuel Synod of Australia. "The American Seminary" in large English letters, are the words on one of the buildings of this village, so famous for its Christian good works. Pastor J. Deinzer has for many years been its efficient missionary inspector. Last year Neuendettelsau celebrated its fiftieth anniversary, the report of which is interesting and instructive.

13. *The Evangelical Society for North America of Berlin* was organized in the year 1852 and has given to North America sixty-two laborers without preferring especially any one synod. The society showed wisdom in sending their men to schools in America so as to learn to adapt themselves to their new environments before taking up the work. Unfortunate it has been that some schools and societies in Germany insisted on ordaining their candidates before sending them forth.

14. *The Lutheran Lord's Treasury*, founded in 1853, with auxiliary organizations at present in nearly all parts of the Fatherland, started with the motto to furnish pious educated

preachers for the Diaspora rather than to build fine costly buildings. Its commissioned heralds of the cross are laboring mostly in Catholic countries. The Auxiliary Lutheran Lord's Treasury of Mecklenburg, however, has had a deep interest in America, where at least twenty-eight men arise and call it blessed for aid cheerfully rendered.

15. *The Pro-Seminary in Steeden*, near Runkel, Nassau, was founded by Pastor Brunn, in 1861, to prepare students for the Missouri Synod. The infirmities of age caused the founder to close the Seminary some years ago, after strengthening the Missouri Synod with 210 laborers. To this Synod he was a friend in need and a friend indeed.

16. *The Practical Theological Seminary for America* in Brecklum, Schleswig-Holstein, was founded by Pastor Christian Jensen, after being impressed during a visit to America with the need of supplying more missionaries for the emigrants. The institution is supported by benevolent offerings, and the students take a three years' course of study before leaving the institute. On Easter, 1891, eight students went forth as ministers, two to Brazil and six to the United States. From the Institute for Heathen Missions at the same place five have also gone as pastors to America. In 1892 six were commissioned to America. The most unite with the General Synod.

17. *The Evangelical Lutheran Association*, called into life in 1880 through the zealous efforts of Prof. Dr. Grau, of Königsberg, sent three students of the Berlin Foreign Mission Society to the Canada Synod of the General Council.

18. In 1881, Pastor Voelter founded a *Practical Seminary in Grosz Ingersheim*, Wurtemberg, from which over one hundred students, ministers and parochial school teachers have come to the new world. They are laboring east and west, north and south.

19. *The Pro-Seminary for America*, in Kropp, Schleswig, was started in 1882 by Pastor J. Paulsen, and is supported by contributions from the Church in Germany and from congregations in America. It has been closely allied with the General Council, to which it has given nearly all its students.

20. *The Diaspora Conference*, besides publishing most excellent literature on the German Diaspora, among which is a Year Book, has sent laborers to America and other countries. Dr. H. Borchard, its founder and soul, being called to his reward, Pastor Vorster, of Gr. Kyhna, Saxony Province, has been elected

Secretary. General Superintendent Dr. A. Trautvetter, of Rudolstadt, is President. Dr. Borchard left a bequest of 1,500 marks to the Conference for the perpetuation of its work. His widow has written his biography, which will be found of special value to the Lutheran Diaspora literature.

21. *The High Church Council of Berlin* properly claims a worthy place among the many organizations providing pastors for the German settlements in foreign lands. Its work has been mainly in countries where there were not enough congregations to compose a Synod or to govern themselves. Rumania, Servia, Italy, Egypt, the Holy Land, South America hence have been its fields of operation. Its work is different from that of the societies heretofore mentioned, in that the congregations are in organic connection with it, receiving their protection, counsel and financial aid from it as well as their pastors.

SEAMEN'S MISSIONS.

During recent years Germany, somewhat influenced by the success of Scandinavia, has been making great strides in following her seamen to home and foreign ports with the preached Word and the Holy Sacraments; so that at present the Seamen's Mission finds a place along side of other missionary operations in public conferences and in the literature and benevolence of the church.

The four organizations especially interested in this work are efficient. The Committee for Seamen's Mission in connection with the United Lutheran Society for Inner Missions in Hanover, Dr. Uhlhorn, president, and Pastor Petri, secretary, with 19,302 marks annual receipts, is the oldest, commencing its work in Cardiff, Wales, and Hamburg, Germany. It has also opened its third station in Cape Town, South Africa, where the German marine bring yearly 1,500 and German commerce 800 sailors.

The Central Board of Inner Missions at Berlin, coöperates with The General Committee for Seamen's Mission in Great Britain, and through the former, Emperor William II. gave the latter 5,100 marks last year for their work. The Hamburg Auxiliary Committee for the German Seamen's Mission in Foreign Harbors, gave 1,600 marks in 1891 to the same treasury. The Auxiliary Committee for Seamen's Mission in Stuttgart, has just been organized, though for years the *Stuttgart Sunday Paper* has

been acknowledging liberal receipts for the sailors. From present indications other cities will fall in line, and give more attention also to the German navy.

The Church Mission Society of Prussia opened a Seamen's Mission in Stettin, on the Baltic Sea, in 1891, with the hope of establishing others on the coast from Memel to Aurich. A paper (*Blätter fuer Seemanns Mission*) for the German Seamen's Mission was started February 1, 1892, by Pastor Jungclaussen of St. Paul's, Seilerstrasse 14, Hamburg, and Pastor F. Harms of Sunderland, England. It contains good articles from the German Seamen Pastors, and letters from the seamen themselves. It is evidence sufficient that this branch of Inner Missions has had a most remarkable growth in recent years.

Besides aiding the five seamen mission districts—Sunderland, Tyne, Tees, Humber and London in England,—the Firth of Forth district in Scotland, and the Bristol channel district of Wales, the church ministers to her seamen also in the German harbors of Hamburg and Bremen. Receipts for above seven British stations 1892, 30,899 marks.

Other seamen's missions, not German, but yet in Germany, and thoroughly Lutheran, remain to be mentioned, namely: the Swedish Seamen's Missions at Hamburg, in charge of Rev. J. O. A. Englund and Missionary Olaf Larson, and at Luebeck under the efficient superintendency of Missionary T. E. Thoren. Both are liberally supported by the Lutherans of Sweden. The seamen missions generally are very helpful to the emigrants.

SEAMEN'S HOMES for the 40,000 German sailors on the 3,635 German sailing vessels and the 36,258 German steamships, including those on foreign vessels, are found in Bremen, Stephankirchhof; Bremerhaven, Hafen 27; Hamburg, Pinnesberg 17; Stettin, Krautmark 2; Antwerp, Rheinplatz 7; Rotterdam, Westerhaven; and Copenhagen, Hollbergsgade 17.

CHURCH EXTENSION.

The more than 45,000 Evangelical Lutheran church edifices now standing in the world, not to count the thousands which have been destroyed by fire, storm or age, and those which have been replaced, clearly prove that Lutherans are successful church builders. Wherever there is a little company of Lutherans nestled together in Catholic, heathen or wild countries, they soon unite to

erect a pulpit and an altar and thus establish permanently in their midst the means of grace. "Go, build!" seems to be their motto, for they do both; they go and they build.

It must be acknowledged that Lutherans do not only build churches and schools, but that they are well acquainted with the various departments of church extension. The means are raised generally by voluntary evangelical methods. In European countries Lutherans are delighted to see that their church sites are always central, prominent and accessible. They, as a rule, own choice realty with ample grounds for church, school, parsonage and charitable purposes. The buildings themselves are churchly, generally gothic. They are substantial, often of stone, which, Ruskin says, is the only proper material for temple building. There is no imitation or deception, nothing novel, shoddy or gaudy about them. The edifices are conservative, imposing and plain. The foundation, walls and roof are constructed according to architectural science. Indifference, individual fancy and eccentric enthusiasm have little chance to direct things. Lutherans seem to prefer graceful spires to towers, which seldom fail to bear high the holy cross, the symbol of our Christianity.

Lutherans labor as faithfully to furnish their churches appropriately as they do to locate and erect them. Ventilation and heating in some instances might receive more attention. The interior is suggestive of a holy, sacred place; yes, of the very presence of the triune God. Evangelical paintings and works of sculpture often find a welcome place on the walls and in the altar. The choir occupies no conspicuous place, generally in the rear, so that the congregation may sing, rather than admire the singing. Hymn boards are found in all churches, and the minister need not announce the hymn, much less read it. The organ gives the key at the proper time and the congregation is ready to sing without any word from the officiating minister.

When the worshippers enter their seats they reverently offer a silent prayer, and then they read their Bibles or the hymns announced on the hymn board, instead of gazing around unoccupied. This is certainly becoming the house of prayer, for the attendants should not wait until the minister enters before they commence to worship; no, for we can worship even while going to and returning from church.

The pulpit is the highest and most prominent thing before the eyes of Lutheran worshippers. No Protestant denomination locates their pulpits so carefully, wisely and conspicuously as the

Lutherans. In the larger churches it is near the center of the congregation, at one side, attached to one of the supporting pillars, while the altar is in the rear of the building. In smaller churches the pulpit is located at one side of the altar, somewhat elevated. The minister is never in the pulpit except while he preaches, and while he offers a silent prayer before and an audible prayer after the sermon. The lectern, or reading desk, does not belong to Lutheran churches. It is borrowed in some English Lutheran churches and should be returned. It represents nothing definite. While Lutherans are very particular and tasty in beautifying and adorning the interior of their churches, they do not go to excess. Everything is neat, modest, plain and becoming. Brass pulpit, altar and altar railing are not found in Lutheran churches. They are too showy, and are not in harmony with the teaching that we should always present ourselves in worship before Almighty God in modest apparel. The altar is separated from the other part of the audience room by being elevated above the floor of the auditorium and by a low altar railing before which is a place to kneel. The baptismal font is always present to represent one of the two Protestant sacraments. The communion table is plain and need cost but little since it is covered with an appropriate cloth on which there is a cross or suitable words. On the altar is a large hand Bible, an agenda and two candles. We remember well while listening to lectures on church architecture in the University of Leipsic, the learned professor remarked, "On a Lutheran altar the crucifix should never be wanting." This shocked us at first, but upon investigation we find that with the exception of our English Lutheran churches, the crucifix is almost universally found on Lutheran altars. We glory not in a mere cross, but in Christ on the cross. It is not idol worship, unless Christ and his suffering and death for us become the idol of our hearts. The minister robed is never in the altar except while officiating. He does not "sit" in the altar, much less in the pulpit. There is no chair in either place. In the pulpit there is no room for one. While the minister is not officiating he is in the sacristy. The pictures of the Lutheran altars and pulpits inserted in this volume may be further illustrative and suggestive.

Let us now examine the Church Extension work of Germany more in detail. The General Synod of Bavaria, in 1889, amid rejoicing over the progress of their Church Extension work, emphasized the distressing need of building still more church edifices on their own territory. Among the Bavarian cities, where

new Lutheran churches have been recently erected, are the following: Wuerzberg, cost 350,000 marks, to which the church building society loaned 110,000 marks for five years; Nuremberg, cost 300,000 marks, and seating 1,700; Munich, the third Lutheran church, cost 200,000 marks, and seating 2,000, the site in one of the finest public squares being donated by the city council. The Bavarian Lutheran Lord's Treasury has wisely resolved to loan all their capital as a Church Extension annuity fund to needy congregations, instead of depositing it in saving banks. One person, a widow of Nuremberg, bequeathed 50,000 marks to erect a Lutheran church in a Roman Catholic community where her fellow-believers were worshipping in a private room.

In the Province of Silesia, also largely Catholic, 44 new churches have been erected by the Lutherans during the last ten years, and the building of the new Luther church in Breslau has been commenced. It is to cost 85,000 marks and will seat 1,400.

Among the advance steps recently taken in the Church Extension cause we read that the church authorities of Hesse-Darmstadt have appointed a special church building director or architect, who is to superintend the erection, restoration or alteration of church edifices. He also furnishes building plans and counsels with the congregation about the church furnishings.

Germany has also a goodly number of City Church Extension Societies. The one of Leipsic is very active, having reported at their meeting, March 21, 1891, that as soon as they completed the mission church in the St. Andrew parish, to seat 1,200, for which a site was purchased at 29,948 marks, they would start two other city chapels in Leipsic-Neustadt and Neuschönefeld. For the latter, with 17,000 souls, \$25,000 have been raised. The society's annual receipts are 31,849 marks.

In the city of Hanover, St. Luke's congregation has erected a church at a cost of 100,000 marks, the Luther church is about to be built at a cost of 150,000 marks, and in view of four new suburbs—Hainholz, Herrenhausen, List and Wahrenwald, with 10,000 Lutherans, having been added to the city, energetic efforts are being made to supply them also with better church accommodations.

Dresden, in 1888, formed Trinity Parish from the St. John's congregation, and one individual donated the site on which to erect a temple to cost 550,000 marks. The new congregation numbers 19,000 souls. The Emperor, called by the papers the "young war-lord," is deeply interested in the spiritual warfare

represented by the church erection efforts, outside of the capital city of Berlin. Among his many church extension offerings are 50,000 marks for a new Lutheran church in Schwertz, Prussia, and 14,000 marks to the new church in Grabow, Posen.

Besides the nineteen district Chapel Building Societies in Berlin, similar branch societies exist throughout the Empire, numbering in all 101, with 2,300 members, each of whom pays into the treasury three to ten marks as a regular annual offering. These societies are distributed thus: Saxony, Pomerania and Brandenburg each 10, Silesia 8, "Altmark" and Mecklenburg each 5, East Prussia, West Prussia, Hanover, Hesse-Nassau, Thuringia, Westphalia and Rhine Province each 2, and others 1. The members are generally young Christians who labor in perfect sympathy with the Inner Mission Societies to raise church extension funds, to erect more pulpits and altars and to repair and beautify the old ones. The young Lutherans, not only in Germany, but in all lands, seem to say, "The God of heaven, He will prosper us, therefore we, his servants, will arise and build."

THE CHURCH EXTENSION SOCIETY OF BERLIN.—It is seldom that a society accomplishes so much and awakens such universal good will in so short a time as this Society has done. Its receipts have constantly been on the increase. Its expenditures are large since the congregations in the suburbs of Berlin, about which we are ever reminded, find themselves constantly in need of more churches and chapels. No where in universal Lutheranism can a field for church extension be found more important and more needy than the rapidly growing capital of Luther's native land, to which 50,000 Lutherans from the villages and cities of the Empire are coming yearly. In order that the average number of parishoners for each congregation in Berlin may be reduced to 20,000 souls thirty new churches must be erected at once and an equal number of new pastorates established. This is absolutely necessary now. Irmer, recently in an open meeting of the city authorities, raised his voice and plead for more preachers, more provisional extra services in preaching halls, an increase in the number of assistant ministers, thorough organization of house visitation, a better development of the home life, more work of Christian charity among the poor and the sick, the appointment of more congregational deacons and deaconesses, the strengthening of the City Mission, the erection of boys and girls houses of safety, and the organization of more Young Men's and Young Women's Christian Associations, etc.



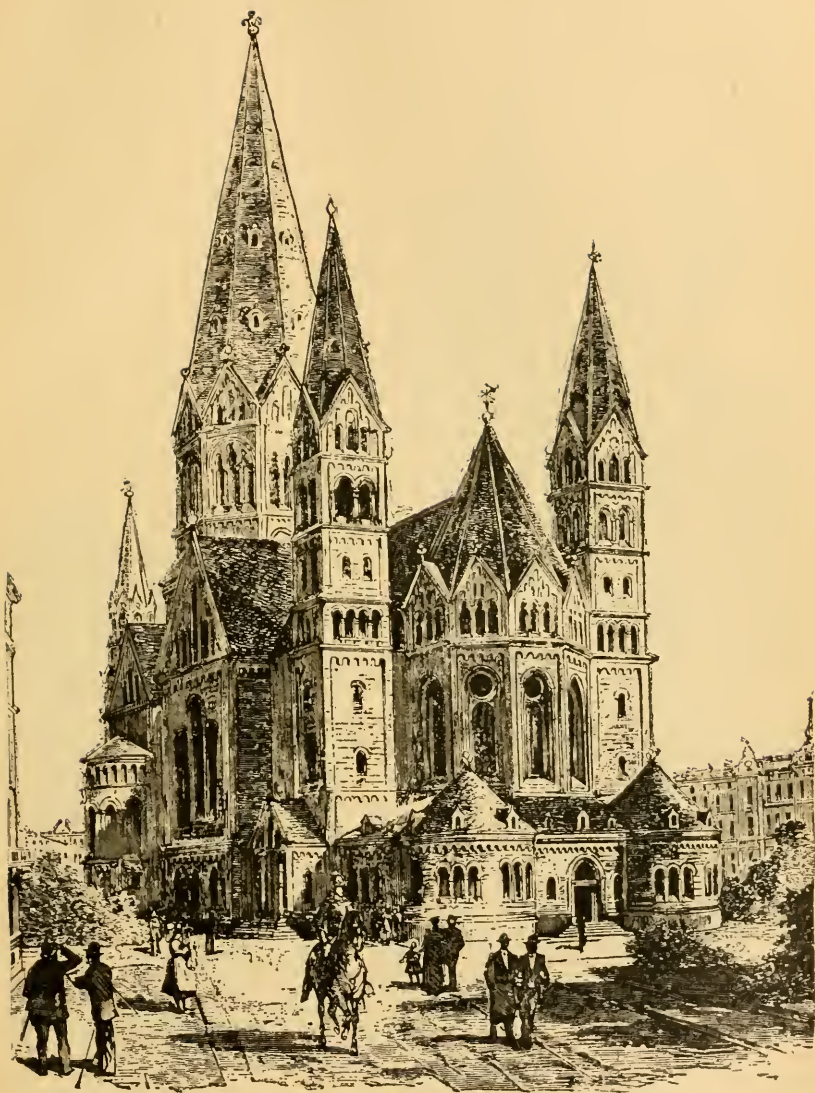
THE NEW CATHEDRAL, BERLIN.

Prof. Julius Raschdorff, Architect.

The above and the following large new temples, will illustrate the character of the marvelous church building activity in Berlin at the present time.

The Church Extension Society of Berlin held its last general convention April 28, 1892. When the Society was organized, two years ago, the aim was to commence the erection of two or three new churches, for which they hoped to raise 1,000,000 marks within a few years at the most. This, they thought, would encourage the state, synods and congregations to follow with 2,000,000 marks more. How cheering it is to read that the Society is now assisting to rear nine large substantial church edifices, which are here shown, that it has collected over 1,500,000 marks, and that the Royal family, the district synods and the city have supplemented this with nearly 4,000,000 marks. The common people, as well as the Royal family, have this work at heart, for Berlin alone has now nineteen District Chapel Building Societies, composed mostly of young men and women, to raise Church Extension funds.

The Emperor William Memorial Church, with five spires of Roman style, will cost 1,800,000 marks, more than 1,000,000 of which have been raised, the Germans in foreign parts contributing 60,000 marks. The Steinway & Son Piano Company, of New York, gave 10,000 marks to this and 10,000 marks to another new church in the German capital. There are sixteen other churches in and near Berlin with 20,000 sittings, in course of development, mostly under the protectorate of the Empress—a total in all of twenty-five. In a short time about 15,000,000 marks have thus been contributed for Church Extension in Germany's largest city. Of this amount the state has not given over 2,000,000. The balance came from congregations, individuals and church appropriations. The Emperor and Empress often, in their gifts, do not let their left hand know what their right hand doeth. No one knows exactly how much they give. At three different times, however, it is known, that they gave 80,000 marks toward the nine new churches. The Empress, at another time, gave a handsome sum, the exact amount being a secret. They have also liberally assisted all the sixteen churches. The city donated the sites for six and the state for two of these churches. The most was given by individuals. The average cost of these churches is 250,000 to 350,000 marks. The church leaders are not satisfied with these great results. They say twenty more churches must be built and each year nine more for the 50,000 to 60,000 Protestants coming yearly to Berlin. A building for residences of church officials and for meetings of all kinds of societies is also about to be erected.

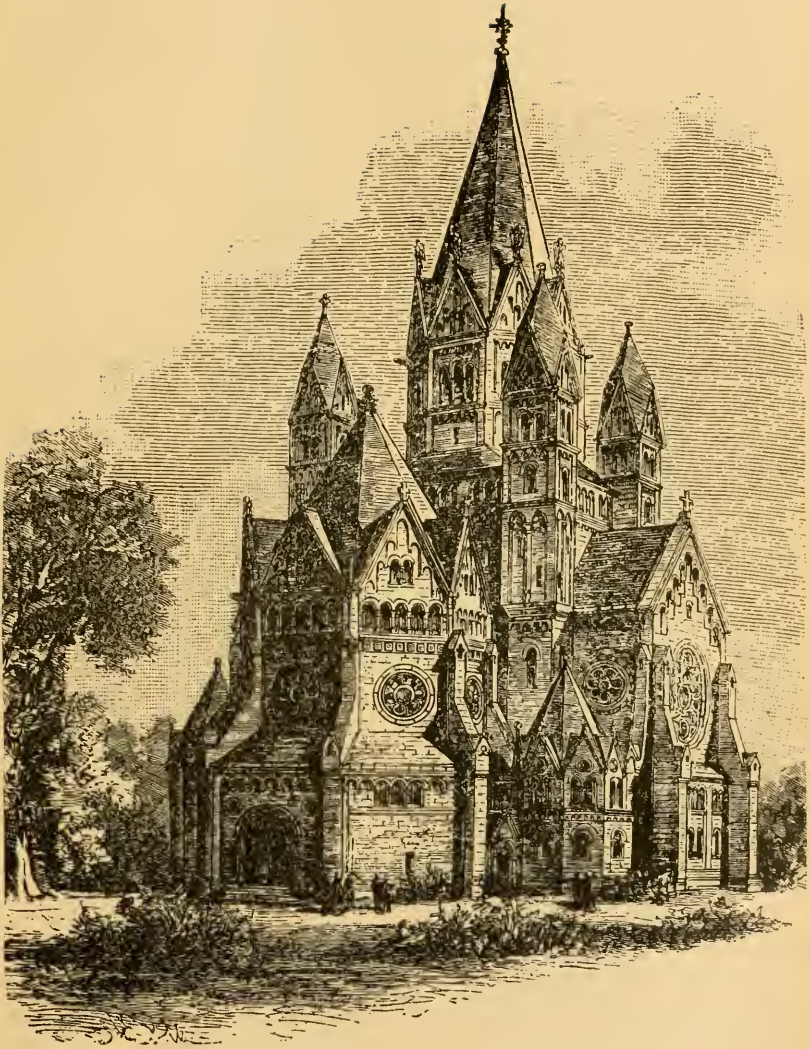


THE NEW EMPEROR WILLIAM MEMORIAL CHURCH, BERLIN.

Cost 1,800,000 marks. F. Schwechten, Architect.

Within a few weeks the corner stones of four large new churches were laid in Berlin. To the Emmaus church building, the district synod of Berlin gave 200,000 marks, and the city congregation a like sum, while the city also donated the ground. It is a part of the Thomas parish and the church is located in the Lausitz Place. About the same time the corner stone was laid for the Empress Augusta Memorial church in the presence of the Royal family. They also witnessed the laying of the corner stone of the Luther church in the Dennewitz Place on the 370th anniversary of the Diet of Worms, April 18, 1891. This is to serve part of the Twelve Apostles' congregation, which was organized in 1862 and has now 72,900 souls. Its form is to be a Latin cross, with a seating capacity of 1,588, for which 474,000 marks have been raised. The building site was also a gift from the city. The Chapel Building Society of Berlin raised 200,000 marks for another new church on Ruppiner street, and dedicated, January 19, 1891, in the northern part of the city Zion's church, whose pastor is Rev. Kueckeberg, a former superintendent of the Berlin City Mission. The new Emperor Frederick Memorial church of 1,500 sittings in Moabit, to which the Emperor appropriated 200,000 marks, secured a valuable location as a gift in the Thier Garden; 30,000 marks additional will be raised for the enterprise. On October 18, 1892, the Emperor himself laid the corner stone of this church with three strokes of the hammer in the words, "the stone, which the builders rejected, the same has become the head of the corner." The St. Peter's congregation dedicated, April 9, 1892, a house of thirty rooms for the deaconesses and other workers of the parish. The council of St. Elizabeth's congregation appropriated over 60,000 marks for a third new church. The Simeon's congregation, after worshipping twenty-three years in a temporary church, is now to have a new temple to seat 1,200, with accommodations for congregational deaconesses, a children's home and young peoples' societies. A temporary church was built for the congregation while the new cathedral, one of the most magnificent churches in the world, is being erected. The Emperor gave 50,000 marks toward securing the Christ church property, while the balance of the purchase price, and the means for repairs were given by the Trinity congregation.

The corner stone of the Church of the Atonement in Berlin was laid June 2, 1892, and is the third church within the Elizabeth congregation. The Emperor gave 85,000 marks, the district synod a like amount, and the Elizabeth congregation voted 75,000 marks



THE NEW EMPRESS AUGUSTA OR GRACE CHURCH,
INVALIDE PARK, BERLIN.

By Architect Spitta. The Emperor gave \$75,000 of the cost.

for the building and 10,000 marks for the furniture. It is gothic and will seat over 1,000 persons. The Invalid and Military congregation of 23,000 souls and one hundred and fifty years old, has become too large for their chapel and has declared itself self-sustaining. It will use the Grace church. The Empress appoints the pastor. The "Marien" church is to be rebuilt during the present year, 1893.

The new church in Berlin for Dr. Stöcker, to seat 2,500 people and to cost 200,000 marks, 180,000 of which has been raised, laid its corner stone May 22, 1892. It will be a valuable help to the city mission.

While she was the Princess Wilhelm, Empress Augusta Victoria and her husband coöperated actively with the City Mission Society of Berlin. For two years she has held the protectorate of the Berlin Society for the Erection of New Churches, and it is mainly through her influence that the many large new churches are being erected in Germany's capital. After relating what had been done and stating that another new church, the "Church of the Redeemer," would be erected, she wrote:

"This work is done in the hope that the Gospel of Jesus Christ, our Saviour and Redeemer, may always be preached in its purity in our churches, and the sacraments be administered according to their original purposes, so that all who hunger after eternal life may be edified in our holy faith through the Holy Spirit. In this sense I have entered upon this work, and by this writing I wish to testify to the world that this work is undertaken to the glory of God, before whom I bow in humility and to whom I dedicate all my life. Blessed be His holy name in Christ Jesus our Lord!

AUGUSTA VICTORIA,
German Empress and Queen of Prussia."

The master-work in Lutheran church building is the Cathedral of Ulm, perhaps, the largest Lutheran church in the world. The capping of its spire, the highest ever erected, was celebrated June 28-30, 1890, the King of Wurtemberg and Prince Leopold of Prussia, as delegate of the Emperor, taking part in the mass meetings amid songs like, "Now thank we all our God." The church services were likewise very impressive. Its dimensions are 200x485 feet, and seats 28,000 people. Its spire is 534 feet high, while the top of the cross of St. Peter's in Rome is only 448 feet. One hundred and thirty years ago, when the building was



THE 'NEW ASCENSION CHURCH, HUMBOLDTHAIN, BERLIN.

Prof. Dr. Orth, Architect.

commenced, no aid was asked or received from the state, and the people of all ranks brought their gold and silver, rings, bracelets and jewels as offerings; and mechanics, laborers and farmers contributed liberally in labor to the amount of 900,000 florins. The highest talent and skill in all departments of church building and church furnishing are here displayed. William Howitt, the celebrated English author, said of the building: "It is one of the most perfect and glorious things of its kind in the world; and the whole tower is of corresponding proportion and perfection. Its great windows, pillars, bands, tracery, buttresses and all its ornaments are most exquisite."

Another branch of work which shows the deep interest among European Lutherans in behalf of Church Extension is the restoration and rededication of the ancient church edifices. The following account of the ceremonies at the re-consecration of the Castle Church at Wittenberg sent to the civilized world, which had just read the completion of the Ulm Church, is vested not only with historic interest and appropriateness, but with special political and ecclesiastical significance. It seems that the German government is determined to counteract the encroaching advances of the Jesuits and to deny the demands of the Romanists for more privileges and power. Across all waters and over all lands the following Lutheran Church Extension intelligence from the birthplace of Protestantism, was carried by cablegram and telegram:

WITTENBERG, Oct. 31, 1892.—The three hundred and seventy-fifth anniversary of the day on which Martin Luther nailed to the door of the Castle Church his ninety-five theses against the scandalous manner in which indulgences were promulgated was fittingly observed to-day. Through the munificence of Emperor William the Church has been restored and to-day it was re-consecrated. The old town of pointed gables, quaint towers and narrow streets presented an unique aspect. Everywhere bright banners and floral festoons were to be seen and the whole town bore a holiday appearance.

Emperor William, the Empress and three of their sons arrived here this morning and were given an enthusiastic welcome. They were accompanied by the Duke of York, Prince Gustav, Crown Prince of Sweden, Prince Albrecht, the Regent of Brunswick, the Duke of Oldenberg, the Prince of Saxe-Meiningen and Chancellor von Caprivi. The Imperial party were welcomed at the railway station by Prince Stolberg Wernigerode, who conducted them to



THE NEW LUTHER CHURCH, DENNEWITZ PLACE, BERLIN.
Corner stone laid April 18, 1891. Seats 1588. 474,000 marks raised for it.
Prof Otzen, Architect.

the town hall. The railway station is some distance from the town and the whole route was lined with troops. Back of the soldiers the crowd stood four or five deep for the entire distance. The Emperor wore the uniform of an officer of the Guardo du Corps. He walked the entire distance to the town hall, and as he moved through the lines of troops they presented arms, while the crowd shouted and cheered enthusiastically. The Imperial party were received at the town hall by the Burgomaster of Wittenberg who, on behalf of the municipal authorities, read an address to the Emperor. In reply he said: "I will always fulfill what my grandfather and father promised, and I rejoice to be enabled to finish what my father, with his great love for the Lutheran religion, aspired to complete."

The procession then marched to the church. The Emperor and his suite brought up the rear, under the grand escort of a squadron of cavalry. Included in the train were the festival committee, various municipal and district officials, and many religious societies. Lines of troops guarded the route and as soon as the order was given for the procession to move the church bells began to peal merrily, while the strains of "Ein Feste Burg" broke forth from the instruments of the trumpeters stationed in the towers of the Castle Church.

After the services the Emperor, his fellow princes, and the other dignitaries proceeded to Luther's house. Upon arrival, the Emperor inspected the apartments which the founder of the Lutheran Church had occupied, and then, standing in Luther's own room, he read in a resounding voice the document testifying to the consecration of the church. This document recited that William I. King of Prussia and German Emperor, had ordered the renovation of the church, and that Emperor Frederick had taken much interest in the work which William II. had that day completed. The document concluded as follows:

"In the evangelical faith we have implored Almighty God with ardent prayer to preserve to our evangelical people the blessings of the Reformation,—piety, charity, and faithfulness,—and to keep our German fatherland in His gracious care. We hope to be saved only by this evangelical faith, but we also hope that all servants of the evangelical church will always endeavor to dispose their functions in the spirit of the clear Christian faith. The restored reformation is a guide to the people in piety and faithfulness as subjects, and in Christian fellow love toward all fellow creatures, including those who are of heterodox religions. We hope our



THE NEW CHURCH OF THE REDEEMER AND PARSONAGE,
RUMMELSBURG, BERLIN.

By Architect Spitta. Dedicated October 21, 1892. Cost 290,500 marks. Seats 1030. An endowment of 150,000 marks was given to constitute this new parish.

evangelical subjects will always in faithfulness cling to the holy work of the Reformation, by which the clear Christian faith was restored, and will exercise Christian love and toleration with mercy toward their brethren."

When Emperor William arrived at the door of the church Professor Adler, the architect of the restored edifice, presented the key to His Majesty, who, with a few gracious words, handed it to the president of the church council. The latter in turn handed the key to Dr. Quandt, the pastor of the church, saying: "By command of the Emperor, the protector and high architect of this house of God, and in virtue of my office, I deliver to you, as an ordained minister of the Word, this key. May all who enter through the door which this key opens enter through the gate of heaven."

Dr. Quandt then opened the door, and the Emperor and his train passed through. As the Imperial party entered the church the congregation arose and sang the hymn, "Come, Holy Ghost, Our God."

When the Imperial party had taken the seats assigned to them, Dr. Schultze, leader of the Church in Saxony, opened the services. Dr. Vierегge, the court chaplain, preached a sermon, taking his text from Romans iii: 24, "Being justified freely by his grace through the redemption that is in Christ Jesus."

From Luther's house the Emperor and his party reviewed a gorgeous historical procession, composed of groups illustrating the foundation and development of Wittenberg and the foundation of the Castle Church. The members of the Imperial party then proceeded to the refectory, where they had lunch. His Majesty delivered a speech and said:

"The thought of restoring the Castle Church, the scene of the Reformation, struck a chord in the hearts of my forefathers. After my grandfather had prepared the means, my lamented father took up the scheme with all the warmth of his deep feeling. It was not God's will that my father should behold the finished work, but a grateful posterity will never forget that his name is inseparably connected with this memorial of the Reformation. To us the church is not only a memory, but a serious admonition and an expression of Divine blessing through the Protestant Church. The confession of our faith that we made to-day in the presence of God binds us and the whole of Christendom. Therein lies the bond of peace, reaching beyond all lines of division. In the matter of faith there is no compulsion. Free conviction of the heart,



THE NEW GETHESEMANE CHURCH, SCHENHAUSER, ALLEE, BERLIN.

Prof. Dr. Orth, Architect.

and the decisive acknowledgment thereof is a blessed fruit of the Reformation. We Protestants make feud with nobody on account of belief, but we hold fast our faith in the Gospel to death."

Everywhere in the town are evidences of the great reformer. Not far from the railway station outside of the Elster Gate, stands an oak that was planted in 1830. This tree is said to mark the spot where Luther publicly burned the papal bull on December 10th, 1520. This spot is said to have been selected for the purpose by Luther because there was buried the clothing of those who had died from the plague.

On College street is the Augusteum, in the court of which stands Luther's house. The first floor is being repaired as a Luther Hall and contains many articles that belonged to Luther. In the vestibule are a number of paintings representing scenes in Luther's life. In the Market Place stands a statue of Luther under a gothic canopy. The base bears the inscription:

"Ist's Gottes werk, so wirts bestehn; ist's Menschen werk, wirts untergehn."

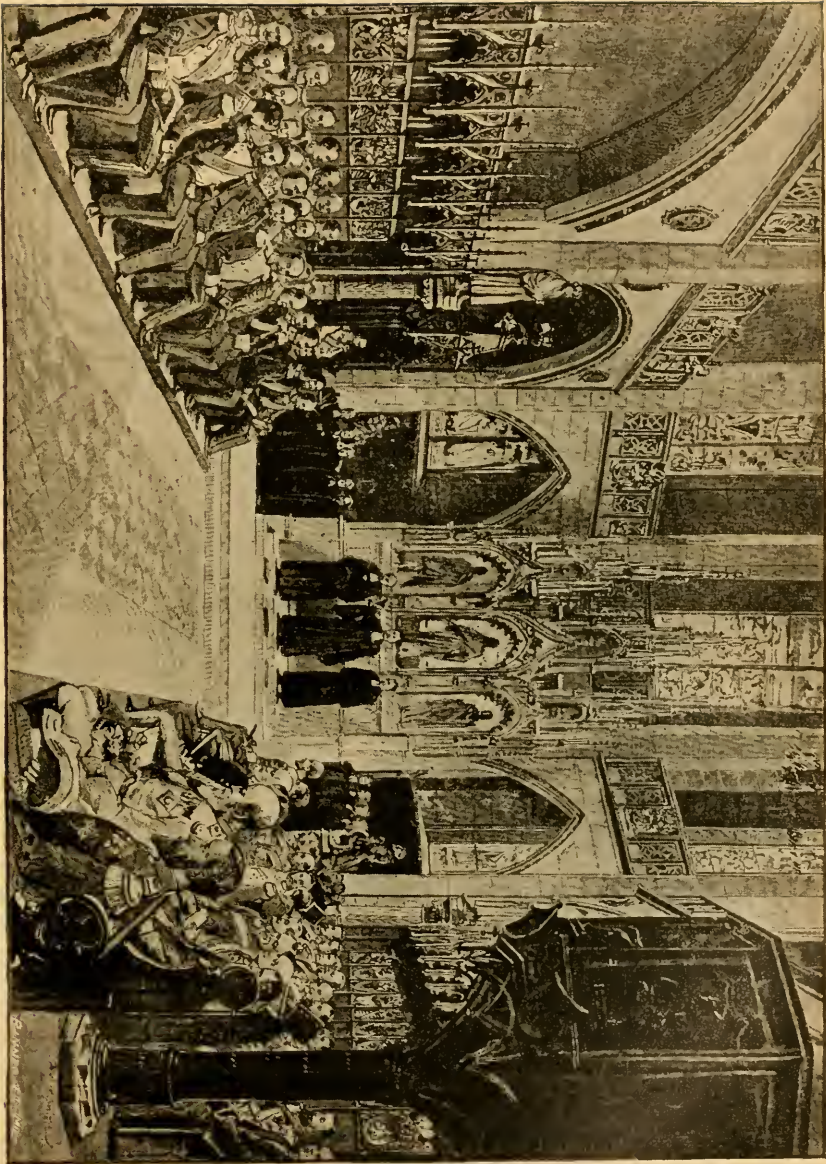
("If it be God's work, it will endure; if it be man's work, it will perish.")

Under a brazen slab in the Castle Church lie the remains of Luther and Melanchthon. For many reasons Wittenberg may be considered the Mecca of Protestantism.

This church was commenced in 1439 and finished in 1499. In 1760 it was seriously injured by bombardment, and it suffered in the same manner in 1813-1814. It was first restored in 1814-1817, and has now, owing to Emperor William's generosity, been again rededicated. On the north side of the church were the wooden doors to which Luther affixed his theses. These doors were burned in 1760, but were replaced in 1859 by metal doors, ten feet in height, presented by Frederick William IV. They bear the original Latin text of Luther's theses. Above, on a golden ground, is a representation of Christ, with Luther and Melanchthon at his feet; on the right and left above the doors are statues of the electors, Frederick the Wise and John the Constant. The bodies of these electors are buried in this historic church, the cradle of Protestantism and the tomb of the Reformers.

The altar, of limestone, is a gem of art; in the middle of the reredos is a picture of the Saviour; on the one side a figure of St. Paul, on the other one of St. Peter. On the pillars flanking the nave figures of the chief reformers are found and in the gallery pictures of eight princes who introduced the Reformation.

INTERIOR OF CASTLE CHURCH AT WITTEMBERG ON THE DAY OF RE-DEDICATION, OCTOBER 31, 1802.





NEW CHURCH IN FREDERICK WILLIAM PLACE,
FRIEDENAU, BERLIN.

941 sittings. By Architect Doffein.



NEW EMMAUS CHURCH, LAUSITZ PLACE, BERLIN.

Prof. Orth, Architect.

JEWISH MISSIONS.

Germany has no less than 562,000 Israelites. The fact that salvation is *of* the Jews, but was not accepted *by* them has characterized all Jewish Mission work from the beginning. Paul, the great apostle to the Gentiles, according to his own words (I Cor. 15:10), accomplished more than all the twelve apostles to the Jews. The conversions from the Jews were likewise rare through the centuries preceding the Reformation.

Protestant Jewish Missions, like Protestant Heathen Missions, must go back to Martin Luther at Wittenberg and August Hermann Franke at Halle, for their origin. Luther felt originally very friendly to the Jews. One of his first pamphlets, on "Jesus Christ was a Jew by birth," which appeared in 1523, was a Jewish missionary tract. Although his friendly feeling seemed to change later, there have always been Lutheran theologians who cheerfully and laboriously worked for the conversion of Israel. Encouraged by men like Spener, Hochstetter, and Esdras Edzard, August Hermann Franke (d. 1727) commenced and pushed both heathen and Jewish missions.

The *Institutum Judaicum* was established at Halle by John Henry Callenberg, and between 1728 and 1792 there went from that institution a long series of missionaries, Stephen Schultz at their head. He was offered \$50 yearly from a pastor in Sweden and visited not only Germany, but also Denmark, Sweden, England, Holland, Russia, Poland, Hungary, Italy, Egypt, Syria and Asia Minor. It was a Paul-like missionary journey of 6,000 miles to the Jews. He understood twenty-five languages, and returning from the Orient he became a pastor in Halle, and at the death of the founder of the institute, he became its leading spirit. Under the influence of Franke, Count Zinzendorf, the founder of the Moravian Church, undertook Jewish as well as heathen mission work. He never lost his warm interest in the Jews, though his followers, with more successful missions among the heathen than they could care for, were checked in their zeal for the conversion of the Jews.

Another aim of the institute was to translate and publish Christian literature in the tongue of Abraham. It issued from its own press, the Gospel according to St. Luke, the Acts of the Apostles, and other Christian publications in Hebrew, 21,500

copies of which were circulated among the Jews in the first four years by students of theology who acted as colporteurs at a salary of ninety-six cents a week.

The Jewish missionary societies of Germany are as follows:

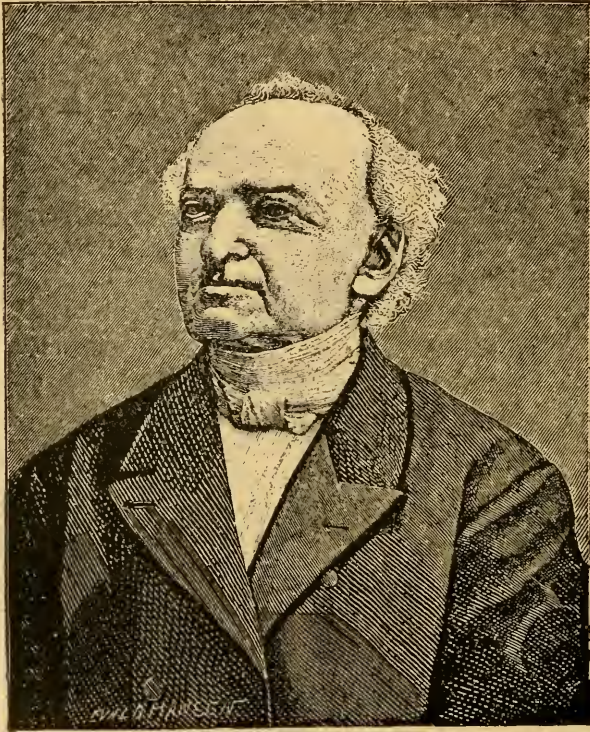
1. *The Edzard Jewish Proselyte Institute*, or Fund, of Hamburg, was founded October 9, 1667, by Esdras Edzardus (d. 1708), a celebrated Orientalist. He was an active missionary in Hamburg since 1657, which prepared him to found this, the first work of its kind in Germany, by setting aside a fund, the interest of which is used exclusively for caring for Jewish proselytes. It stands under the patronage of the city, having received its constitution in 1761.

2. *The Society for Promoting Christianity Among the Jews* was formed February 1, 1822, in Berlin, at the instance of Lewis Way and Prof. Tholuck. In 1851 it succeeded in having a prayer for Israel incorporated in the common prayer in the Evangelical Agenda of Prussia, and in 1859 it was permitted to take an offering in all the churches on the tenth Sunday after Trinity. Its theologically educated missionaries are allowed to officiate in all parts of the state church in Prussia. At present two theologians and two laymen are at work in Berlin, Lemberg and Jassy. Its president is Honorable Mr. Lohmann. Its branch societies are Stettin (organized 1832), Frankfort a. O. (1838), Schoenbruch, Glogau, and Pyritz (1847). The receipts of 1888, including legacies, were 72,000 marks. Its organ, *Nathanael*, is edited by Prof. Strach, who also edits a series of "Papers of the Jewish Institute of Berlin," which give carefully-prepared scientific information concerning Judaism. The society bought, in 1890, the Hebrew periodical published since 1887 by Th. Lucky in North America, and will publish it in Galicia.

3. *The Society for the Christian Care of Jewish Proselytes* was formed in Berlin in 1836 as a supplement to the above society, whose work is purely missionary. Among the members of the directorate there is always at least one missionary of the above society. Its president is Pastor Fisher of Berlin. The annual revenue for 1889 was 2,100 marks.

4. *The Evangelical Lutheran Chief Missionary Society of Saxony*.—A few days after the founding of the Berlin Society, an association for promoting true Biblical knowledge among Israel was formed, Feb. 12, 1822, at Dresden, at the instance of the London missionary, H. Smith. Court-Preacher Ammon, Count Dohna, Prince Reuss, Prince Schoenburg-Waldenburg,

Pastor Roller of Lanza, and the publishing firm of Tauchnitz in Leipsic were among the charter members. For many years the association aided the London missionary, Goldberg, by taking care of his proselytes and by the education of their children. In 1839 it joined the Evangelical Lutheran Mission to the Heathen and



PROF. DR. FRANZ DELITZSCH, OF LEIPSIK UNIVERSITY.

formed the Chief Mission Society, which placed each branch under the direction of a special committee. Dr. Delitzsch, of Leipsic, acted as their missionary from 1839 to 1846. In 1863 it consolidated with the Bavarian Society, and in 1871 these two societies, together with the one of Norway, formed the Central Society. In 1886 the Evangelical Lutheran Consistory of Saxony granted the society permission to lift a collection for its work in all their churches on the tenth Sunday after Trinity. Revenue in 1888, 6,000 marks. It publishes an annual report.

5. *The Bavarian Evangelical Lutheran Association for Promoting Christianity among the Jews* was organized Sept. 26, 1849, by Rev. B. S. Steger, reorganized in 1850 by Prof. Delitzsch in Erlangen, consolidated in 1863 with the Saxony Society, and in 1871 with the Central Society. Revenue July 31, 1889, 2,200 marks. Its annual report appears in *Saat auf Hoffnung*.

6. *The Central Association of the Evangelical Mission among the Jews* was formed June 1, 1871, by the union of the last two mentioned societies and the Society of Norway, with Count Vitzthum von Eckstaedt as its president, Prof. Delitzsch as representative for Saxony, Prof. Koehler for Bavaria, and Prof. Caspari for Norway, to whom was added, in 1874, Bank Director Fetzner for Wurtemberg. Mecklenberg-Schwerin joined in 1886, Denmark in 1888, and Hanover in 1889. It has three stations: Leipsic, Lemberg, and Czernowitz. Revenue in 1889, 15,400 marks. Its organ, *Saat auf Hoffnung*, stands without an equal on the important Protestant work of Jewish missions. It was started by Prof. Delitzsch, continued by Dr. Dalmann, and is now edited by Pastor Faber, who also publishes a series of "Papers of the Institutum Judaicum in Leipsic." Prof. Delitzsch's Seminary at Leipsic is not connected with any one society, but educates men for different agencies. The director, Rev. W. Faber, recently returned from a missionary trip to Eastern Turkey and Persia, where he hopes to establish a new Jewish missionary station at the capital of Kurdistan, through three graduates of Leipsic University who are now attending the Seminary.

7. *The Students' Jewish Institutes*.—Some members of the Academical Mission Association in Leipsic formed, June 10, 1880, a special association for the purpose of making itself better acquainted with Judaism and the mission among the Jews. It took its name from the Institutum Judaicum of Halle, whose aim was to educate missionaries to the Jews without assuming actual missionary work. Similar Students' Jewish Missionary Societies have been organized among the students of the Universities of Leipsic, Erlangen, Halle, Greifswald, Bonn, Rostock, Breslau and Berlin; the latter, under the leadership of Prof. Strack, has proved to be very useful. Similar societies are found in the Lutheran universities of Upsala, Christiania and Copenhagen.

8. *The Wurtemberg Association for Missions among the Jews* was founded June 25, 1874, by Pastor Voelter, Prof. Pressel, Bank Director Fetzner and others, and incorporated with the Central Society. Revenue in 1886, 3,700 marks. Its reports

appear in the quarterly Wurtemberg *Missionsblatt*, edited by Pastor Voelter.

9. *The Mecklenburg-Schwerin Mission Association Among the Jews* was formed, Nov. 23, 1885, as a branch of the Central Association. Its president is Dr. Krabbe in Hohen-Vicheln, its secretary Pastor Huebener in Pampow. Revenue 1890, 650 marks. It publishes annual reports. The Association numbers 130 members, and aids a Russian student and a theological candidate in the Leipsic Seminary.

10. *The Rhenish Westphalian Association for Israel* was started Dec. 1, 1842, through the instrumentality of the London missionary Stockfeld and Pastor Kuepper of Cologne. In 1862 it received permission of the Rhenish-Westphalian Provincial Synod to take up an offering in all its churches on the tenth Sunday after Trinity. It has two agents (ordained pastors) and two missionaries, the former residing at Cologne and the latter at Cologne and Kreuznach. Pastor Brachmann of Cologne is its worthy president. Revenue 1889, 22,000 marks. It issues a monthly, "*Missionsblatt des Rheinisch-Westfalischen Vereins fuer Israel*," which is edited by Pastor Stolle of Cologne.

11. *The Society of Israel's Friends* at Strassburg, in Alsace, is the eleventh organization for Israel which we mention. It was founded August 17, 1835, to aid the London missionary in Strassburg, J. A. Hausmeister, and received contributions from Alsace, Paris, Baden, Wurtemberg, Switzerland and Herrnhut. At one time it had an agent of its own but it now aids the London society in taking care of proselytes. Revenue in 1886, 1,400 marks. It publishes an annual report.

12. *The Society of the Friends of Israel in Luebeck* took its origin in November, 1844. Its revenue, 260 marks, is divided among the societies of Berlin, Cologne, and Basel. In 1851 it consolidated with the Society for Missions among the Heathen, in whose reports its accounts are printed.

13. *The Hanover Committee for Mission work among Israel* was formed in 1888, and the following year it consolidated with the Central Society. Revenue, 2,000 marks. Its reports appear annually. The Evangelical Lutheran church has also Jewish Missionary Societies in Denmark, Norway, Sweden, Finland and the Baltic Provinces.

Among the Jewish Missionary Societies of Germany which have dissolved, after accomplishing more or less good, may be mentioned the following: "Society of the Friends of Israel in

Bremerhehe and vicinity," founded May 19, 1839; "Bremer Association for Israel," founded May 9, 1840; "Hamburg-Altona Association for Israel," founded Dec. 19, 1844; "Society of the Friends of Israel in Grand Duchy of Hesse," founded April 8, 1845; "Evangelical Society of the Friends of Israel in Kur-Hesse," founded Jan. 1, 1845. These societies sprang from the enthusiasm created by the conversion of Markus Hoch, who at his baptism, Dec. 9, 1838, assumed the name of Johannes Neander. In 1845 he went to America and became a minister in the Presbyterian church when the enthusiasm soon expended itself.

All this activity, however, proves one thing, namely: that the Christians of Germany have faith in the promises of the living God in the Old and the New Testaments concerning the conversion of the seed of Abraham, and that they are ready to coöperate in this the most difficult but not the least promising of all missionary fields. The 64,000 marks given annually by Germany to Jewish Missions prove the same.

Dr. Dalman well says: "The Jews like to say there are no proselytes really convinced of the truth of Christianity; that they were all bought, somehow or other, etc. But in Germany, Neander, the church historian; Phillippi, the Lutheran theologian; Stahl, the conservative jurist; Paulus Cassel, the orientalist and theologian; in Denmark, Kalkar, the first historian of the Jewish Mission; in Norway, the learned Lutheran theologian Caspari; in Holland, the poet DaCosta; in England, Edersheim, the author of "The Life and Times of Jesus, the Messiah;" Saphir, the eloquent preacher; and in North America, the two bishops Hellmuth and Schereschewsky—were they bought? Nevertheless, it is not the result of the work, but the command of the Lord, which has led the Church of Christ to undertake the mission to the Jews, and it is simply the obedience to that command which reaps its reward." Jewish missions, like all other missions, are a grand success. This must be acknowledged in the light of the fact that yearly no less than one thousand Jews are baptized, one-fourth of whom are in Protestant parishes and the one-half of these are gained through Jewish missionary efforts among the 6,549,000 Israelites in the world.

It will be found that as Lutherans in all lands are interested in Heathen Missions, so they are also in Jewish Missions. The German Lutheran Synods of Australia do not fail to send annual contributions to the Central Association in Germany, and the same is also done by the Lutheran churches of Cape Colony in

South Africa, while the churches in Basutoland send their Jewish missionary offerings to the Society in Paris, and the Lutherans of North America have commenced their own Jewish mission work.

FOREIGN MISSIONS.

The growth of the foreign mission spirit and work in Germany during recent years is equal to, if it does not surpass, that of any other country. Ten years ago Germany reported eleven general foreign missionary societies, 151,732 members, and yearly receipts 2,335,400 marks. The report of 1890 gave seventeen general societies with 408 principal stations in heathen lands, 606 European ordained missionaries, 111 ordained and 2,855 other native helpers, 246,903 converts and 1,127 schools with 53,282 pupils. The annual receipts at home reached 3,391,485 marks, and in the foreign fields 1,443,450—a total of 4,834,935 marks. The thirteen mission schools in Germany reported in the same year two hundred and fifty-nine students in preparation for work in the heathen field.

A condensed account of the origin and work of each society at home will be of special interest at this place, while the reader is referred to the different heathen countries, in which the societies are at work, for an exhibit of their methods and results abroad. Such a reference will make it very clear that the harvest in the foreign field has been parallel to the sowing in the home land. We naturally begin our survey with the Society whose only field is the oldest Lutheran mission.

THE LEIPSIK EVANGELICAL LUTHERAN MISSIONARY SOCIETY was not organized until 1836 at Dresden. It received the heritage of the oldest Continental foreign missionary society, namely, the Danish-Halle Mission, of which Aug. Hermann Franke was the soul and founder. Since 1819 a Lutheran Mission Association existed in Dresden in connection with the Basel society. Like all the first Protestant missionary movements in Germany, it sprang from and was supported by the Pietistic circles. The Lutheran self-consciousness and self-assertion having been developed, the tie that bound them to Basel was gradually severed, and in 1832 a mission preparatory school was started, which in 1836 developed into a complete missionary seminary, when the society was also constituted. The money support came from the Lutheran churches of Germany, France, Sweden, Russia, Austria, and the Lutheran diaspora.

Their first missionaries were appointed in 1838 to the island continent of Australia, a country which received the early attention of a number of Lutheran missionary societies. Others were commissioned to the Indians of North America. Both these missions in a short time were given up and the old Danish-Halle Mission of Tranquebar, where Ziegenbalg, Plütschau,



DR. GRUNDEMANN.

Schwartz and other Lutherans wrought so Paul-like, was chosen as the only mission field of the society. In 1845, when Tranquebar was sold to England, the Danish Mission College and congregations were lost to the Lutheran church. Many of these fortunately were later regained to their first love.

The society's first missionary to India was the Rev. H. Cordes, who labored at Tranquebar in the Madras Presidency from 1841 to 1870. His introduction was not a lonely one in that he was at first the assistant to the Danish chaplain, Rev. Mr. Knudsen, the pastor of the small native congregation, which was the only Lutheran survival of the once flourishing mission, founded by Ziegenbalg and Plütschau. In 1847 the whole property of this mission was formally transferred to the Leipsic Society, whose aggressive

operations gradually occupied all the important places of the Tamil country, twenty-three, including Rangoon, Burma. After Cordes fifty-seven more missionaries successively arrived until the year 1887. The late Tamil translation of the Bible, being very deficient, the society reprinted the older but very excellent version of Frabricius (1791).

The Tamil Lutheran Synod was organized at Tanjore, June, 1887, with delegates from thirteen congregations. The Theological Seminary at Poreiar near Tranquebar, where German is taught, is developing a native ministry. This with the new church government now introduced will materially help in bringing the missions to self support.

A powerful impetus was given to the society under the leadership of the energetic Dr. Graul, who, in 1844, became its president and the director of its seminary. In 1846 he moved the society to Leipsic and sought to make it the center of all rigid confessional Lutheran missionary developments. His book, "The Differences Between the Various Christian Confessions" soon reached its eleventh edition and exhibited strong Lutheran convictions. It has been translated in many languages and is very popular. At first only university students were commissioned, but in 1879, a missionary seminary was established in Leipsic. A strong exclusive Lutheran spirit characterizes the society, so that its missionaries in the heathen fields have little or no fellowship or coöperation with other protestants. Its working force represents considerable ability and large success. In 1877-78 no less than 2,500 natives were baptized. Especially successful is the station of Madura, where their baptisms numbered 373 in 1880. The church here, as in Paul's days and ever since, has a dispersion. Members emigrated to Rangoon, Burma, where consequently a new station was opened in 1878.

Different from the pietistic labors of the Basel societies which aimed at individual conversions, Dr. Graul looked for a national conversion, and consequently demanded that the missionaries he sent out, should be intimately acquainted with the whole state of civilization, religious, scientific, literary, political and social, among the people to whom they were sent. There is no doubt but that the society has inaugurated with great success the policy of forming independent and self-governing congregations. While Dr. Hardeland, the late director of the society, was visiting the missions, a Brahman told of the success of the mission by crying

out: "Paganism is dissolving, and if we don't bestir ourselves swiftly and energetically, we are lost."

The Leipsic Society reports for the year closing in 1892, baptisms 380; adherents 14,084. Coimbatour during the year joined Tranquebar and Madras, as a self-sustaining congregation. The number of schools increased from 180 to 185 and pupils from 4,750 to 4,819. Received from the Indian government 9,700 rupees and from tuition 5,300 rupees. A practical theological seminary in embryo has been started in that eight native teachers and catechists have formed a class to study theology.

In the Foreign Mission School at Leipsic seventeen students and three candidates of theology of the University are preparing themselves for work among the heathen of the Tamil country.

The receipts last year were 305,281 marks from contributions and 28,038 from other sources, total 333,319 marks; expenditures 347,325 marks.

There is no better evidence that the Lutheran Diaspora congregations are not only mission churches, but also missionary in the most unselfish spirit, than an analysis of the receipts of the Leipsic Foreign Missionary Society. The report appearing in 1892 acknowledges from America 195 marks, Australia 678, Denmark 1,556, Alsace-Lorraine 4,372, France 455, Austro-Hungary 757, Russia 43,251, Poland 2,322, Sweden 12,150, while Saxony Kingdom gave 73,725, Bavaria 51,042, and Hanover 30,641. Russia ranks third. The receipts of other foreign missionary societies likewise prove that Lutherans in all lands give for the conversion of the heathen.

Director Dr. von Schwartz announced to the last annual convention that the Mission Board had under advisement the opening of a new mission field in German East Africa instead of in Japan where some proposed. This news was received with enthusiasm by all of the delegates, even those from Russia pledging to stand by such an aggressive movement. This is almost necessary since many men are offering themselves to the society and all are not adapted to labor among a cultured heathen nation like that of their only field at Tranquebar. Many of their students, they think, would do better among the lower classes of heathen, as the uncultured tribes of Africa.

THE BERLIN LUTHERAN FOREIGN MISSIONARY SOCIETY.—Pastor Jaenicke (1748–1827) is the most illustrious name connected with the missionary movements in Germany at the beginning of the present century. He was born in Berlin, of Bohemian parents,

and was by trade a weaver. After studying at the University of Leipsic, he took charge of the Bohemian parish Berlin-Rixdorf in 1779. His rash, violent temperament, seasoned with rare Christian humility, opposed the irreligion of his times. He founded in 1805 a Bible Society, which developed into the present great Prussian Bible Society, and in 1811 established a tract society which has also become renowned. Some years later, through the support of his friend, von Schirnding, he founded a mission school. The purpose of these two men was to help to furnish men and money for the missionary societies already in existence. Seven young men were admitted to the school at first, and their expenses were all paid by von Schirnding. Soon, through financial loss, he could help no more, and in 1800 Jaenicke had the whole support of the school on his shoulders and forty-seven thalers in hand. Other helpers, however, were raised up, among whom were English societies in whose service some of Jaenicke's students were already laboring. The modest, but almost secret character of the work continued until 1820, when it received royal favor and support. In 1823 this Mission Seminary developed into the "Berlin Missionary Society" whose "only purpose" was "to extend the knowledge of Christ among the heathen and other unenlightened people."

In the same year, strange to say, another similar, but independent enterprise was begun in Berlin. Neander, induced by the success of missionary undertakings, and encouraged by conferences with friends, issued an appeal for contributions for heathen missions. 11,000 thalers were received, which were forwarded to four societies, the Moravian, Basel, Jaenicke's Institute and that of Halle. This is evidence sufficient that the new movement was not opposed to Jaenicke's Seminary.

In February, 1824, ten men, representing different professions, among whom were Neander and Tholuck, met to consider the practicability of founding a missionary society. In April, statutes were sent to the King for approval and the suggestion was received in response that it would be the part of wisdom to unite with Jaenicke's movement. This had already been tried but failed and the two organizations continued to exist side by side. Jaenicke died in 1827. A committee, with Rueckert at the head, was appointed to manage the Seminary which was soon given up, after preparing and sending forth into the various mission fields no less than eighty educated missionaries, a work that is almost miraculous

for those days. Thus we see the present Berlin Society is the legitimate child and heir of Jaenicke's labors.

The new movement prospered also. Prof. Neander continued to raise money and educate men by sending them to Basel. Patterning after Jaenicke's work, the society in 1829 started their own Mission Seminary which sent forth its first trained men at the beginning of the year 1834. Auxiliary societies were formed throughout Germany, the first starting at Stettin in 1823. They number now 308 and their annual meetings are inspiring missionary popular gatherings.

A self-perpetuating committee of eighteen members manages the affairs of the society. The religious standard for admission to the five years' course of the Seminary is very high. In Jaenicke's school English was taught and this is continued in the present Seminary. The directors have been: 1829, Heller; 1833, Zeller; 1834, Schüttge; 1844, Blech; 1850, Mühlmann; 1857, Wallmann; 1865, Wangemann, the present incumbent. The school in 1889 had twenty-seven students. The first mission house was occupied in 1838, which with additions at various times answered until 1873, when a new commodious building was erected in a beautiful place in the eastern part of the city, Georgen-Kirchenstrass 70, in the midst of a small garden facing an extensive park. The old building has since been devoted to charity uses.

The first missionaries sent out in 1834 were instructed to model the churches after the Lutheran plan. This was right, since very few others than Lutherans supported the society. In the following years it was repeatedly declared that the symbolical books of the Lutheran church were the basis of instruction in the seminary, next to the Scriptures. The ministerial rescript of 1842 for ordination by the consistory declared, however, the Augsburg Confession to be the basis. The instructions to missions in 1859 and the revised rules of 1882 require of the missions that their belief and teaching shall be that of the "canonical books of the Old and New Testaments, according to the unaltered Augsburg Confession and Luther's Catechism."

The society's aim is to make its stations self-supporting as soon as possible, not only through the beneficence of the converts, but also by profitable enterprises of the native Christians within the boundaries of the stations. Hence when the society locates a station it secures sufficient ground not only for the church and school buildings to stand on, but also for the dwellings and businesses of the future converts of the parish. Church, school,

dwelling houses, a store, a mill, etc., are nestled together so that the believers may be helpful to one another in their religious and social life. Often German Lutheran immigrants are a great help to the natives in their agricultural, mechanical and other enterprises.

In 1834 their first ambassadors for Christ to South Africa were commissioned. Fields in East India and Mauritius were opened, but they were soon given up, and consequently the African beginnings could be strengthened and enlarged. It is most remarkable with what patience and power of endurance, amid the saddest experiences, these missionaries pushed their glorious cause among the benighted Hottentots. They sowed bountifully and they reaped bountifully. Their receipts and conversions both increased, especially in recent years. During the first thirty years only 1,218 heathen were won to Christ, while in the year 1879 alone 1,264 were baptized. So rich have been the ingatherings that among the heathen converts six Lutheran synods have been organized under the names of Cape Colony, British Kaffirland, Orange Free State, South Transvaal, North Transvaal and Natal. Each synod has a superintendent to direct and oversee the several departments of work. The synods convene once a year, and in the interval each is represented by a superintendent and two educated officials.

The first missionaries the society sent to this dark part of the earth were Gebel, Kraut, Lange, Radloff, and Wursas, the last living (1890) retired in Orange Free State as the honored head of the society. All the missionaries are required to subscribe to the Augsburg Confession, and the society has a strong Lutheran standpoint; yet nevertheless they coöperate in a brotherly spirit with all evangelical Christians.

In 1882 the Rhenish station in Canton, China, was received, which the Barmen society had accepted in 1872 from the "China Central Association," which is auxiliary now to the Berlin mission, and had, in 1883, four missionaries and 24,000 marks receipts. In China there are three chief stations and a fair number of outposts. Organ, *Berliner Missionsberichte*. Director, Dr. Wangemann. Inspectors, Kratzenstein and Wendland.

Society periodicals: monthly magazine, *Berlin Missionsberichte*; a child's paper, *Hosiana*; and a general mission paper, *Missionsfreund*.

THE GOSSNER LUTHERAN MISSIONARY SOCIETY was founded by the venerable John Evangelista Gossner, who was born at Hausen, near Augsburg, December 14, 1773, and died in Berlin,

March 20, 1858. He was a priest in the Roman Catholic Church until 1817, and an Evangelical Lutheran pastor at the Bethlehem Church in Berlin from 1829 to 1846. He separated from the Berlin Foreign Missionary Society, because he claimed it was adopting the English model. Its rigid confessional position, highly educated missionaries and large new mission house were not



PASTOR JOHANNES EVANGELISTA GOSSNER.

Born 1773. Died 1858.

agreeable to his plain and economical spirit and habits. He was of the conviction that missionaries should, Paul-like, support themselves by industrial work, and, with this in view, in ten years he educated and sent forth eighty missionaries to Australia, British and Netherland Indies, North America (1843) and West Africa (1846, four men). He prayed more than he solicited for money, and his missionaries, in the first years, entered the services of other societies. In the second decade he sent twenty-five laborers to the Indian Archipel and thirty-three to the Ganges and to the Kols. (See Kols, under India.) The society has until the present confined all its efforts to East India, but it is now about ready to open work also in German East Africa.

Gossner was well endowed by nature and grace for his life's work. He was strong in body and in soul. His missionary zeal was awakened in him while a Catholic priest by Martin Boos, who, though a Catholic, was more than a semi-evangelical missionary. Later he was influenced by Spittler, the Pietist circles, and the Moravian Brethren.

After Gossner withdrew from the Berlin Society he "felt perfectly certain that he was not wrong, but it was a long time before he came to understand that the society was not wrong either." He seems to have given up in despair, when eight young

men, artisans, ready to support themselves in the mission field, asked him to prepare them to preach the gospel to the heathen. "This comes from the Lord," he said to himself and undertook the task. After six months' training, these young men, with the Scotchman, Dr. Lang, sailed to South Australia, and new pupils arrived to take their places for instruction. In 1839 he sent out the second company under the leadership of William Start, an Englishman, who settled them at Hajipur in British India. Thus



GOSSNER MISSION HOUSE, FRIEDENAU, NEAR BERLIN.
Dedicated September 16, 1891.

the Lutheran church received little benefit of Gossner's early work. The marvelously prosperous work among the Kols followed from the men sent out in 1844.

Before his death Gossner offered to transfer all his work to the English Missionary Society in order to secure its continuation. No prompt reply was received, the national feeling of Germany became aroused to think of the shame this would bring them, and suddenly, before he died, without waiting for a reply from England, he transferred the mission and all his personal property to a Curatorium. His accounts show that, during twenty-one years, he had

received from others 300,000 marks, which he spent on his mission, besides 33,000 marks of his own money. His personal property of 150,000 marks he left to be invested as a permanent fund. During his life he sent out 141 missionaries.

Dr. Grundemann states that of all the missions he had seen during his tour of missionary study in India, none is more hopeful and less adequately provided for than Gossner's Evangelical Lutheran Mission among the Kols in Chota Nagpore. Caste, so formidable an obstacle to the spread of Christianity elsewhere, forms no particularly great hindrance here, and hence the field of the Kols is ripe for the harvest. Families, relationships and village communities embrace Christianity *en masse*.

The Gossner Society is also planning to open a new mission in German East Africa.

After Father Gossner's death in 1858 an inspector took his place and the peculiarities of the mission gradually changed. The new Gossner Mission House in Friedenau, near Berlin, a picture of which is before the reader, was dedicated September 16, 1891.

Organ, "Die Biene auf dem Missionsfelde." Inspector, Prof. Plath, of Berlin University.

THE HERMANNSBURG EVANGELICAL LUTHERAN MISSION was founded in 1849 by Pastor Ludwig Harms in the small Hanover village whose name it bears. Before succeeding his father as pastor in Hermannsburg he labored in sympathy with the North German Society. It is, perhaps, more than any other missionary society the embodiment of the personality of its founder, and is a living illustration of what one consecrated Lutheran pastor, with the united and enthusiastic coöperation of his congregation, though of humble means, can do. The *Missionary Review* is right in saying "Pastor Harms' mission work has been the wonder and admiration of the Christian world." At home the two large mission houses surrounded by 400 acres of land, are alive with missionary activity—teaching, studying, farming, printing and praying. Abroad there are rich harvests gathered and to gather.

The first twelve missionaries and eight colonists were sent out in 1854 to the Gallas of East Africa in their own ship, Candace, the first of the mission ships, that play so important and romantic a part in the history of missions. Repulsed there they went to the northern part of Natal and commenced mission work among the Zulus at Hermannsburg, their future headquarters. From there the work extended to Zulu and Basutoland. In the Zulu war of 1879 the mission lost thirteen stations, of which only

a few have been regained. Every four years additional colonists were sent out and Pastor Harms delighted to call his "The Farmers' Mission."

At the death of Pastor Harms in 1865, his brother, Rev. Theodor Harms, became his successor. The following year mission work was commenced among the Telugus of India. The same year another new field was entered at the call of German churches near Adelaide, among the Papuas of South Australia. After eight years of fruitless work it had to be given up, and not until 1875 was the work resumed at another station in Central



GEORGE LUDWIG DETLEF THEODOR HARMS,
Pastor at Hermannsburg and Founder of Hermannsburg Mission.
Born 1808, died 1865.

Australia, also called Hermannsburg, on the bank of the river Finke. The year following work was begun in New Zealand. In 1880, through the converted Nestorian, Pera Johannes, a helping hand was extended to Persia.

Director Theodor Harms died in the year 1885, and his son, Egmont Harms, became director of the missions, and in 1887 Pastor G. Oepke was appointed co-director. They adhere to their early principle not to collect nor to gather funds through organized societies. The purity of Lutheran doctrine is emphasized more than in any other society. Their motto is "we will hold the banner of the Lutheran confession high." "No union, no caste, no heathen schools," characterize their spirit and undertakings.

The *Hermannsburger Missionsblatt* was started in 1854 and is the present organ of the society. A printing establishment was founded in 1856-7, and in the latter year the mission obtained its charter. It was to remain a private affair, yet to be under the

direction of the Hanover Consistory, which was to ordain the missionaries, and to which an annual report was to be made and the right of inspection was conceded. An advisory committee of twelve persons was constituted, to whom the property of the mission was transferred. In 1860 a new mission house was erected, and Hermannsburg became a model to many other efforts in behalf of the heathen.

There has been from the first a most intense Lutheran spirit in the mission. Harms advised that all the ordinances of the Lutheran church should be introduced in the mission stations, and that the liturgy and church government, as well as the creed, should be identical with the home church. The stations were to have a complete organization, ecclesiastical and also political. In these respects the influence of the founder has maintained itself, though changes in the practical management have been introduced. The colonist feature was discontinued in 1869 because of the friction between the missionaries and the colonists. At first only unmarried men were sent out, but when their brides arrived the community of property was found impractical and was abandoned.

Ascension Day, May 26, 1892, eight students of the Hermannsburg Mission School were commissioned, two each for the Bechuana, India, Australia, and Zulu mission fields.

THE RHENISH OR BARMEN FOREIGN MISSIONARY SOCIETY.—In 1799 a small missionary association was formed in Elberfeld, which published a paper "*Nachrichten von der Ausbreitung des Reiches Jesu, insbesondere unter den Heiden*," ("Reports of the Extension of the Kingdom of Jesus, Especially among the Heathen.") Inspector Blumhardt of the Basel Society organized, in 1815, a similar association in Barmen. After a missionary institution was founded in 1825, the Rhenish Missionary Society was formed in 1828, by the consolidation of the Elberfeld, Barmen, Cologne and Wesel local associations, the Ravensberg and others soon uniting. It was confirmed June 24, 1829, by Friedrich Wilhelm II. These local societies, of which there are forty-four at present, have characterized the Rhenish Society in its work at home. How different in its origin and methods of awakening interest and raising funds from the Hermannsburg Society! Indeed, the origin of each society has more or less shaped its executive methods. The Rhenish Society partakes of the spirit of Basel and is Lutheran and Reformed, receiving three-fourths of its contributions from the two provinces of Rhineland and Westphalia.

The society entered the western part of Cape Colony, South Africa in 1829; Great Namaqua and Damaraland in 1842; Borneo 1834; Sumatra 1862; Nias 1865; China (Canton) 1846, and German New Guinea 1887. The work abroad has been so prosperous that the resources of the society have been taxed to their utmost. Being deprived of a large commercial revenue from their missions in 1881, the society was compelled to transfer the larger part of its China territory to the Basel and Berlin societies. Its work is especially prosperous in Sumatra, reporting in 1879, 1,300 baptisms; 1880, 1,716; and 1881, 1,217. The theological seminaries at Depok, near Batavia in Borneo, and at Silindung, formerly at Prau-Sorat, in Sumatra, are educating a native ministry.



DR. FABRI, INSPECTOR.
Died July 18, 1891.

Dr. Fabri, for many years the learned and efficient inspector died July 18, 1891, which was a severe loss to the society.

The annual report of 108 pages just received, brings cheering news of progress at home and in the heathen fields. Sixty-five principal and 118 sub-stations report 43,912 native Christians, 88 ordained missionaries, of whom two are physicians, four deaconesses, and 213 native helpers, of whom 16 are ordained pastors. Two of their missionaries in New Guinea were murdered, and in other ways, as from cholera, the society's missions suffered severely the last year. During 1891, in South Africa, Sumatra, Borneo, Nias and China 3,546 children of heathen and Mohammedan parents, and 1,878 of Christian parents were baptized. More than 3,000 of these were baptized on the island of Sumatra.

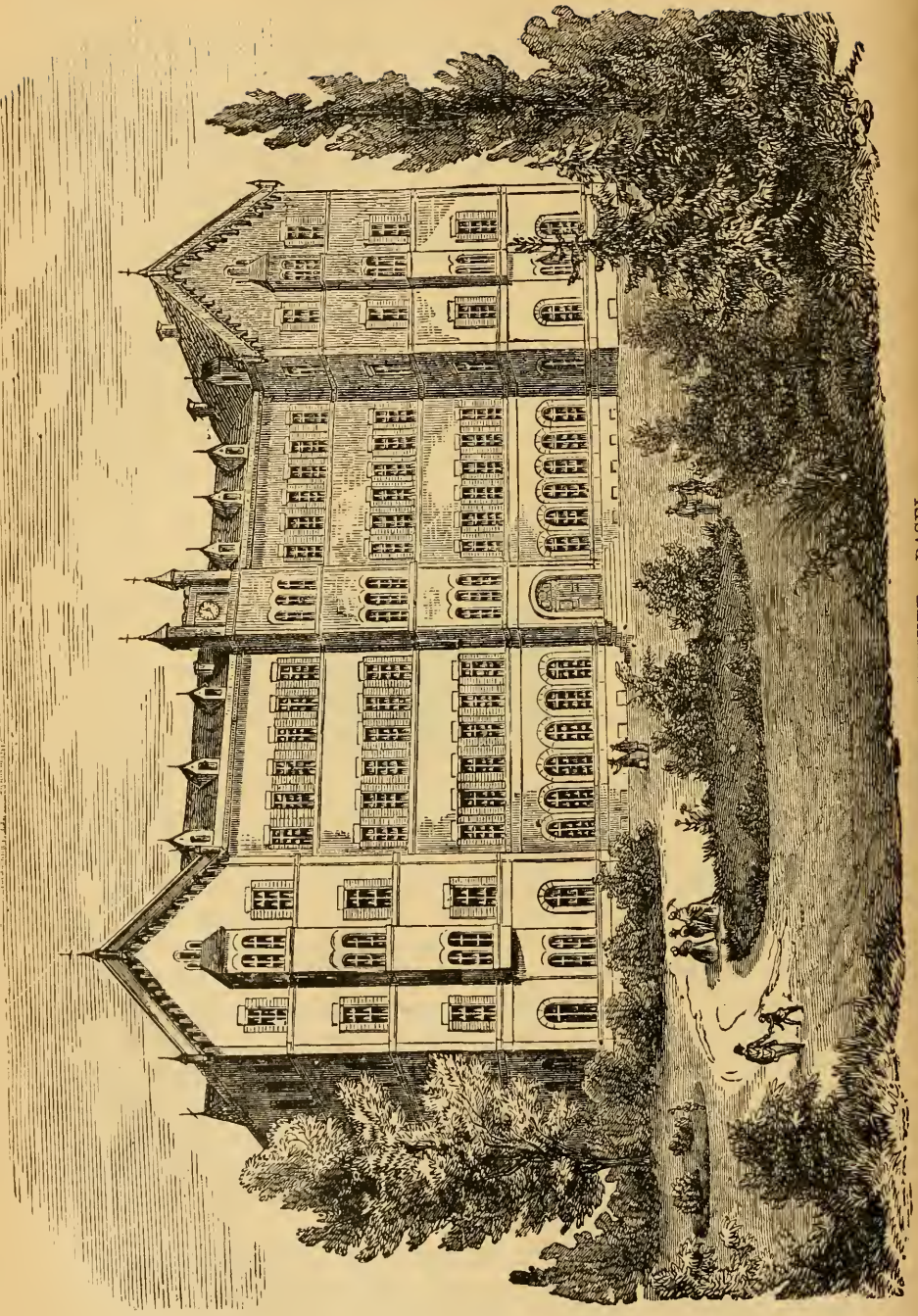
The receipts for the year ending January 1, 1892, were 422,579 marks; regular gifts 282,584 marks; collections of auxiliary

societies 72,971; for special objects 27,781 marks, and from bequests 20,398 marks.

It maintains at Barmen two mission houses at an annual cost of 47,049 marks and educates the children of the missionaries at home at a yearly expense of 47,251 marks. Its Emeritus, Widow and Orphan Permanent Fund has reached 227,119 marks. The society has sent to the heathen over 300 able missionaries. Organ, *Berichte der Rheinischen Missionsgesellschaft*. Inspectors, von Rhoden and Dr. Schreiber.

THE BASEL FOREIGN MISSIONARY SOCIETY is a German institution and was the outgrowth of previous movements. Father Jænicke, about the year 1800, incited by the German Christian Society and the English mission work, opened a mission school in Berlin with seven students. Some eighty laborers, among whom were: Rhenius, Nyländar, the two Albrechts, Schmelen, Pacall and Gutzlaff entered the services of the Netherland and English Societies. Had the Lutheran church had the means to send these forth under her own banner our foreign mission statistics to-day would be quite different. The seminary prospered until Jænicke's death, in 1827, when it ceased from lack of leadership. In Switzerland the way was prepared by Laveter and Hess in Zurich and Lutz and Haller in Bern. But Gundert well observes that the first and most vital roots of the Basel Society were to be sought for in the adjoining Lutheran Kingdom of Wurtemberg, in Bengel and the pietists, the universal friends of missions. Since 1780, when Aug. Urlsperger founded at Basel the German Christian Society "to collect and impart information far and near respecting the Kingdom of God," these godly people had a rallying center. After the model of Jænicke's Institute in Berlin, Fr. Spittler, the celebrated founder of many Christian societies and institutions, Fr. Steinkopf, the pastor of the German Savoy church in London, one of the founders of the British Bible Society, and Chr. G. Blumhardt, opened another mission school in Basel with seven students, August 26, 1816. It likewise at first prepared missionaries only for other societies, and though it was called a society, it remained in a special sense a mission school, in that it has always had more equipped candidates for the foreign field than means to commission them.

Under the first inspector the Basel mission was deeply rooted in the German pietistic circles, who until the present have been its main supporters, while on the other hand it has been a blessing



MISSION INSTITUTE. BASEL.

to German pietism. The inspectors were men well adapted for their work and day:—Ch. G. Blumhardt, an intelligent pietist, in office 1816–1838; W. Hoffmann, a broad man, who gave the mission high standing in the educated world, till 1849; Josenhans, a born organizer, till 1879; O. Schott, till 1884, and Th. Oehler, since 1884. All these inspectors had previously been pastors in the established Lutheran church of the Kingdom of Wurtemberg. In the doctrine and church government of the Basel Mission, the influence of the five Wurtemberg theologians, who filled in succession the office of inspector, is very apparent.

The average number of students being trained in the mission college at Basel is now about eighty, and these have been admitted chiefly from South Germany and Switzerland, in all over 1,200 young men. Of these, about 800 have, in obedience to the Saviour's command, gone forth as gospel messengers among the heathen, or as diaspora pastors among the German emigrants in Trans-Caucasia, Russia, North America, Brazil and Australia.

This mission school in Switzerland has done a glorious service to the German Lutheran Diaspora in all lands. A large number trained in this college, especially in the early days, when the Basel Mission was not in the position to employ its own graduates, entered the services of the Dutch and English societies. Of these many are shining stars in missionary literature; as Häberlin, Leupolt, Gobat, Weitbrecht, Schön, Kölle, Krapff, Redmann, Pfander, and others.

The first and most important work done in all the mission fields is the preaching of the gospel among the heathen as well as among the Christian congregations gathered. The spiritual care of the mission churches is kept in the foreground, and native pastors and helpers are having more responsibility placed upon them in the government of their churches. A common liturgy and catechism and common rules for maintaining church discipline obtain in all native churches of the society.

In school work prominence is given to vernacular rather than an European education. Christian primary schools, boarding schools for Christian boys and girls, exist in almost every field. Higher education is afforded in the special secondary and middle schools, in the normal schools to train Christian schoolmasters and in the theological seminaries for educating pastors and catechists, which are conducted in all the fields except Cameroon.

Two medical ordained missionaries (since 1885), are stationed on the Gold Coast and at Calicut, India. A mission press and a

book and tract depository are well established in Mangalore, India. Lastly, the industrial and mercantile establishments, controlled by the General Mission Committee, are conducted with special funds in India and on the Gold Coast in order to afford an honest living to the converts; check idleness and begging, and to foster the virtues of industry among the native Christians. Organ, *Der Heidenbote*.

THE NORTH GERMAN OR BREMEN MISSIONARY SOCIETY was formed April 9, 1836, by the union of local associations in Mecklenberg, Schleswig-Holstein, Hanover, Hamburg and Bremen, which elected a central committee with place of meeting in Hamburg. Lutherans and Reformed coöperated, the former, judging from the associations, being largely in the majority. In 1851, the committee was moved to Bremen, when many of the Lutherans joined the Leipsic and Hermannsburg Societies. One of the first things the society did the year after organizing was to establish at Hamburg a school to educate missionaries. At present no school is maintained, their missionaries being secured from Basel.

Their first missionaries were sent to New Zealand and South Stewarts Island in 1842. The following year Valett arrived in India, who was joined by Gröning and Heise in 1846. Their station was at Rajahmundry among the Telugus. This mission was transferred in 1848, to the Missionary Society of the General Synod of the Lutheran Church in the United States, and is now well cared for by the General Council. In 1844, Wohlers, Riemen-schneider, Heine and Trost were sent to New Zealand, and the third field was opened by Wolf, Bultmann, Flato and Graff leaving Hamburg in March, 1847, for the slave coast of West Africa, where a grand work was done by translating all the New and parts of the Old Testament into the Ewe language and by writing Ewe books for the schools.

During the year closing in 1892, the society's expenditures were 123,000 marks, or 10,000 more than its receipts. The large sum of 33,000 marks was given to one new station in Togoland, 21,500 marks of which came from the city of Bremen. The society has in the foreign field now only seven active missionaries (two having died last year, while others are recuperating in Europe), six deaconesses, and thirty-four native helpers. The stations report 903 African Christians and 170 in preparation for baptism. The coast station, Keta, has six sub-stations in the English possessions, and the two principal stations, Ho and Amedschovhe,

have seven sub-stations in the German territory. The society has just completed at Amedschovhe a stately Mission House, one of the best in Africa, which is becoming very famous as a health-resort mission station in this deadly climate.

In 1862 the office of Inspector was created and F. M. Zahn was elected to fill it, which he has done until the present time. Organ: *Monatsblatt der Norddeutschen Missionsgesellschaft*.

This society succeeded a few years ago in uniting the different societies of Germany, Scandinavia, the Netherlands and France into a General Missionary Conference, which meets every three or four years in Bremen to consider topics of general interest. Its decisions, while not binding, are of the greatest value to universal missions.

THE NEUENDETTLSAU LUTHERAN MISSIONARY SOCIETY has been in active service since 1843. Inspector Deinzer reported at the missionary convention in Nuremberg, June 14, 1892, that the mission at Bethesda, in the interior of Australia, was making encouraging progress, while at Elim, in North Australia, the work, with twenty-five scholars in the school, is at a standstill, owing to a misfortune in the missionary's family. Cheering reports come from both stations in New Guinea. The health of the missionaries is good, and the school in Simbang, one and a half hours southwest of Finch Haven, is flourishing, being attended by the young people who do art and industrial work at the station for the good of the mission without pay. In this way they well earn their schooling. When the government in 1890 inspected the schools, this one was found to be among the very best, and its singing was considered superior to that of any other school in New Guinea. The descriptions from the pen of Missionary Tremel, of Tami, reveals the fearful dread of ghosts existing among these heathen.

When Kaiser Wilhelm's Land of New Guinea was chosen as a new mission field, Pastor Flierl, of Australia, was commissioned thither in 1885, as the pioneer missionary explorer. He was joined in 1886 by another missionary, and together they located the first station at Simbang. The second station was north of Cooktown, to which the Immanuel Lutheran Synod of South Australia sent a missionary, although it remained under the control of the Neuendettelsau Society. A Christian negro became his assistant and a third station was started near Cape Bedford.

Expenditures of the Society in 1890 among the heathen, were 26,200 marks, of which 22,800 marks went to New Guinea. At the

anniversary of 1891 five missionaries were sent out, two going to Bethesda.

The Mission Institute at Neuendettelsau is enjoying prosperity. It is to be enlarged by new buildings. Organ: *Freimund und Nurnberger Missionsblatt*.

THE SCHLESWIG-HOLSTEIN OR BRECKLUM LUTHERAN MISSIONARY SOCIETY is largely indirectly the fruit of Pastor Klaus Harms' (d. 1855) anti-rationalistic preaching. Before the organization of the society, however, many able missionaries came from this country, who labored in other societies: Peter Dame, died 1766 in India; Riis in West Africa, and Rasmus Schmidt closed his ministry among the Moravians in 1845. After Supt. Koopmann (d. 1871) and Konsistorialrat Versmann (d. 1873) had awakened a live missionary zeal, the plan came to Pastor Jensen, while thinking of the "souls without Jesus," to organize their own national missionary society. His talents, spirit, and ability to work prove that he was the man for the occasion. A meeting for consultation was held Sept. 16, 1876, and on April 10, 1877, the new Mission House at Brecklum, eight miles north of Husum, was dedicated with twelve students in attendance. The society was organized at the same time.

Their first four missionaries were ordained Nov. 24, 1881. Two entered the service of the Netherland Lutheran Mission in Sumatra, and the other two were sent to Bastarland to found a station of their own. Their first effort to locate was not successful; they then settled in Korapat and Salur, and opened a new mission which has been followed with the keenest interest by the Lutheran world. Organ, *Schleswig-Holsteinisches Missionsblatt*. Inspector: Pastor Fiensch.

THE GENERAL EVANGELICAL-PROTESTANT MISSIONARY SOCIETY, Pastor Buss of Glarus, president, was founded as recent as 1884. Its annual report of 1891 acknowledges receipts to the amount of 43,000 marks, which, along with the fact that 200 auxiliary societies with 18,000 members have been formed, prove that the movement has met with favor and that it has a promising future. The year previous reported only 139 auxiliaries with 13,600 members. The society has a strong constituency in Lutheran Schleswig-Holstein, but the effort to have the Province to give as much of their church missionary collections to this society as is given to the Brecklum Society proved unsuccessful. The society seems to make more friends among the cultured and the pastors of the liberal theology than among the Christian common people.

A lively interest has been created in its work by the numerous missionary services, missionary festivals, scientific and popular missionary addresses in private houses and in halls, and by the "mission hours" and the reading circles. Many auxiliary societies print missionary tracts and leaflets and furnish missionary items and articles to the secular press.

This is the only German society that is at work in Japan. It has also work in China. Its first missionaries were Pastors Spinner, Schmiedel, and Munzinger. The first two located in Tokio and the third one was to take work among the colonists in Shanghai. Missionary Spinner baptized his first class of twenty in the middle of June, 1889, and at once he was able to form another class for instruction preparatory to baptism. In Tokio, ample ground was purchased near the university for a church, only twenty minutes' walk from the parsonage. The main aim is to develop a native Japanese ministry. Dr. Faber labors in Shanghai where he rendered valuable assistance in translating the Bible. In addition to the two congregations in Tokio, which also shepherd the German colonists, they hope to start a Japanese congregation in Yokohama. Organ, *Zeitschrift fuer Missionskunde*.

THE PILGRIM MISSION OF ST. CHRISCHONA, Switzerland, was founded in 1848 by Spittler, for whom the Basel Mission was not simple and plain enough. At one time it maintained missions in Abyssinia and among the Jews and Copts of Egypt. It had also a flourishing school in Alexandria, Egypt. At present its foreign work is confined to the Gallas in Schoa, where two missionaries are stationed among 400 nominal Christians without a congregational organization. Schneller's Syrian Orphanage in Jerusalem was also assisted, which at present is not only self-sustaining but is also active in doing evangelistic work. Inspectors: Dr. C. H. Rappard and Th. Haarbeck.

EAST FRIESLAND MISSIONARY SOCIETY was started by Pastor Fischer in 1834. A century before this, however, the East Friesland Princes cultivated the missionary spirit in connection with Halle. It assisted various general societies without becoming auxiliary to any one until it resolved in 1877 to give the first place to the Gossner Society. Its annual receipts are 18,000 marks. The more rigid Lutheran party of East Friesland, however, organized themselves around Pastor Janssen, who founded, in 1884, a school to prepare men for admission to the Lutheran Missionary Institutions.

THE JERUSALEM UNION IN BERLIN, founded by Court-preacher Strauss in 1852, aims according to its statutes of 1868 to support, enlarge and multiply the German evangelical institutions and enterprises, which have been started in the Orient, and especially in the territory of the Evangelical Bishopric of Jerusalem. It proposes to aid, by contributions, the German Evangelical Church in the Holy Land, and to be active, by means of schools, hospitals and hospices, in the "inner and the outer mission" among the native inhabitants and among the resident Germans. All regular contributors are members of the Union and its members are consequently found in all parts of the civilized world. A committee of at least sixteen, who elect their own successors, is its executive board.

The Union has never been without royal support and favor. Frederick William IV. was the first to attempt to develop the German religious interests in the holy city, and one of the fruits of his efforts was the establishment of the Evangelical Bishopric. Emperor William I. continued the aid bestowed by his brother, and Crown Prince Frederick, upon his visit there in 1869, took special interest in the religious welfare of the German colony. For many years the Union was under the special protection of Empress Augusta. Royal aid is continued by the present Emperor of Germany.

The main support comes from private contributions. Women's Societies for the supply of clothing and like aid for the various institutions in the Holy Land exist in many cities of Germany, as Berlin, Potsdam, Breslau, Luebeck, Dessau, Gross Reichen, Ober-Roeblingen, Kyritz, Holstein, and Glauchau. Help is also received from many other societies. Average annual income, not including special building funds, is 24,000 marks.

The Union aids the small Arabian Protestant Parish in Bethlehem, for which a beautiful church edifice is being erected; a mission at Beit-Djala, half an hour distant from Bethlehem; and a third mission, opened in 1884 at Hebron. Its chief activity is centered in Jerusalem where it helps to pay the salaries of the two pastors of the German church, who visit quarterly the Germans in Haifa and Jaffa, and also teach the parochial school. The other Christian enterprises in Jerusalem assisted by the Union are the Syrian Orphanage, Talitha Kumi, Deaconess' Hospitals, the Leper Asylum of the Moravians, the Children's Hospital, and the contemplated appointment of a missionary for the seamen in Port Said.

From the German Emperor and Empress the Union received a gift of 1,000 marks last year, and from a friend of the mission work in the Holy Land 5,000 marks. These gifts helped to finish the church in Bethlehem, except the spire. The bell is purchased and is on the ground and all are laboring now enthusiastically to complete the spire so that the merry Christian church bell may soon be heard in the native city of our Holy Redeemer and among the shepherds on the plains of Bethlehem.

The monthly organ of the Union, *Neueste Nachrichten aus dem Morgenlande*, is edited by Licentiate Hoffmann in Frauendorf, near Stettin.

THE BERLIN EVANGELICAL MISSIONARY SOCIETY FOR EAST AFRICA, Count Bernstorff president, was organized in 1885. Its first station was founded at Dar-es-Salaam in 1887, where some slave children were received in the spirit of the Master. Its organ, *Reports to the East African Mission*, is ably edited. Though young, this Society is meeting with general favor and astonishing success. The treasurer's report shows the following receipts: For the mission, 90,878 marks—43,565 marks as contributions and 45,840 marks for the building of the hospital at Dar-es-Salaam; for the care of the sick, 28,571 marks, of which 19,620 marks came from fees; and for the hospital building, including 18,350 marks of 1889, 71,901 marks, of which the Emperor gave 20,000, and a friend by the name of Krupp 10,000 marks. Broad and liberal plans are laid to found here a missionary Gibraltar against the heathen darkness of the German East African possessions. An additional 404 hektars of land have been purchased for 12,031 marks, and the hospital in Zanzibar will be moved at the earliest date possible to Dar-es-Salaam.

The society has occupied a second station. It is on the coast, in the healthy country of Tonga. The reports from Usambara are cheering. The missionaries recently commissioned arrived safely in Malo and were friendly received by Prince Sikinjassi and his sons. The prince sent 100 messengers to meet the missionaries and transport their baggage. Immediately work was commenced in building a parsonage and a church. Soon the missionaries were visited by an ambassador from the heathen court of the adjacent country of the Massambas with the request that missionaries be sent also to his people. What an honor to gain the confidence of a heathen prince and then raise his subjects from an unconditional submission to false ideas to a similar obedience to the truth as it is in Jesus!

There are in the active service of the Society seven missionaries, or "brothers," preaching and five deaconess "sisters" teaching and ministering to the sick and the poor.

THE BAVARIAN EVANGELICAL LUTHERAN SOCIETY FOR EAST AFRICA, founded in 1886, is one of the later organized foreign missionary agencies of Germany. It is quite efficient, though young. Three new missionaries have just been sent into the East African field. Missionary Wenderlein and wife live at the oldest station Jimba, where the natives have built a church; Hofmann and Tremel in M'bungu; and Sauberlich and Niedmeier at the new station Jkutha on the river Tiwa among the Wakamba people in the Province of Mtomo. Through this station, which was opened by the missionaries giving meat to the famine stricken natives, a strong strategic point has been gained for a large territory. Three students at Neuendettelsau Seminary are preparing for this particular field. Receipts in 1891, 29,000 marks. Pastor Ittameier, of Reichenschwand, near Hersbruck, is the executive officer or director. Organ, *Nurnburger Missionsblatt*.

The Bavarian Kingdom raised for heathen missions 97,364 marks in 1892, or 5,000 marks more than in any previous year. This was done through the General Missionary Society of the kingdom. 20,000 went to the Central Board; 38,000 to the Leipsic; 18,000 to the East Africa; and 11,505 marks to the Neuendettelsau Society. The increased missionary services, festivals, books and papers have developed increased interest and enlarged giving.

THE WOMEN'S SOCIETY FOR THE CHRISTIAN EDUCATION OF WOMEN IN THE ORIENT has its headquarters in Berlin. The fact that there are so few general women's missionary societies in Germany must not be considered as proof that the Lutheran Christian women of the Fatherland do little for their Master. By a reference to those parts of this volume, treating of the deaconess work and the women's auxiliary societies of the Gustavus Adolphus Society and other missionary organizations, it will be found that the German women are not behind their sisters in any other country in their missionary and charitable work for the Saviour. Their societies are more auxiliary and less general than those of America.

This organization of women, which, when four years old, had thirty-five auxiliary societies, does not reach into the past five or ten years, but a half a century. It has had its own women's missionary periodical for a quarter of a century, and in its early days it did a far reaching service in awakening missionary interest and

removing missionary prejudice, especially the prejudice against women supporting the mission cause at home or laboring in it abroad. Its first female missionaries were sent to Sikandra in Northern India. Christian schools were founded at Ghazapone and Bhagulpore and parentless children were provided for in orphanages. As in many instances the larger part of the harvest of this early Lutheran sowing was reaped by the Church of England, not because that church had more missionary zeal, but because English statesmanship took the lead while the German government was not even known in foreign parts.

The society also pays the salary of the superintending deaconess in the orphanage Talitha Kumi at Jerusalem.

THE WOMEN'S MISSIONARY SOCIETY FOR CHINA has also its headquarters in the German capital. According to its fortieth annual report of 1892 its yearly income was 15,400 marks. The total indebtedness of the society is 4,552 marks. All its efforts are concentrated in Hong Kong, where the foundling hospital "Bethesda," in charge of four deaconesses and Pastor Hartmann as director, is maintained. At present eighty-four Chinese girls, of whom five are confirmed, and twenty grown persons are receiving Christian training or charity. The aim is to train Christian wives for the native Christian helpers in the mission. Twenty-nine Chinese girls have graduated from the institution and still more have married before completing the course and are scattered in Borneo, Sumatra, the Sandwich Islands and America.

THE MORAVIAN FOREIGN MISSIONARY SOCIETY.—The *Unitas Fratrum*, or the Moravian Church, was founded in 1457 by followers of John Huss. Amid the severest persecutions it flourished in Bohemia and Moravia for a century and three-quarters, when Ferdinand II. forcibly suppressed it by the Bohemian Anti-Reformation at the beginning of the thirty years' war.

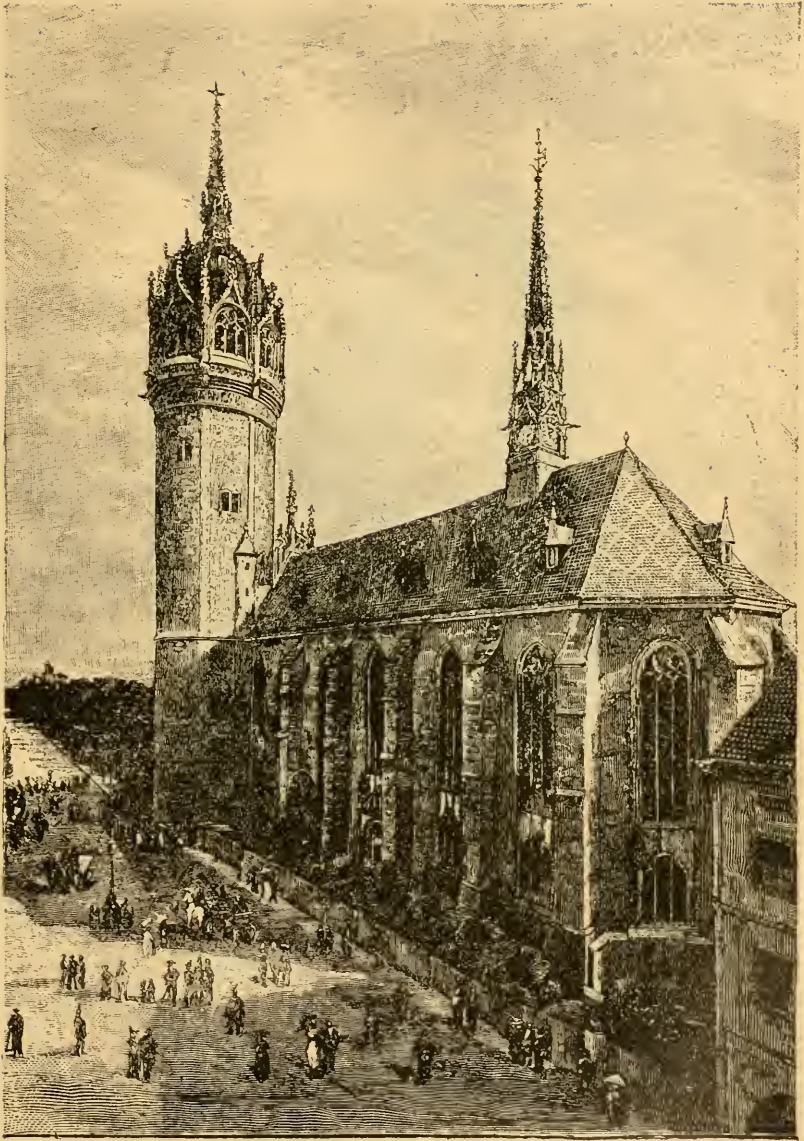
In 1722 some of the "hidden seed" commenced to emigrate from Moravia (not Bohemia) to an estate of Count Zinzendorf in the Kingdom of Saxony and there founded Herrnhut. More arrived from the same country and soon it became a flourishing settlement.

While Count Zinzendorf was at Halle, that great center of modern missions, he covenanted with a friend of his youth, Fred. de Watteville, to establish missions among the heathen totally neglected by others. Here, while with Franke, he heard regular reports from the Danish-Halle mission among the Malabars at Tranquebar in the East Indies. He became interested in the missionaries Franke was about to send out by way of Copenhagen,

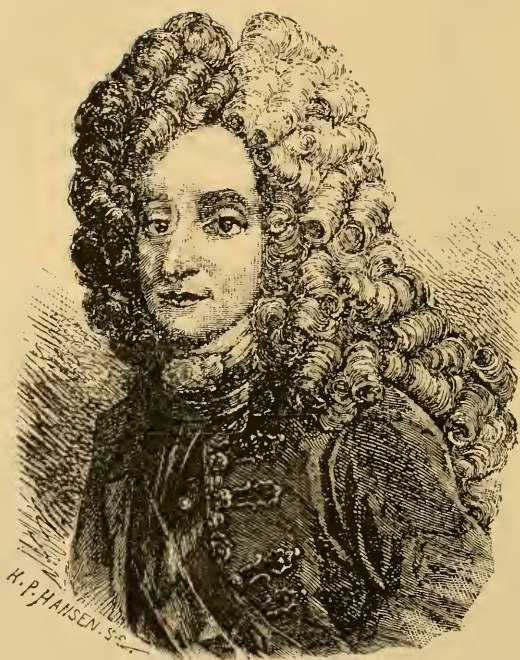
the great commercial center of those days. In 1731 he visited Copenhagen to be present at the coronation of Christian VI. where he heard a negro from the West Indies, named Anthony, tell of the sad condition of his people. He returned to Herrnhut and told about the negro slaves on the island of St. Thomas. Two wide awake young men, John Leonhard Dober and Tobias Leupold, were moved to say "send me, send me." The former and David Nitischmann started at three o'clock in the morning of August 21, 1732, and arrived via Copenhagen in St. Thomas on December 13th. Such was the humble start of a movement that sent more than 2,300 missionaries among the heathen negroes, Hottentots, Eskimoes, Greenlanders and American Indians.

The intimate connection of the origin of the Moravian mission work with the early beginnings at Halle and Copenhagen among the German and Scandinavian Lutherans, the fact that the Moravian Church has the same confession of faith as the Lutherans, namely, the glorious Augustana, and also the fact that the society has its headquarters in Germany and receives about as much from Germany as from all other countries, justify us in giving the society a short notice among German Lutheran missionary societies.

Their present fields with the date of the arrival of their first missionaries are as follows: West Indies:—St. Thomas, 1732; St. John, 1754; St. Croix, 1754; Antiqua, 1756; Barbados, 1765; St. Kitts, 1777; Tobago, 1790-1799, renewed 1827; Greenland, 1733; North American Indians since 1734; Dutch Guiana, 1735; South Africa, 1736-1744; Labrador, 1771; Moskito Coast, 1848; Australia, 1850-1856; Tibet, 1853; Leper Mission, Jerusalem, 1867; and Alaska, 1885. Unsuccessful attempts:—Lapland, 1734; Algiers, 1740; China, 1742; Persia, 1747; Caucasus, 1782; Tobago, West Indies, 1790; Demerara, South America, 1835.



RESTORED CASTLE CHURCH OF WITTENBERG. RE-DEDICATED OCT. 31, 1892.



DANISH LUTHERAN MISSIONARY KING, FREDERICK IV.

"The Nursing Father of Christian Missions."

Reign, 1699-1730.

LUTHERANS IN DENMARK.

Since the Lutheran practical Christian work in all lands has been largely modeled after that of Germany, we have given ample space to the country in which Lutheranism took its origin and where it has had its most perfect development. It will not be necessary, therefore, to repeat some of the details of the methods of work under the headings of other countries. This is especially true of the Scandinavian, Russian and Austrian territory, where our church has taken a strongly Germanic type in her development.

As introductory to each of the three Scandinavian lands, some timely remarks are here offered on the Scandinavian people and their relation to the Protestant world, and the relation of some Evangelical Denominations to them.

Upon the decline of the Roman Empire, the Scandinavians, under the name of Northmen or Normans, took possession of the seas and became famous in history for their conquests from the ninth to the eleventh century. Swedish pirates appeared in Constantinople as early as 1043. The Danes invaded England in the ninth century and completed the conquest of it about 1016, in the reign of Canute, who was perhaps the most powerful monarch of his time. He reigned over Denmark and England and introduced Christianity into his dominions. The Norwegians in 974 colonized Iceland, in 912 made conquest of Normandy in France, and about the same time visited Vinland and thus became the first discoverers of America. Up to this time they were the greatest sailors in the world's history, and even to-day as sailors they are excelled by none.

The Scandinavians are a strongly built race, medium size, florid complexion, light hair and blue eyes; passionate but self-controlled, independent and liberty-loving; audacious, shrewd and

calm; neat and cleanly in their personal habits and home life; law-abiding, conscientious and religious; industrious, frugal, progressive and self-helpful; kind and polite, gentle and hospitable, intelligent and thoroughly honest; and ambitious to own a comfortable home and to give their children a complete education, which must be thoroughly Christian and orthodox Lutheran. Wherever they go, they take their Bibles, Catechisms, Bible Histories and Hymn Books along with them and worship the God of their fathers. If they are too few to have a minister, they become priests unto themselves by singing hymns and reading prayers and sermons.

The nine millions of inhabitants in the three countries are Lutherans, with only about five thousand Catholics. So were their ancestors for 350 years back, which, without a doubt, largely accounts for their high type of manhood and their true Christian character, developed on an inferior soil and amidst a severe climate.

The testimony of disinterested scholars, as to the character of these people, may be better than our own words. Paul Du Chaillu, writing from the standpoint of no denomination, but as an observant traveler and an unbiased author, is on record for saying in many languages to the civilized world: "In Scandinavia, the laws, even in the more northern provinces, are rigidly enforced; disorderly conduct, shouting in the streets, and disturbances at night, fighting, mutilation of trees, violation of game laws, disobedience on shipboard, disrespect to police, and many other offences, are promptly punished; and, above all, theft of any article, however small, subjects the offender to a heavy penalty. The public peace is kept by a very few policemen, for they are a law-abiding people, and ruffianism and rowdyism are unknown.

"The peasantry have many primitive ways, and some of them seem rather shocking to people accustomed to the artificial modes of English and American society. But statistics show no more moral a people in Europe. Even the peasant women are very particular in their deportment, and no debased woman would be tolerated in any hamlet in that part of the country.

"They are probably the most independent, honest and faithful of the European nationalities. One must know the bnder of Norway as I do to appreciate the manliness of their character. Under their apparently rough exterior beat as noble hearts as ever lived.

"The steadiness and good behavior of these sturdy sons of the sea I have never seen equalled in any other country. During my sojourn among them there was never any fighting and quarreling,

and the leidsmandan under naval officer was the only man there to enforce law and order. At all the fishing stations everything is as safe as on shore; the doors are left open, chests are never locked, and no one would think of stealing fish that were dying.

“Men who are rich and learned, and able to trace their genealogy for centuries, so treat their dependents as to keep up a most friendly feeling between servants and masters. Those who are so poor as to be dependent on charity generally live better than do many of the property owners who support them; and nearly one-twelfth of the whole national revenue is spent for their comfort. The hospitality of all classes is unmeasured, and there is no country where its rites are held more sacred.

“Next to agriculture, mining constitutes the most important branch of national industry, and, in some provinces, is the principal employment; yet strikes have been but rare, and there are no threats of intimidation, no arson, no carrying of arms, no murder, no lying in ambush and beating those who will not join the strike; no armed bands parading streets and districts with looks of anger and hate.”

Two witnesses of disinterested parties may be better. The second one is easily found. He is Hon. Mr. Cox, who says of the inhabitants of the Scandinavia peninsula: “They are an honest people. We see no beggary, no poor-houses, and we hear of very few crimes or violence. No locks are needed on the door. Drunkenness is rare. They love music and flowers, and are devoted to their church and their families. I have had full opportunity to observe the characteristics of this people from one end of the land to the other; and never lived upon the earth a more simple hearted and pious people than these fair-haired descendants of the old Northern Vikings.”

After reading the following chapters on Denmark, Norway and Sweden, intelligent, unbiased people will heartily vote for the resolutions unanimously adopted at the Thirty-fifth Biennial Convention of the General Synod of the Evangelical Lutheran Church in the United States in session at Lebanon, Pa., May 20-29, 1891. They were presented by Rev. M. W. Hamma, D.D., the delegate from the California Synod, after his return from an extended tour through Scandinavia, and they consequently are convictions from what he heard and saw.

We diverge a little, and only a little, from the scope of our book, to give the resolutions in full, because they bear testimony to the Christian life of these people and are, at the same time, the

first official protest from any General Body of Lutherans in America against this unwise and unholy proselytism.

The words breathe a Christian and an œcumenical spirit, and read thus:

WHEREAS, The practical unity of all Evangelical denominations of Christians is of supreme importance, and is professedly desired and sought by them all; and

WHEREAS, Denmark, Sweden and Norway, are the only countries in the world in which all the people are united in one Protestant church, of one faith and of one name, the established Lutheran Church; and

WHEREAS, These three countries are known to possess a Christian civilization unsurpassed if equalled by any in the world, and whose people in the common virtues of life, and in the practical fruits of Christianity, are among the best living examples to the human race, and who are the last and only nations remaining undivided by sectarianism to exemplify the answered prayer of the Saviour, "That they may all be one;" and

WHEREAS, Certain denominations in fellowship with us, and who profess fraternal regard for the Lutheran Church, are sending missionaries to these Lutheran peoples under the name of Foreign Mission work, and spending scores of thousands of dollars annually to simply transfer these Christians from one Evangelical church to another, while hundreds of millions of heathen are still without the knowledge of the saving gospel of Christ; and

WHEREAS, Such work can bring nothing to the Church of God but strife and division, while it engenders a bitter sectarian spirit, distracting households and setting kindred against each other, and so leaving contention, reproach and sorrow where before were peace and unity; therefore,

Resolved, 1. That the General Synod of the Evangelical Lutheran Church in the United States hereby express its earnest disapproval of this unfraternal and schismatic course pursued toward one of the noblest branches of the Christian church.

Resolved, 2. That we regard this conduct as irreconcilable with the spirit of the Gospel, and as strangely out of harmony with that spirit of fraternal love and union, which some of said denominations are foremost in professing and espousing, thus wounding the body of Christ "and giving great occasion to the enemies of the Lord to blaspheme."

Resolved, 3. That we hereby record our earnest remonstrance against this unfraternal procedure as unworthy of those who

engage in it, and that while we are powerless to prevent this deliberate and organized breach of Christian comity, we nevertheless call the attention of the Protestant world to this extraordinary course witnessed in the last decade of the nineteenth century, and that we appeal for the righteousness of this our cause to that high sense of honor, justice, courtesy and sincerity, born of the gospel which we all alike profess and at the tribunal of which we believe the course of our offending brethren cannot stand approved.

Resolved, 4. That an official copy of this declaration be communicated to the proper authorities respectively of the Methodist Episcopal, the Congregational and the Baptist churches.

M. W. HAMMA,
J. W. RICHARD,
W. F. RENTZ.

In speaking on the floor of the General Synod in support of his resolutions, Dr. Hamma further said:

“That for his remarks he might be hanged by his ecclesiastical neck until he was ecclesiastically dead, but he would even then have the satisfaction of knowing that he still had one neck by which to transact business. He had traveled through lands of almost all religions and he had learned some things he never knew before. He didn't want to be charged with narrowness against the religious bodies mentioned in his resolutions. He loved all these brethren in so far as they were lovable in an ecclesiastical sense. What he had to say was from a knowledge of sight.

“He wanted to say that the ministry of the Lutheran church in Scandinavian lands was an educated one, as highly prepared for the work as any one can be. Every pastor is nominated by the state, but only after the most searching examination, and no one receives the seal of the King unless he can satisfactorily pass this examination. There is no short cut to the ministry in that country. Every man must come up to the highest standard of character. When thus appointed the minister cannot be removed, and hence he is independent to preach against all sins without any reference to his members. This is better for the ministry; it is also better for the people, for then they will get the pure truth of the gospel.

“No people are more devout in their worship. They act when in church as if in the presence of God. The people themselves are the most honest he ever saw. No locks are on their doors, for none are needed. The traveler in that country is absolutely safe, as are also his valuables. Are these the people that need to be converted? the doctor asked. He stood here, not in enmity to

these churches that were proselyting, but to defend his own church. The time has come when we should present our friendly and kindly protest against this sort of work."

It was my pleasure to be present when these resolutions were first read and then discussed, and I am now as then personally thankful to the dear Doctor for his courageous but true words. It was through the gracious leadings of God that I traveled in the same countries in 1881 and experienced the same feelings as are here expressed. My stay of several months among these peoples was a richer benediction to my own inner Christian life than that received from any other country through years of travel. It did not come from "a great meeting," but from the spontaneous unconscious Christian influence from the every day life of the people of all classes. After traveling through all Europe the conviction came to me unsought, that the Scandinavian lands are the best Christian countries in the world. This conviction has not changed up to the present time.

We hear much about reaching the working classes with the gospel, and we remember of reading some years since about Monday lectures in a central attractive auditorium for the busy men of a New England city, but in Norway we saw how the Lutheran Church carries the preached word to the day laborer into the factories and foundries. While in Christiania one Monday, a dear ministerial friend invited me to preach for him at the noon hour to several hundred workmen in a large manufacturing establishment. The employers gave one quarter of an hour of the time and the employes the same, so that every other Monday noon they had a half-hour religious service in the midst of their daily toil. The rough, movable pulpit was placed in the center of the foundry, the bell rang, all gathered promptly, church hymns were sung, the word read, prayer offered, and then followed an address on the subject assigned us, the Lutheran missionary work among the Scandinavian emigrants in America, our friend acting as interpreter. It seemed people could enjoy neither spiritual food nor their dinner better than those muscular Northmen did theirs that day. Must not the Church go to these classes as well as to ask them to come to her? Is there not a lesson here for capital and labor in other countries? More like practical Christian work might be referred to did space permit.

Again, would not these men and this money accomplish more for the Master and our holy Protestantism, if expended in Catholic or heathen countries? We feel sure they would, judging from

what our eyes have seen. One Sunday evening I visited the Methodist Episcopal Church in Copenhagen and found a dozen and a half present, on the first two seats of their large audience room. When I introduced myself as an *English* Lutheran minister from America, they were indeed not a little surprised to hear of the strength of the English Lutherans. The same evening I peeped into four Lutheran churches near and found them all crowded. Dr. Kalkar surely uttered the truth before the Evangelical Alliance in New York City, when he said: "Methodism, despite its elegant church in Copenhagen, built with American money, has no adherents. The Baptists have lost their popularity."

These countries themselves have again and again protested against these efforts, but it has always been in foreign languages and by a state church. This, however, comes as supplementary from an English body, a free church, and from the very country in which this destructive work originates and where these denominations *ask* Lutherans to fellowship with them as their Christian Protestant brethren. The resolutions therefore are significant. Were Denmark, Norway and Sweden countries speaking the English tongue, we believe such a work would never have been thought of. The Scotch in Scotland, and the English in England are no better than the Scandinavians in Scandinavia and the Germans in Germany; yet these American denominations do not think of sending like foreign missionaries to England or Scotland, though in those countries their mission boards would not have the serious disadvantage of laboring in an unknown tongue. The old criticism that the English Protestants have not that high regard for their Protestant brethren in other languages which they should have, is evidently not without foundation.

The Evangelical Lutheran Church in the course of her history has had hard struggles to maintain herself against the Counter-Reformation, the Thirty Years' War, Rationalism, the world, the flesh and the devil. These are still her open and threatening enemies, and it seems too sad that, in these latter days, in this missionary age, with all heathen nations welcoming the Gospel, other Protestant denominations, who owe their own existence to the Lutherans, should now also in these countries join the Mormons and the Catholics and break our strength and alienate our people. Though Luther is dead, Luther's God and Luther's faith are not.

Those resolutions, we believe, express the honest judgment and feeling of every Lutheran congregation, conference, and synod in America; yes, in the world. For while writing this, the

Lutheran Witness, the excellent English organ of the large Synodical Conference with more than 400,000 communicant members, comes to hand bearing date Dec. 7, 1892, with the following language: "The Methodists appropriate yearly \$70,000 to pervert Lutherans in Europe, and \$5,000 to convert heathen in Africa. Verily, the Lutherans must be in a bad way if they stand in greater need of conversion than do the heathen. This is the climax of supercilious impertinence. So say the 53,000,000 Lutherans in all lands, multitudes who are not Lutherans, and many of the most pious and intelligent members of these very denominations.

Yes, it seems that some who are in authority in these denominations do not support this "policy" and think that America is in greater need of these appropriations than the Lutheran countries. Thus Bishop Hurst, at the annual meeting of the Methodist Episcopal church held in Baltimore in 1892, is reported to have said in respect to Norway, that "missions there should be self-supporting, inasmuch as they (the Methodist missions) are twenty-five years old, and the people of Norway are Christians anyway, and not as much heathen as many Americans."

The ratio of Lutheran churches to the adult population in Denmark is, one for 400; Prussia, one for 435; Hanover, one for 370; Wurtemberg, one for 337. It is, therefore, clear that such "missionary work" is certainly not needed in those countries.

The latest on this subject is just at hand to the effect that the ministers of the Lutheran church in Wurtemberg have published a protest against the insulting action of the Methodists in classing the Lutherans amongst the Chinese and Kafirs as proper subjects for their foreign missions, and also against their Jesuitic intrusion into well ordered congregations. The "Evangelical Alliance" is accused of giving countenance to the contemptible schemes of those "missionaries."

Not forgetting that the foregoing general remarks are applicable to all three Scandinavian nationalities, we now turn to our adopted plan and notice first,

The Christianizing and Lutheranizing of Denmark.—They are two interesting chapters in ecclesiastical history. Willibrord was the first Christian missionary to land on its shores, about the year 700 A. D. Ansgar (800–865), however, became its apostle. But, strange to say, it was in distant Ireland, that the Danish vikings first heard the tales about the "White Cross," and it was English priests and monks, who, in the reign of

Canute (1019–1035), finally converted the Danes and organized the Danish church. From political reasons an independent Danish Archbishopric was erected in Lund in 1104, and in 1105 the contest between the nobility and the hierarchy commenced, which reached its climax in the thirteenth century and ended in the defeat of the latter.

There was indeed a long and hard struggle to introduce the Lutheran Reformation into Denmark. Christian II., nephew of the Elector of Saxony and brother-in-law of Emperor Charles V., favored the Reformation, and in 1521, he had Carlstadt come to his assistance. The nobility and clergy in 1523 gave the crown to Frederick I. and Christian fled to Saxony, where he was completely won to the Reformation by Luther; and his wife, the Emperor's sister, was also converted. It was he who had the first Danish New Testament by Hans Michelson printed at Leipsic. But in the year the Augsburg Confession was signed, he abjured the Protestant faith to gain the Emperor's favor. Having conquered Norway the following year he bound himself, when crowned, to support the Catholic party. Compelled to surrender to Frederick I., he had to spend twenty-seven years in prison, repenting of his apostacy and instructing himself in the Protestant Danish Bible.

Christian III., son of Frederick I., enthusiastically introduced the Reformation and secured Hans Tausen, a disciple of Luther, as a settled preacher in Copenhagen. The Odense Diet of 1527, proclaimed religious toleration, and permitted priests to marry and leave their cloisters. The Danish Bible appeared in 1550, the new parochial appointments were ratified by the King and Council in 1555, the first liturgy by Palladius (1555) was published and Lutheranism was thus universally established in the kingdom. The men who labored most to accomplish this were: Frands Wormordsen (d. 1551), the King, Bishop Sadolin (d. 1559), Peter Palladius (d. 1560), and Hans Tausen (d. 1561).

In 1557, at the synod of Odense, a discipline for the church like that of Brunswick and Hamburg, was prepared and sent to Luther for approval, and in the summer of the same year Bugenhagen arrived, crowned the King and completed the discipline, which served as a model also for Norway and Iceland. The university of Copenhagen was also reformed by Bugenhagen after the model of Wittenberg. The hostile bishops were deposed in 1536 by Christian III., and "the Reformation brought new beginnings to every department of human life."

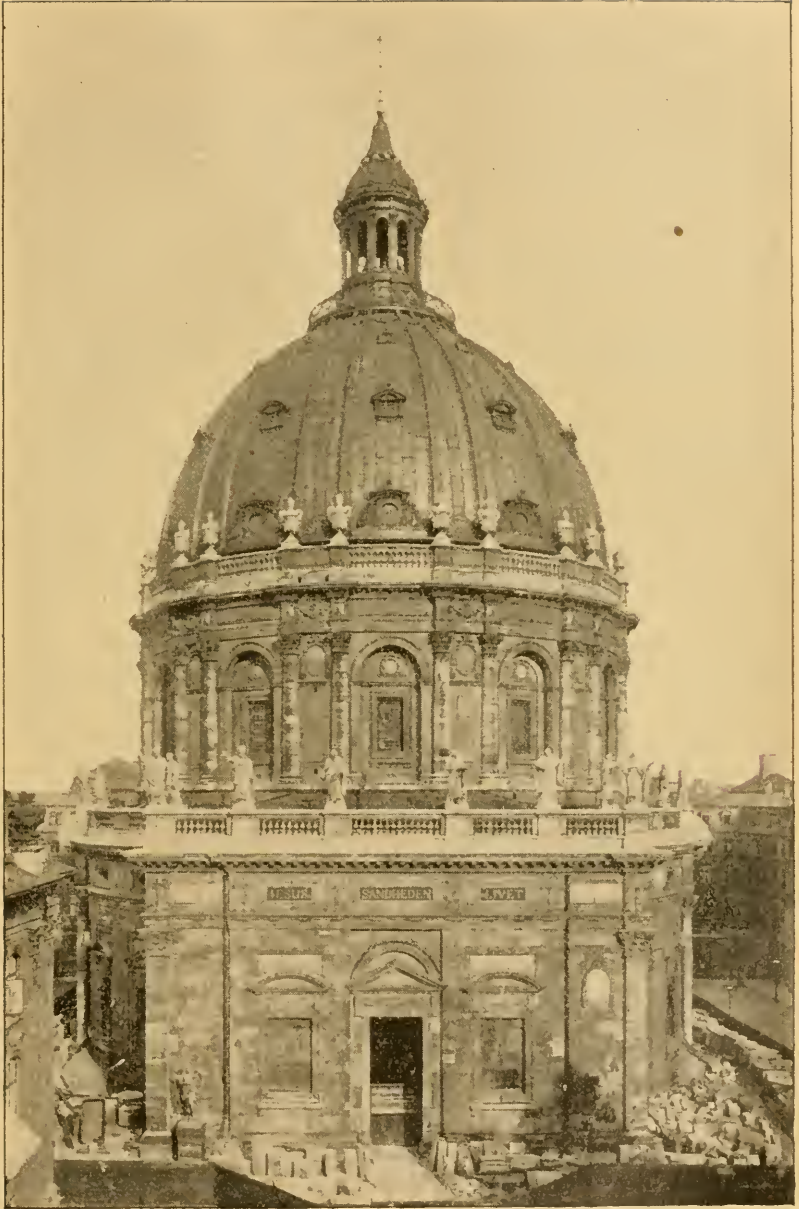
PAROCHIAL.

The constitution of the Evangelical Lutheran Church remained the same for three centuries after the diet of Copenhagen in 1536. Here the Evangelical Lutheran Church is called "The Church of the Country." The freer constitution of June 5, 1849, gives the official title as "The Church of the People."

The Danish constitution of 1849 says "The Danish National Church" is the Evangelical Lutheran Church, and as such it is supported by the state. The same constitution, however, offers religious liberty to others. Not by force, therefore, but by choice, nearly all the people are Lutherans. In Denmark, there are only 3,500 Baptists, 2,000 Roman Catholics, 1,500 Reformed, 350 Irvingites, 300 Methodists, 4,500 Jews, and 2,500 Mormons. Total separatists 14,650; total Lutherans 2,030,000.

The church is divided into 1,000 parishes, and some of these have two or more pastors. The parishes have 1,700 ministers and 1,900 churches, which form seventy-two deaneries and seven dioceses. Each provost or dean superintends a district, the congregations of which he must visit once a year. All the pastors are appointed by the King, but the wishes of the parishioners are taken into consideration. Thirty families have the right, according to the law of May 15, 1868, to call a pastor themselves, if they pay his salary. They may also build free churches, which are considered a part of the National Lutheran Church. This privilege is often used now, and there are many such congregations in the different parts of the country. The ministers of the parishes have parsonages and in the most cases a good farm. The principal part of their income they receive from the tenth, which is a law that was introduced about 800 years ago.

The population of European Lutheran countries, notwithstanding wars and emigration, constantly increase. Thus Denmark in 1769 had 838,000 people, in 1810, about 1,000,000; in 1834, 1,230,000; in 1850, 1,422,000; in 1870, 1,785,000; in 1880, 1,669,000; and in 1890, 2,172,000. In the last seventy years the population has about doubled, although the last ten years the emigrants averaged 8,000 annually. In 1880 all except 17,000 (in 1890, 14,650) belonged to the Lutheran State Church, so that there are to-day, subtracting 120,000 for the colonies, at least 2,030,000 Lutherans in Denmark proper. They have nine bishops, 1,907



MARBLE LUTHERAN CHURCH, COPENHAGEN, DENMARK.

parishes, 160 provosts, 1,677 parish ministers with many assistants. All are native Danes except 40,000;—24,000 Swedes, 3,000 Norwegians, 11,000 Germans, and 2,000 others. Fifty-one per cent. of the population belong to the peasantry.

The Bishop of Sealand is the primate of the Danish bishops. He consecrates them, anoints the King, takes precedence in rank but has no privileges beyond the others. His diocese in course of time has been increased by uniting Greenland, the Faroe Islands, and the Danish colonies. He serves no parish of his own, but is required to preach in the whole diocese and where he lives, and to visit the schools. The diocesan synods meet once a year, at which time subjects in dogmatic and practical theology are discussed.

The Kings strove for unity in the Church by keeping out of their realm every thing differing from the Lutheran faith as taught at Wittenberg. The doctrinal basis of the church was settled in 1683 when the symbols adopted were Luther's Smaller Catechism, the unaltered Augsburg Confession, and the three œcumenical creeds. "No attempt has been made to change these, and the present fundamental law of 1849, which designates the National Church as Evangelical Lutheran, has only assumed its historical name."

The King, by the new law of 1866, must belong to the Lutheran Church, and exercise his ecclesiastical jurisdiction through the bishops. Each bishop has under him several provosts who superintend a district by annual visits to each parish. The provosts are elected by the pastors of the district and confirmed by the bishop.

In late years Denmark has been agitated by different ecclesiastical parties, all firmly adhering to the Lutheran Church. It has had some remarkable men, a few of whom may be named. Pastor Grundtvig (d. 1872) wrote about 1,500 hymns. He was inspired with equal enthusiasm for the old Lutheranism of his fathers and for patriotic Danism, while he lamented the decay of Christianity and the Church. Sören Kierkegaard (d. 1855), as a voluminous Christian writer, "earnestly plead for a living subjective piety and unweariedly maintained an uncompromising struggle against the official Christianity of the secularized clergy." Bishop Martensen, by his theological writings which have been translated in many languages, has exerted an extensive influence in other than his native country. H. A. Brorson, R. S. Ingemann, and J. P. Mynster were also noted hymn writers.

EDUCATION.

Says one, "Denmark is small in extent, but great in its intellectual aspirations." Its history and present statistics substantiate this. Its 3,000 parish schools compare favorably with those of any other country, and in some respects they are models. There are also twenty-two gymnasiums, six normal colleges to train public school teachers, many academies, one university with fifty-one professors 1,200 students and 240,000 volumes in its library, an academy of agriculture with sixteen professors, an art academy with ten professors, a famous surgical academy and a polytechnic institute.

Education is compulsory and all children between the ages of seven and fourteen years are compelled to attend school. Gratuitous education is given to children whose parents cannot afford to pay for it.

The school law of the Scandinavian states says: "It shall be the aim of the common schools to second family education by imbuing the young with true Christian principles;" and "all common schools shall maintain a Christian character, and religious instruction shall be considered of primary importance." In these lands the schools give about one hour each day to instruction in morals and religion. Is it not a common-sense as well as a Scriptural idea? "As the twig is bent the tree's inclined."

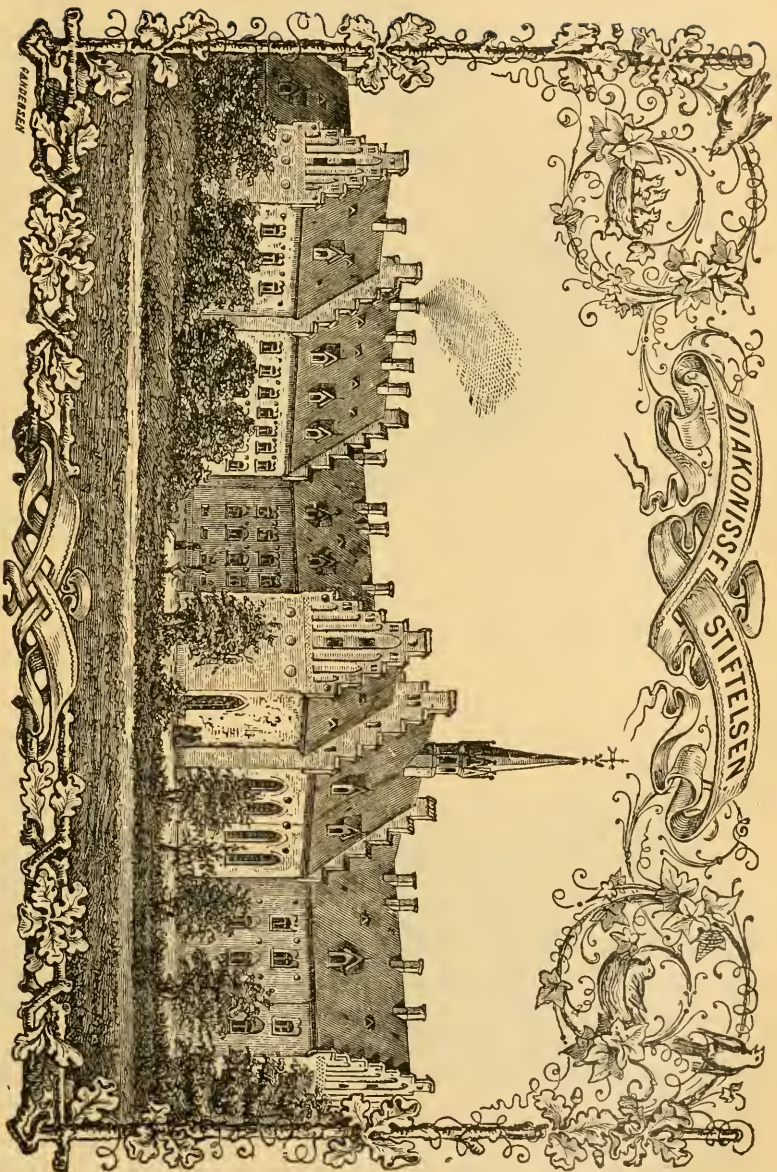
The professional men, lawyers, physicians, clergymen, teachers and professors in Denmark, as in all German and Scandinavian countries, must be graduated from a university in order to enter their respective spheres in life. This maintains a high standard and is a blessing to the nation that is little appreciated by countries where a different state of things exist. Celebrated authors, educators, scientists, philosophers, mathematicians, astronomers, painters, sculptors, physicians, philologists and theologians have been born in this little Kingdom. Hans Andersen, the children's story teller; Niebuhr, the traveler; Brun, the geographer; Kalkar, the missionary author; Martensen, the theologian, are familiar names, not only to the Danes, but to the civilized world.

KAISERSWERTH DEACONESS WORK.

It was largely due to the efforts of members of the Royal family, the Princess Louise and the widow Queen, Caroline Amalia, that the deaconess work was begun. As in other lands so here, a lady was sent to Kaiserswerth in order to qualify herself for this blessed service. Upon her return in the spring of 1863, after being consecrated by Pastor Fliedner, a humble beginning was made. The institution was opened May 26, 1863, with three sisters and five or six sick persons. The beginning was very small there being room for only ten patients. Two years later, in 1865, the small rented appointments were exchanged for a better locality, which they purchased. The work could now be enlarged. A school was opened for small girls. Some attention was paid to female criminals, who had served their time in prison. In the course of time the need was felt to do something by way of establishing a home for servant girls. An old house with yard and garden was consequently bought for this purpose, and on that same day a sum of money was received from a friend, sufficient to pay for the property.

The work continued to enlarge and before many years passed by it was found necessary to have still more room. On a piece of ground, which had been bought some years before, a new building was erected. The corner-stone of this new edifice was laid by the King himself, Oct. 11, 1873, and Bishop Martensen delivered the address and offered prayer. It was large enough for the deaconess mother house, the hospital and the church. On New Year's Eve, 1876, the bell rang for services and the formal dedication took place. Again Bishop Martensen officiated and delivered the dedicatory sermon.

The work was enlarged constantly. The number of sisters increased and other and new stations were taken up. In 1884 a parsonage was built. The following two years a home was established for old people and another for young girls, who have just been confirmed and who desire to receive preparatory training for housework in good families. Also a home in which over-worked sisters might find rest. With the assistance of friends, a cosy house was built a distance away from the city on the sea shore, where aged sisters and such as are over worked and in feeble health might find a quiet and comfortable place to rest and



KAISSERSWERTH DEACONESS MOTHER HOUSE, COPENHAGEN, DENMARK.

recuperate from their labors. There are in all connected with the mother house 180 sisters, who minister to 11,000 sick yearly.

In Copenhagen there are one hospital, a place of rest for feeble sisters, two houses for such who have a lingering sickness, a home where soup and food are supplied for the hungry, a school for small children, a home for the care of infants and an institution for the training of servant girls.

There are sixty-nine out stations, eighteen hospitals, six houses for the poor and people of chronic diseases, five orphan and training schools,—two for the care of infants, one home for the convalescent, a home where young men may find lodging, and a place of rescue for young women. Twenty-seven congregations employ deaconess sisters. The receipts for 1890 were 116,667 marks, and the expenditures 109,431 marks.

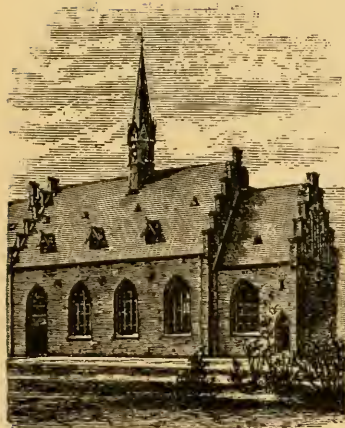
HOSPITALS.—The Lutheran Church has also been active and faithful in ministering to the suffering and the unfortunate in this country. The hospitals are large, numerous and well managed. Frederick's hospital accommodates 600 patients, the Communal hospital 850, and the Barton hospital 508. Besides these there are the general hospital, the garrison hospital, a children's hospital, a maternity hospital, an asylum for lunatics, Abel Katharine's Institute for poor women, orphan homes, a blind asylum, a deaf and dumb institute, and an asylum for imbeciles.

INNER MISSIONS.

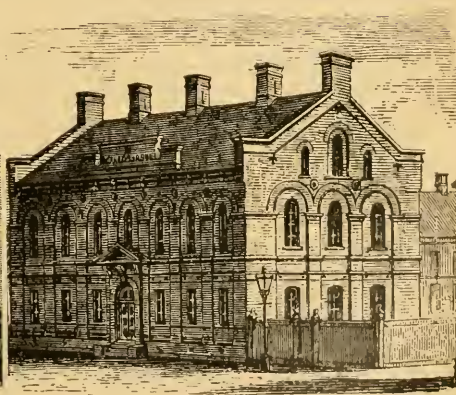
THE HOME OR INNER MISSIONARY SOCIETY, the chief spirit of which is Vilhelm Beck, has already done a marvelous work in developing a purer and a deeper spiritual life in the entire Kingdom, and the bright outlook for its future awakens in the heart of every Danish Lutheran, and, in fact, Lutherans everywhere, profound thanksgiving to Him from whom all blessings flow. The society has up to the present erected, through the voluntary giving, not of their abundance but of their poverty, 130 mission meeting houses. In them 100 lay missionaries labor, to whom the society pays small salaries. It has also under its fostering Christian care about 300 Young People's Societies like our Young People's Luther Alliances. Its Christian periodicals enjoy a circulation of over 40,000 copies. The *Home Missionary Magazine* of the Lutheran



DANISH LUTHERAN QUEEN CAROLINE AMELIA.



DEACONESS CHAPEL,
COPENHAGEN, EMMAUS CHURCH,



ASYLUM SCHOOL,
RIEGENSGADE, COPENHAGEN.

State Church has been published for more than thirty-five years and every week about 20,000 copies are distributed.

The Danish Lutheran Church is a State Church, but it is not dead as some State Churches are. A strong Christian movement has been alive within her for the last seventy years, and it is constantly growing in importance. The disciples of Grundtvig have built many churches and still more schools for adult persons, which have elevated the peasants and filled them with enthusiasm for the practical work of the Kingdom of God.

Their Home Missions are burdened also by the division of large parishes and by the city work. The clergy of Copenhagen recently handed in a petition to the government, signed by thirty-one pastors and a number of laymen, requesting a division of parishes and a corresponding increase of ministers, so that each parish would have two pastors and that none might have more than 10,000 souls.

THE SOCIETY FOR INNER MISSIONS IN COPENHAGEN has in charge one of the most efficient city missions of Europe.¹ Its sole aim is to build up the Kingdom of God by the scriptural means of preaching the Word, administering the Holy Sacraments, and doing the works of Christian love. It is active and zealous, but at the same time churchly and confessional. It owns two central and commodious buildings, the one is for preaching the Word and the other for works of mercy. These are known as the Mission House and the Magdalene Home. No less than twelve branches of the society are organized and at work. A weekly periodical spreads information about the society's work and the cause of Inner Missions in general. This Home Missionary Society controls a large book store, which is in the fullest sense its own. It maintains nineteen Sunday schools to lead the young and the old to the Saviour. Children's services are also conducted in the Mission Home.

The branch Christian Society for Young Men meets once each week for Bible study, and a week evening is given to developing their musical talent, while Sunday evening their gathering is for spiritual edification. It also gives educational and gymnastic courses of study and exercise. The "Union Cadets" for the youth of fourteen to seventeen years of age, and "The Society of Christian Brothers," composed mostly of married men, are other branches. The latter meets on week evenings for devotions and does charity on Sundays in hospitals and in the highways.

The City Mission gathers the factory girls and servants in families each Wednesday evening for social enjoyment, and "sewing evenings" are held for the poor. The Queen and Christian sisters of the aristocracy furnish flowers for a Flower Mission. Its "Mid-night Mission" labors in the same line as the Magdalene Homes. Beside, faithful and regular work is done among the cafes, saloons, inns, and on the ships.

This city mission distributes annually over 100,000 tracts and 3,000 copies of the Word of God. Its yearly receipts are 22,168 crowns, not including the income of the Magdalene Home.

THE DANISH LUTHERAN BIBLE SOCIETY was organized in its present form as early as 1814 and has a number of auxiliaries. Up to 1889 it had circulated 404,788 copies of the Word of God. Its present distribution amounts to more than 10,000 copies annually.

Tract Societies also exist. In 1801 a Bible, tract and missionary society was formed under the name of "Society for the Spread of the Gospel and True Christianity," with members in Denmark and Norway. It published a small book in the language of the Greenlanders, and dissolved in 1821 after doing good service in connection with the British Bible Society and The Netherlands Missionary Society in circulating Christian literature. The publication of an evangelical magazine was commenced when the society organized. Other like efforts are active in Denmark to-day, for circulating religious literature.

The ninety-three Lutheran Young Men's Christian Associations do a work by young men and for young men, and while they have the same methods in many particulars as like associations in America, yet they breathe the spirit and faith of the Evangelical Lutheran branch of the Protestant Church. They have devotional and awakening services, Bible classes, reading rooms, libraries, gymnasiums, and other things to entertain, protect, rescue and educate young men.

The Sunday Schools of Denmark, after the English plan of organization into classes, reported in 1886 the goodly number of 4,000 teachers and 45,000 scholars. It should not be forgotten that in Continental countries the "children's services" express the Lutheran spirit of worship for the children better than the English average Sunday School. They are a better supplement to the religious parochial school work of the week, more appropriate for Sunday and prepare the children better to become regular attendants at worship in the Lord's House.

Other special inner mission efforts are constantly made in behalf of different classes with increasing success. A few examples may be of interest:

The national army of any country should receive the most faithful attention from the National Church. The peculiar dangers to which soldiers are exposed, as well as patriotism, should move the Church to do this. Thus in Copenhagen a military mission has been established. It is known as the "Yard Mission." Its work is enlarging and the services are attended with interest by both soldiers and officers.

A vigorous temperance movement is making progress within the Lutheran state churches of Copenhagen, and, indeed, throughout the entire kingdom. The Scandinavians are known as the most temperate nationalities of Europe. Among all the foreigners landing in America none fall in with the American temperance and prohibition lines of work more heartily and more universally than the Northmen. This is owing, of course, to their previous training in their fatherland.

"The Danish Society for the Observance of the Lord's Day" has agitated and educated until its influence is now felt. A law was passed by the government in 1891 to close the business houses and prohibit labor on Sundays, which has made it possible for 40,000 servants and 60,000 laborers to rest and worship the Holy Sabbath.

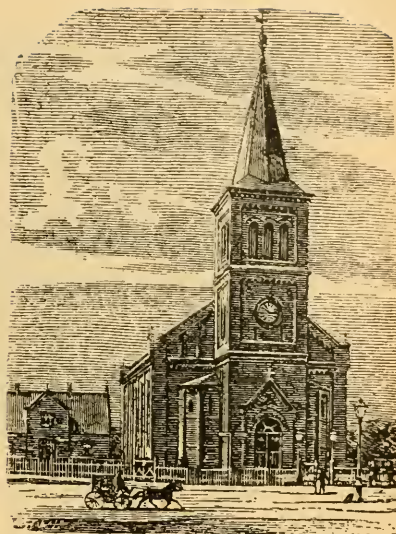
Among other inner mission organizations are: Societies for released convicts, societies for prison work, societies for infant schools, societies to develop church music, and societies for taking care of the sick, the blind, the idiotic, and other classes of unfortunates.

CHURCH EXTENSION.

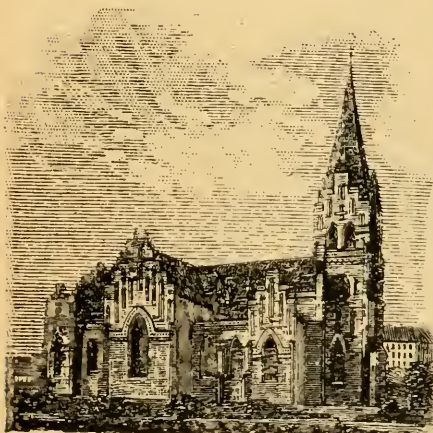
There has been a revival in church building also in the Danish capital. Several years since it was stated that within twelve years five Lutheran churches were erected in Copenhagen: St. Stephen's, seating 300; St. Jacob's, seating 300; St. Paul's, seating 1,000; St. Matthew's, seating 350; and Frederick's Church, seating 1,200. In all these churches there is, according to European custom, also standing room for large numbers. Recently the following large churches have been added to the above: "The Marble Church," "St. John's Church," "Bethlehem Church," "Church of the Holy



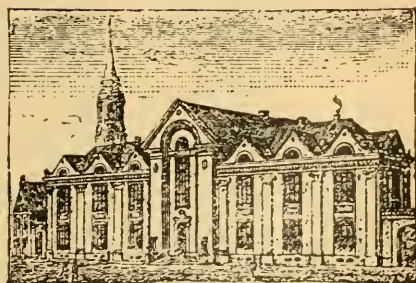
ST. JACOB'S CHURCH.



ST. STEPHEN'S CHURCH.



ST. JOHN'S CHURCH.



COPENHAGEN UNIVERSITY.

Cross," "Nazareth Church," and "Jesus' Church." During five years three Lutheran mission houses were also erected. The Cultus Minister has requested parliament to build four more churches in this commercial, literary and religious centre.

The Church in Denmark has many old and fine churches and cathedrals. Among the most noted are Ribe, Viborg, and Roskilde with the tombs of the Kings. "Our Lady's Church" in Copenhagen has in the interior life size marble statues of the Saviour and the twelve apostles, by Thorwäldsen. In the ornamental front there is a terra-cotta group of sixteen figures representing John the Baptist preaching in the wilderness, and a representation of Christ's entrance into Jerusalem adorns the portico. St. Peter's Church has a fine spire 260 feet high; Trinity Church, a round spire 300 feet; and the Church of Our Saviour, a curious steeple 300 feet high, ascended by an outside spiral staircase. The "Marble Church" was commenced in the national capital a hundred years ago, but the Kings did not have enough money to finish it, and it stood as a tragical ruin until some years ago a Danish capitalist, C. F. Tietgen, undertook the colossal task of completing it. As is seen from the picture it is now nearly ready for the capstone. It is one of the finest churches, not only of Sandinavia, but of the world. It cost several million crowns, and is the greatest church extension effort of the Scandinavian Lutherans in modern times.

The Lutherans of Denmark have a Church Extension record in foreign parts. They have sent large sums of money across the seas to erect embassy, colonist, and sailor churches, and recently they gave 8,000 crowns toward repairing and enlarging the church in Brooklyn, N. Y., Rev. R. Andersen, pastor.

DIASPORA MISSIONS.

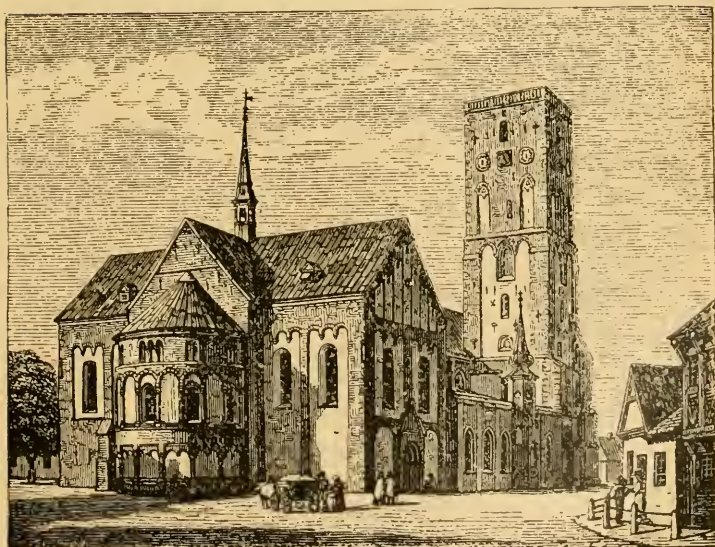
No country has a more interesting history of its Lutheran dispersion than Denmark. We will now consider it under the five heads of Expedition Pastors, Ship Pastors, Embassy Pastors, Seamen's Missions, and Emigrant Missions.

EARLY DANISH LUTHERAN EXPEDITION OR COLONY PASTORS.—

In the days of Denmark's greatest glory the Danes and the Norwegians had the same King and the same flag, "Dannebrog." Their ships were on all waters, and primitive seamen's missions



LUTHERAN CATHEDRAL, VIBORG, DENMARK.



EVANGELICAL LUTHERAN CATHEDRAL, RIBE, DENMARK.

were active among Scandinavian sailors. By way of introduction we will give a short account of the first Scandinavian missions among those who were far away from home and church influences.

There is nothing of which the Danish nation is so proud as of their flag, "Dannebrog," for it is their national and ecclesiastical banner. It is taken from the dark, but in some respects, religious times. Like the banner of Constantine, it is also an "*in hoc signo vinces.*" King Valdemar, the great, and his friend, Archbishop Absalon, made many a crusade, not to Palestine, but to Esthonia, Courland and other nations on the Baltic Sea. Absalon was a good archbishop for those days. He brought pious priests from England, and did much for the Church; but he was also the greatest general in the army and used the sword more than the Word. In the crusade of 1219 to Esthonia, while Archbishop Sunesön was on a mountain praying with uplifted hands for victory, his strength failed and defeat was at hand. The brethren saw this and came to the archbishop for help, when his weak hands were stretched toward heaven again, and lo, the Saviour's white cross of peace on a blood-red banner appeared in the skies, "Dannebrog," and a voice came from heaven, "When you carry this sign high you will conquer." So runs the legend. All the heathen, however, were conquered, and sometime afterward they received holy Christian baptism.

After the Reformation "Dannebrog" was known not so much on war as on merchant ships, where pastors, or rather seamen's missionaries, were active. One of the first was the expedition of Admiral Ove Gjedde to the East Indies. On November 14, 1618, the ships "Elephanten," "David," "Christian" and "Copenhagen," on which were ship-pastors, made their first expeditions. A fort, "Dansborg," at Tranquebar in East India, was built in 1620-1621, and the first pastor there was Peter Sörensen Aale. A Danish Lutheran church was erected at this time, which during some years had two chaplains. This colony was the forerunner of the work of the Danish-Halle Mission. Hans Knudsen, the last pastor, was commissioned in 1837.

At the same time, in 1619-1620, another expedition was sent to Hudson Bay in North America under the command of Jens Munk, a native Norwegian. He had two ships; on one there were forty-eight, and on the other eighteen men. During the hard winter they were ice-bound in the Hudson Bay and their Christmas was spent in listening to the story of the birth of the Christ-child, as preached by the ship pastor, Rasmus Jensen (Aarhus). He was,

no doubt, the very first Lutheran preacher who died in the New World, for only three of the crews returned home from this daring adventure. While Reorus Torkilus was the first settled Lutheran pastor in the New World, arriving in 1637, the above Danish "expedition pastor" conducted the first Evangelical Lutheran worship in the newly discovered Western Hemisphere seventeen years before the arrival of Torkilus.

About the year 1658 the sea-loving Danes sailed to the dark continent of Africa and built forts on the Gold Coast: Frederiksborg and Christiansborg in 1659; Fredensborg in 1735-1741, and Kongsten in 1783. After 1809 they had pastors only occasionally, Missionary A. Riis being the last. He was a missionary of the Basel Society, though a Dane by birth. These forts were held by the Danes until 1851, when they were sold.

The expedition of 1665 to the West Indies, accompanied by Pastor Kjeld Jensen Slagelse, resulted in the islands of St. Thomas, St. John, and St. Croix becoming Danish possessions. Flourishing Lutheran churches, as the abiding results of that marvelous adventure for those times, exist among these colonies to-day. Rev. J. G. Heje is the present pastor in Frederikssted and H. C. J. Lauaetz in Christiansted, St. Croix, and Rev. Hans Johansen is the pastor for St. Thomas and St. John islands. They minister to the Danish congregations and to a colored English Lutheran congregation. They act also as seamen's missionaries. Thus the Danish Lutherans did the first emigrant and colony, as well as the first foreign missionary work of Protestantism, not only in the East Indies but also in the West Indies.

DANISH LUTHERAN SHIP PASTORS.—Beside colonist pastors Denmark had also ship pastors until 1800. In the times of Rationalism there were, however, very few. Rev. Mads Rasmussen, who was a seamen's pastor on the East India ship "Perlen" from 1623 to 1626, is authority for the statement that from 1619 to 1637 Denmark ordained twenty-two men as ship pastors and seamen's missionaries, and that all died on the sea or in foreign parts except two. The Society for the Church History of Denmark, in its recent publication, gives a list of eighty-one ordained seamen and ship pastors, who were in active service from 1610-1670. One of these Lutheran ship chaplains at least, Pastor Lauritz Andersen Rhodius, was in America as early as 1656.

These Danish sailing vessels, large and imposing for their day, plied the stormy seas to the Orient as well as to the South and to the Occident. Many reached the ports of China with their

Danish exports and returned laden with valuable imports. The Lutheran ordained ministers on these ships were significantly called "China Pastors." These Lutherans, no doubt, were the first to preach the Protestant gospel in China, and not, as many think, Robert Morrison, who arrived in Canton September 7, 1807. Thus it is beyond dispute that Danish Lutheran ministers were in China about a century and a half before any other Protestant missionaries.

Behold, we find ship-pastors on the vessels sailing from Copenhagen to the ice-bound north also, for when Pastor Hans Egede, moved by the Holy Spirit to become a missionary to the heathen, sailed to Greenland in 1721, ship-pastors were on the vessels going to those Danish possessions. Thus it is evident that the vessels bearing the Danish red flag with a white cross, going everywhere to distant ports, generally had pastors who preached the word of the Cross.

Lutherans are evidently not afraid of the water. Many feel

"The sea, the sea is the place for me."

They live and die on the ocean. It is a fact, they are found on all seas as well as in all lands. The sea and the land have a reflex influence upon each other in the natural world and also in the spiritual, and both consequently must be evangelized. Will not the Lutherans do their part?

LUTHERAN EMBASSY PASTORS.—There was a time when Denmark was to the civilized world what England is to-day. There were Danish legations in nearly all the foreign capitals of Catholic, Protestant and heathen lands of the old world, and to these the Lutheran Church was faithful in sending Danish pastors.

To Vienna Pastor Levin Coldevien was sent in 1645, and Rev. Christopher Krahe, of Leipsic, in 1663, who preached against the Catholic rule outside of the legation chapel, and administered the Lord's Supper. One night he was taken out of his bed and carried to Silesia and was warned never to return to Vienna. Nicholas Schmidt arrived in 1750; John Hieronymus Johansen Chemnitz of Magdeburg in 1757. The last named continued to minister unto the congregation of 1,600 communicants for eleven years. Three other pastors followed until the year 1783,—Burchardi, Echhoff and John George Frock.

The city of Algiers, the capital of Algeria, was the headquarters of the first Danish Lutheran legation pastor to North Africa, Rev. Johannes Holst from 1763–1766. In 1746 Denmark

made a merchant contract with Algeria, in 1751 with Tunis, in 1752 with Tripolis, and in 1753 with Morocco. Thus the African Barbary States received the first Lutheran consul and pastor and also the first Lutheran sailors, merchants and colonists.

Dublin, the capital of Ireland, reported a flourishing Lutheran congregation as early as 1698. It was polyglot in character, consisting of Danes, Swedes and Germans. The Danish legation assisted them in securing a pastor, who, however, preached mostly in German. Pastor J. M. Möller was the last Dane to minister to them, and his pastorate covered a period of eight years from 1801 to 1809. Pastor Iver Dideriksen Brink, was sent to Ireland as a "Field Pastor" of a Danish regiment from 1689 to 1691.

Paris, the proud capital of the French, also had a long list of faithful Lutheran embassy preachers from Denmark. The first were Pastors Dr. Hector Gottfried Nicolaisen and Henrik Madsen Vallengsbeck, a former pastor in Copenhagen, from 1660 to December 19, 1662. The chapel became a church home for Lutherans of all nationalities. Rev. Matthias Schreiber from 1750; von Haven, 1783 to 1789; and Christian George William Göricke, 1791-1809, was the last embassy pastor. A Danish-Norwegian mission congregation was established in recent years in Paris with aid from Denmark and Norway. Rev. Carl Herman Lunde was the first missionary, from July 1868 to 1876, when he accepted a call to a church in Norway. The second missionary was a Dane, Rev. Morten Larsen, from 1881 to 1885.

Even at Madrid, the capital of the land of the Inquisition, Danish Lutheran pastors were found at the Spanish courts, keeping company with the royal circles, and preaching Luther's doctrine to the great of state. The first chaplain was Rev. Gottfried Wilhelm Arent in 1753. Carl Christoph Plüer followed in 1759, and Lorentz Berthelsen enjoyed this distinguished honor from 1782 to 1783.

Portugal was not overlooked, for the old Danish records tell us that a legation pastor was stationed at Lisbon in the person of Rev. Dose in the year 1801.

Likewise Naples in Italy and Warsaw, the capital of the Poles, had representatives of the Evangelical Lutheran Church of Denmark at their courts until the opening of the present century, 1801.

Russia, the Empire of the Czars, had a Danish embassy and a Lutheran chaplain representing the State and Church of Denmark at St. Petersburg. Pastor P. von Haven is known to have

preached the gospel there in that honored capacity from 1743 to 1747. Besides him there was at least one other, Rasmus Aerrebo, who said he preached once in Danish when the Czar himself came into the chapel. This was a memorable service. What a pity that the Czar family, who are descendants of the Vikings, have not the faith of the Scandinavians.

Smyrna, an Asia Minor seaport city, in the eighteenth century reported a Lutheran congregation for the Danish and German merchants, whose pastor was also a missionary to the many sailors of the German and Scandinavian vessels. A letter from Halle to Copenhagen, suggested that the German and Danish Lutherans station a pastor at Smyrna, as they had done in Tranquebar. The King of Denmark promised in a letter to the Danish Mission College to pay part of the expenses, and Christian H. Bastholm was sent in 1767 as a "German Pastor for the Danish Congregation in Smyrna." In 1771 he returned home and became a rationalistic court preacher in Copenhagen where he died in 1819. John Martin Weinreich, a Dane by birth, was his successor and their last pastor from 1773 to 1780. He died in 1785 while a pastor near Copenhagen.

SEAMEN'S MISSIONS.

"Paul, preëminently the greatest of the apostles, a great writer, a great missionary, a great church organizer, an industrious tent-maker, was also a skillful mariner." Thrice he suffered shipwreck. His voyage from Cesarea to Rome is the most celebrated undertaken by any man—that of Columbus not excepted. Paul was also the first Christian seamen's missionary.

When the descendents of the world-renowned Viking mariners accepted the Reformation they became unintentionally missionaries to carry Lutheran doctrine to all the ports of the civilized world. In many cities they were so faithful and zealous that the success of their Christian work built churches and gathered large active congregations.

It is not at all strange that the first and best-known Scandinavian Lutheran Seamen's Church should start in London, the commercial center of the world. Danish and Norwegian students preached for the Scandinavian sailors and others therefrom time to time even before the year 1666. Their first settled pastor was Christopher Meidell, a Norwegian by birth. Like some other Lutherans,

who had not the strength to stand alone or amid insignificant environments, he left his mother church to join the Independents, whom he also forsook to unite with the Quakers. This was almost a death-blow to the little congregation struggling for an existence.

Dawn broke forth out of the densest darkness. God sent them a faithful shepherd, whose name is illustrious in the Lutheran diaspora missionary history—Iver Dideriksen Brink. In his long pastorate of eleven years, from 1691 to 1702, he gathered a fair congregation and succeeded in erecting a church building, the first of the Lutheran faith in London, or, as far as we know the first in England, for the "Old Swede Church" was not dedicated until September 29, 1728. It was located on Wellclose or Marine Square, on a lot which they rented for 999 years, at five pounds a year. The corner stone was laid April 19, 1694, by the Danish nobleman, Mogens Skeel, and it was dedicated to the faith of the Augsburg Confession. Denmark, Norway and England contributed the money. (See London, England, for other particulars).

This church had a succession of Lutheran pastors until June 12, 1818, when Pastor Andreas Charles Kjerulff returned to Denmark and the church was closed and then rented to others for a seamen's mission.

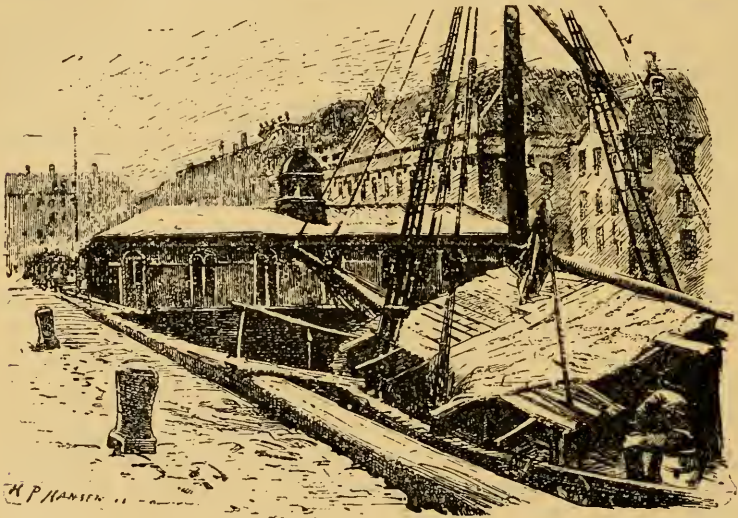
About a half century later a Lutheran candidate, Erik Magnussen, of Reykjavik, Iceland, preached in the old church on the first Sunday in January, 1863. Later it was sold and the proceeds used in erecting the new Danish Lutheran Seamen's Church, which was dedicated August 26, 1873. The altar and other parts of the old church were used in the new, so that the present church is a continuation of the old church of 1692.

The recent Danish seamen's pastors in London have done nobly. Rev. Nielsen, 1869-1872; Heden, 1872-1875; Bertelsen, 1875-1878; Levinsen, 1878-1884; Söndergaard, 1884-1886; Steinthal, 1886-1891. Alf Einar Holstein is the present seamen's pastor. He preaches also in the afternoon in the Lutheran Royal Chapel of St. James.

Besides this interesting work the Danish Lutherans supported seamen's missions in the following harbors: in Hull and Grimsby, founded by Pastor G. L. R. Heden in 1868; in Newcastle and Hartlepool, also in England, started by Pastor Andreas Christian Hansen in 1872; in St. Petersburg and Cronstadt, Russia, under Rev. Niels Andreas Buchwaldt, only in 1868; in Hamburg, Germany, Rev. G. L. R. Heden, 1872, to Jan. 12, 1879; in Sydney, Australia, under Pastor Jens Christian Pedersen, who was formerly

in Brisbane, from 1890 to 1891; in New York, Rev. R. Andersen. Those in England and New York are to-day in a flourishing condition. Three pastors on the islands of St. Croix, St. Thomas and St. John in the West Indies labor also for sailors. The same is done by Danish pastors in Portland, Me., and Boston, Mass. Seamen's Missionary Frank, of Calcutta, India, whose wife is a native of Denmark, traveled in the Scandinavian countries in 1892 and awakened an interest in founding a Scandinavian seamen's mission in the seaport metropolis of India, as that field is ripe for such an undertaking.

"THE BETHEL SHIP" IN COPENHAGEN HARBOR, founded by a local Seamen's Missionary Society organized in 1870, represents



"BETHEL SHIP" LUTHERAN SEAMEN'S MISSION, COPENHAGEN.

one of the Seamen's Missions in the homeland. Copenhagen, with 400,000 people, is the largest Scandinavian city and a most important sea port. Sailors of all nationalities are brought together here more than at any other harbor, and in their very midst on the water a Norwegian vessel "Fortuna," has been fitted up at an expense of 22,000 crowns and dedicated in 1881 as "The Bethel Ship," or a "Floating Church." It has a neat chapel, reading rooms, and every modern appointment. For many years Rev. A. Wollesen has been the energetic and faithful missionary. He is supported by the Church of Denmark and the American Seamen's Friend Society. He and his assistants have also

extended their work to the emigrants. Some American Lutheran tourists have visited the Bethel Ship and speak in high praise of its service to sailors and emigrants.

In 1891 there were held in the Bethel Ship 130 services in Danish, fifty-five in English, eleven in Swedish, ten in German, and four in Finnish. From this mission there were, in the same year, 172 visits made to the hospitals, 2,735 tracts and smaller writings and fifty-seven New Testaments distributed among the seamen. Help had also been extended to seamen in various other ways. In connection with this mission a Temperance Home for seamen was established in Copenhagen in 1885. In 1875 a Seamen's Home was started in Aarhus, and similar institutions on a small scale are found in Odense, Helsingör, and Korsör.

From the quarterly report of Rev. A. Wollesen, ending July, 1891, the following is taken to illustrate the need and success of such efforts:

"In visiting ships I have endeavored to point sailors to the one thing needful. I rejoice to say that God has made my heart glad by blessing some earnest seekers for salvation. Our services in the Bethel ship have been well attended. Through the preaching of the Word and the quickening influence of the Holy Spirit more than thirty souls have confessed Christ. I have paid regular visits to seamen in the hospitals, distributing tracts and portions of Holy Scriptures, telling the sick and disconsolate of a Saviour's love. From the inhabitants of different islands I have received petitions to come and visit them. God willing, ere long I shall respond. Number of religious services held in the Bethel chapel during the quarter 38; on shipboard, 14; in hospitals, 8; elsewhere, 2; average attendance of seamen at religious services, 100; of others, 50; number of religious visits to hospitals, 30, on ships, 360, to boarding-houses and families, 245; Bibles and Testaments distributed, 300, tracts, printed sermons, etc., 6,000."

Rev. Wollesen states in another quarterly report, that the work has been extended from the Bethel Ship to the islands and harbors of Rudkjøbing, Marstal, Omel, Aereskjøbing, Dreiö, Thuro, Faaborg, Assens, Odense, Svendborg, Elsingör, and Korsör. As no rooms large enough could be secured to accommodate the multitudes, application was made for permission to use the State Lutheran Churches, which, with one exception, were freely put at his disposal.

"THE DANISH SOCIETY FOR PREACHING THE GOSPEL TO SCANDINAVIAN SEAMEN IN FOREIGN PORTS" is the official name of the

central organization in Denmark for all the seamen's mission efforts. Under the auspices of the society popular missionary meetings have frequently been held. As these have been attended by the laity and clergy, men and women, a general missionary interest has been created. Auxiliary societies have been organized in many places, especially in the coast cities. Women's societies have also been formed in Copenhagen and other centers, which have done much for the prosperity of the seamen's missions. They have also established Bible-Bag-Missions to furnish the vessels with movable libraries, similar to those of the Seamen's Missions of Norway. The interest for the seamen's missions has been quickened by the visitations of the higher clergy to the foreign mission fields. From 1871 the society has published its own organ, *Havnen* (The Harbor). In July, 1883, a seamen's missionary conference was held in London, where topics bearing on seamen's missionary work were discussed. This conference was attended by twenty-five Danish ministers and seven lay delegates, and did much to bind the missionary fields more closely to the homeland churches.

The central executive board of the society consists of ten members. Bishop L. H. V. Sthyr is the president, and Pastor D. C. Prior (Copenhagen), is the secretary and the editor of *Havnen*.

The seamen's missionary work has been largely aided by the more wealthy people, as well as by public officials and institutions. The income of the society during the first year of its existence amounted to 10,559.28 crowns. In the succeeding years the receipts varied between 3,000 and 15,000 crowns. In twenty-five years, from the organization of the society to the close of 1891, the receipts amounted to 274,734.69 crowns. The salaries to the missionary pastors for the same period amounted to 214,611.64 crowns; divers expenses 24,646.63 crowns; total expenses, 239,258.27 crowns.

The society has established five principal stations with some sub-stations in foreign harbors: London, Hull, Grimsby, New Castle, Hartlepool, New York, and Sydney, Australia. (See respective countries).

Hamburg was selected as the fifth station of the Danish Seamen's Missionary Society. On May 9, 1875, Dr. Kalkar, the president of the society, called together fifty Scandinavians at the Scandinavian Society Hall in Hamburg to discuss the question of starting a Danish Seamen's Mission at that harbor. As the result of this meeting a committee of seven influential men was appointed and Pastor Heden, then seamen's pastor in London, was asked to

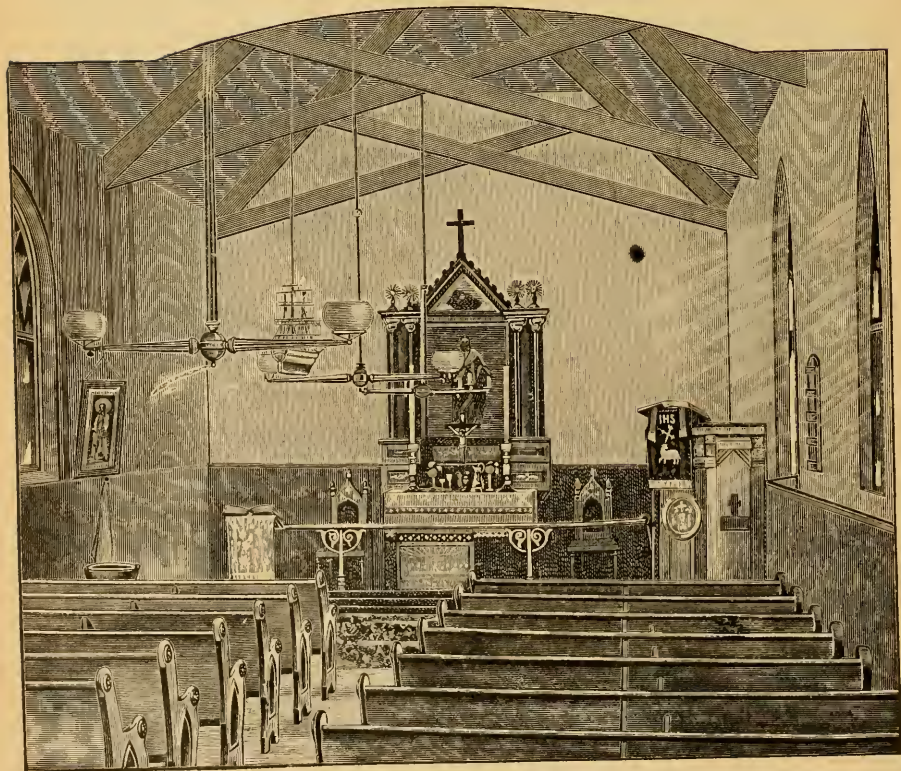
become the missionary. He answered in the affirmative, went to Hamburg and delivered his opening sermon on November 11, 1875. The English church located close by the harbor was first rented for services on Sunday afternoons. Later other rented localities were occupied.

The number of Danish vessels visiting Hamburg was not at that time more than 130 yearly; but these were usually larger and remained longer in the harbor than the smaller sailing vessels of earlier days. Beside, many Danish seamen came to Hamburg on German vessels; likewise many Norwegian and Swedish sailors; so that the new mission had a large field. But the many Danes permanently located in the city proved to be the most helpful element. As Hamburg is on the highway of traffic between Northern and Southern Europe, many Scandinavian travelers have also enjoyed the benefit of the mission. In addition to the regular church work, social gatherings of a Christian character, were frequently held in order to keep the people from the temptations so common in port cities. Pastor Heden proved himself to be an active, energetic Christian worker. He made visits to the vessels and hospitals and accomplished much good in many ways. He succeeded in gathering large audiences at his services, and his work prospered in every respect. On January 12, 1879, while "in the harness," he suddenly died. A large sympathizing congregation followed him to his last resting place.

The ministerial acts performed at this station were: thirty-two baptisms, two confirmations, seven weddings, and two funerals. Upon the death of Pastor Heden, this missionary work ceased, and it has not been taken up since. But the society has decided to commission a pastor and re-establish the work in the spring of 1893.

THE EMIGRANT MISSION WORK.

The Danes of modern times have not lost their omnivigant spirit as colonists. They are found as merchants, mechanics and farmers in the countries of both hemispheres. Being a small nation they necessarily are sparsely scattered, which makes the diaspora mission efforts in their behalf extremely difficult. No Lutheran nationality has more to contend with in this respect than they. Their church and her missionaries, inspired by the glorious record of their forefathers, however, seem equal to the task. Their



PASTOR RASMUS ANDERSEN

And interior of his church, 193 Ninth Street, Brooklyn, New York.

work abroad, temporally and spiritually, was never in a better condition. There are now three Lutheran ministers among the Danish emigrants in the West Indies; eight in Greenland; one in Cape Town, South Africa; one in South America; four in Australia; and about one hundred among the 250,000 Danes in the United States; stationed from Portland, Me., to Portland, Ore. Nearly every one of these men was born in Denmark.

THE DANISH-AMERICAN MISSIONARY SOCIETY OF DENMARK is quite active, and its receipts are on the increase. It sends representative men to America and welcomes others from America, in order to awaken interest in the common work of preparing and aiding men to labor among the Danish emigrants. In fourteen years this society alone sent thirty-eight missionaries to America and last year six. Its executive committee is composed of Provost I. A. Heiberg; Prof. P. Madsen, D.D.; Prof. Fr. Nielsen, D.D.; Skat Rordam, Ph.D.; Pastor Rindom; and Ch. Moller-Andersen, all of Copenhagen; and Pastor H. Sveistrup of Veien, Pastor J. Moller of Odense, and Pastor Vilhelm Beck, Orslev. A Women's Missionary Society has also been organized in Copenhagen to assist pastors laboring among the Danes in America, who may from any cause be in needy circumstances. Excellent tracts, with addresses of Danish Lutheran pastors in America, are liberally circulated among their emigrants by their home pastors and at the harbors.

The names of Pastors A. Andersen, in Uldum, and A. V. Diderichsen, in Tved, deserve mention here as among the honored number in the fatherlands who prepared students for the work of the Gospel ministry among the emigrants.

Rev. Wollesen and his assistants in the Bethel Ship minister also to the 10,000 Danes who sail from Copenhagen to America annually, and hold services for them before they say their last farewell to native land. The American Lutheran Immigrant Missionary Society, with headquarters at Grand Island, Neb., took a deep interest in starting this branch of the Bethel Ship's work and sent contributions to aid the Emigrant Missionary Nielsen. Such work should be increased in every large harbor.

Rev. R. Andersen, the Danish Seamen's and Immigrant Missionary, and also the pastor of the Danish Lutheran Church, 193 Ninth Street, Brooklyn, New York, has been indefatigable, along with some assistants, in shepherding the immigrants from his native land. He has written a book of 120 pages, entitled "Emigrant Mission," which, as a guide for the emigrants, and as a

treatise on the Lutheran work among the Danish emigrants, we have no hesitancy in pronouncing the best book on the subject we have seen in any language. We were more than delighted to see it and to read it. If the comparatively small body,—the Danish Lutheran Church in America,—can publish such an excellent volume on so important and vital a subject to our Zion, is there any excuse that the other larger Lutheran nationalities and synods should have so shamefully meagre church literature for their emigrants?

In closing this extended review of the various branches of this one nationality of the Lutheran Dispersion, the words of Ezekiel (xi, 16) come to us: "Thus saith the Lord God; although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come."

Our Diaspora of other nationalities residing in Denmark is not altogether neglected. The St. Peter's German Lutheran congregation in Copenhagen dates back nearly to the Reformation period and even to-day it continues to prosper. Its parochial school was established February 20th, 1575, by the appointment of Magister Laurids Petersen as teacher by the King. It furnishes the choir for the church services and employs ten teachers. The congregation sustains also a classical school, founded seventy years ago, and a girls' school, founded in 1793.

JEWISH MISSIONS.

THE DANISH LUTHERAN SOCIETY FOR MISSIONS TO ISRAEL was founded at Copenhagen in April, 1885, by Ch. A. H. Kalkar, D.D., the first noted missionary author of Denmark and the first historian of the mission work among the Jews. Dr. Kalkar had a warm heart for all Christian causes. He was of Jewish parents and was born Nov. 27, 1802, in Stockholm, and received his Christian baptism Feb. 7, 1823. His father was a Rabbi of a Jewish Synagogue and looked upon the birth of his son as a gift from Jehovah, Israel's God. While a boy he was separated from his father and lived with an older sister in Copenhagen. He was apt to learn and graduated at the University of Copenhagen, and accepted a call as a teacher in Odense. He was a diligent student in the Hebrew Old Testament and became convinced that Moses was only a schoolmaster to lead his pupils to Christ. He was a self-critic and

found blessed comfort in the Christian faith. His strong convictions made him one of the most aggressive Christian workers of his times. The missionary writings from his pen are read beyond



DR. C. A. H. KALKAR.

the borders of Denmark. His heart's desire and prayer were that Israel might be saved.

The Jewish Missionary Society which he founded, became auxiliary to the Lutheran Central Jewish Missionary Society of Germany in 1888. Prof. Buhl, of the University of Copenhagen, now of Leipsic, is its present director. Its receipts in 1889 were 2,690 marks.

FOREIGN MISSIONS.

The first Danish Lutheran effort to do foreign missionary work was made in 1705, by King Frederick IV. In that year two missionaries, Ziegenbalg and Plütschau, were sent from Copenhagen to Tranquebar, in East India, where they planted the Tamil Mission. This mission, the fore-runner of all other Protestant missions, was established by the Danish Lutheran State Church, and was controlled by the "Mission-Collegium," a royal institution located at Copenhagen. As the mission received its workers mostly from Halle, in Germany, it was also called the Danish-Halle Mission. It had its blooming period; but as a royal undertaking it stood as a public institution and never succeeded to become a work of the Danish church people. The Tamil Mission, however, was a good example to the other Lutheran countries of Europe, and showed that missionary interest, at least to some extent, was early awakened in Denmark. But as Rationalism prevailed in the Lutheran church at the close of the last century, this mission gradually lost its spiritual power, and thereby its influence. The Danish colonies in India, as well as the missionary work, gradually passed into the hands of English and German authorities, and in 1847 the Danish Tamil Mission and buildings were transferred by the Mission College in Copenhagen to the Leipsic Lutheran Missionary Society.

The Mission College, which was highly colored by the rationalistic spirit of the times, represented the orthodox church in opposition to Pietism, introduced from Germany. It, at last, proved unable to do true missionary work, and was dissolved in 1859. While it was in a spiritual state it assisted Thomas von Westen's mission among the Finns in the northern part of Norway, and likewise the Norwegian mission established in Greenland by Hans Egede.

THE DANISH LUTHERAN MISSION TO GREENLAND.—Hans Poulsen Egede, "Greenland's Apostle," was born in 1686, at Vaagen, in the northern part of Norway. At the age of twenty-one he received a pastoral call to the city of his birth. He was happily married to Gertrude Rask, a devout helpmeet in his calling.

Greenland was discovered in the ninth century by Norwegians who should have sailed to Iceland, but failed to reach their destination. The first man who settled in this cold region was Erik Rode, from Jaederen, Norway. He called the land "Greenland"

in order to entice his countrymen to follow after him and settle in "this fertile country." Many Norwegians, some of whom had formerly emigrated to Iceland, now went to Greenland and established new homes. A son of Erik Rode, "Leif, den heppne," (Leif, the Lucky), was baptized by Olaf Trygvason, the first Christian King of Norway. Leif later introduced Christianity among his countrymen in Greenland, and churches were built, and a bishop located at the head of the work. On account of a pestilence, the "Black Death," which swept over Europe in the fourteenth century and also visited Greenland—as well as other sufferings as a result of the meagre connection with the homeland, the population almost died out, Christian worship was neglected, and the churches decayed.

Hans Egede had heard of the spiritual condition of his countrymen in Greenland, and cherished a desire to go to them as a missionary. He laid his plan before the bishops of Drontheim and Bergen, in a pamphlet he published in 1710, "A Proposition for Greenland's Conversion and Enlightenment." But Norway had at the time no foreign missionary society from which he could receive pecuniary help. As Norway and Denmark were at that time united under one king, residing at Copenhagen, Egede went to Denmark and was there assisted and cheered by the Mission College. In 1717 he resigned his call to Vaagen, and in March, 1721, he set sail for Greenland with the vessel "Haabet" (Hope), launching from Bergen with his wife and four children. He had 18,000 crowns from friends and 600 crowns of his own money. Upon his arrival in Greenland in the summer, after a voyage of eight weeks, he found another people than he had expected. The descendants of the Norwegian settlers had perished from suffering of various kinds, and the last were killed by the Esquimaux, an Indian tribe. Egede determined to give the heathen Esquimaux the Word of God, and consequently settled among them. After three years he preached the gospel in their own language, and succeeded in winning some of them to the Christian religion. But trials of the most serious character came to the work. Christian IV. ascended the throne and withdrew royal protection and Egede's salary of 600 crowns. In 1733-1734 a small-pox epidemic passed over the country and brought death to a large part of the people. Of 200 families which stood under the influence of the gospel, only three were left. Egede and his family did their utmost for the relief of the suffering people and sacrificed everything that Christian charity could demand. In

this great struggle Egede lost his faithful wife. Then, with a wrecked body, but heroic in spirit, this noble servant of Jesus Christ, after fifteen years toil, left Greenland and returned to Denmark, placing his son, Paul Egede, in charge of the mission. Heathenism had, however, already been conquered in Greenland and Christianity firmly planted.

Hans Egede then became president of a Theological Seminary at Copenhagen established with the aim of educating ministers and teachers for Greenland. As director of the Mission College he continued to exercise his influence on the Greenland Mission. But his Christian experience, piety and fervency of spirit could not agree with the way the college managed the mission. Carelessness was shown in the choice of missionaries. Greenland was used by young candidates as a field for advancement to the ministerial office in the home-land. Trade also proved more and more to be the chief factor in the interest which kept the mission alive. As the true Christian spirit thus gradually languished both in the Mission College as well as on the field under its charge, Hans Egede withdrew from his position as president of the seminary in 1747, leaving the office to his son, Paul. His last days were spent in retirement. In 1758 "Greenland's apostle" died after a long and faithful pioneer service to foreign missions.

Besides the foreign missionary work thus carried on by the State Church through the Mission College, a large missionary work was also maintained by Christian men who went forth in the service of the Moravian Brethren. Thus in the course of time fifty-three Danish missionaries were sent out by the Moravian Brethren to different parts of the world: ten to Surinam, ten to Tranquebar, eleven to Labrador, seven to Danish West Indies, nine to English West Indies, one to North America, three to South Africa, and one to Mosquito Coast, and one to Australia.

DANISH LUTHERAN FOREIGN MISSIONARY SOCIETY, with headquarters at North Alslev, Denmark.—As in the first quarter of the present century a new missionary interest was awakened in England and Germany, it also reached Denmark and caused the organization of a Foreign Missionary Society. This took place on the 17th of June, 1821. The leader of the movement was Pastor Bone Falck Ronne. The motto of the society was "Be not afraid, only believe." (Mark 5: 36.) Their first attempt was to secure native catechists and ministers for Greenland. Danish missionaries were also educated in Basel and sent to the Danish colonies on the west



MISSIONARIES OF THE LUTHERAN FOREIGN MISSIONARY SOCIETY OF DENMARK,
LABORING IN INDIA.

coast of Africa. But as these colonies in 1850 came under the English government, this Danish mission was discontinued. Several efforts were made in foreign missionary work, but with little or no result. Unity in the work was lacking as well as a specific independent mission field of their own. In 1860 Pastor Mau quickened the missionary interest in general and united the scattered efforts to form the above society.

In 1862 a missionary school was started in connection with the society, but as it accomplished very little it was discontinued in 1870. Since that time missionaries have been educated by private instruction.

The chief aim of the society at present is to maintain the New Tamil Mission, while it also assists the Greenland and the Santal Missions.

The society is managed by a central executive board at Gladsaxe, consisting of nine members. There are sixty-one auxiliary societies, delegates from which hold annual conventions. The yearly income and expenses amount to 70,000 crowns.

THE DANISH LUTHERAN NEW GREENLAND MISSION.—When Norway and Denmark separated in 1814, Greenland and other colonies peopled from Norway remained under the Danish government. Greenland has 10,000 inhabitants; of these, 200 or 300 are Europeans and the remainder are Esquimaux. The mission, as carried on to-day, is a historical continuation of Egede's labors. There are nine missionary stations, all from the former century; eight missionaries, of whom four are native, are in active service. The mission embraces more than 8,000 baptized members, the last heathen having been baptized in 1856. The whole population on the western and southern coasts must therefore be regarded as Christianized, though many roots of heathenism still remain. The mission is managed by the "Cultus Ministerium" of Denmark and is to some extent aided by the Foreign Missionary Society.

On the eastern coast of Greenland, entirely separated from the rest of the people, and living in an almost inaccessible mountain region, there are yet about 500 heathen who have, up to the present time, been ignored by the rest of the world; but the gospel has recently been brought also to them.

Besides the nine Danish missionary stations there are also six established by the Moravian Brethren.

THE DANISH LUTHERAN NEW TAMIL MISSION.—Missionary Ochs was sent to India in 1842, where he labored at different places among the Indian Tamil-speaking people, under the auspices

of the German Lutheran Societies. In 1861 he founded the station "Bethanien" (Bethany), near Madras, and established a Danish Lutheran Mission under the auspices of the Society in Denmark. A few years later he received three helpers, sent by the Danish society. One of these, Andersen, in 1869, founded a new station, "Siloam," some distance west of Bethanien. In 1869 there were at Bethanien 193 baptized natives. When Missionary Ochs died in 1873, and there was no one to take his place, the missionary work ceased. Andersen, of Siloam, and others, however, visited the station from time to time.

In 1882 Missionary Schlesch arrived from Denmark and re-established the station at Bethanien. Several other workers have since been added; but some of these remained only for a short time. At present there are four stations, with headquarters at Madras, and several sub-stations, with 450 native Christians. Fifteen male and female workers are in active service, of whom three are native ministers. This mission is called the New Tamil Mission, and is at present the chief object aided by the Foreign Missionary Society.

THE MALAY MISSION is a branch of the Tamil Mission. It was commenced in 1883 by Missionary C. L. J. Kofoed, and is located among the Kullier people, on the slope of the Sjervaroy mountains. The work is now carried on by M. Andersen and wife and four natives. There are about seventy native Christians with as many children attending three schools. Buildings have been erected at three stations: Assampur, Mulivi and Kilijur. All the Danish missionaries in India hold yearly conferences to plan for the more efficient management of the various departments of their blessed labors. The action of the conferences is always subject to the approval of the executive board of the parent society.

THE DANISH LUTHERAN LOVENTHAL'S MISSION.—Headquarters, Vium, Denmark; president, A. S. Lund. In 1872 Missionaries Loventhal and H. Jensen sailed for India and founded a mission at Velore, some distance southwest of Madras. The missionary society assisted in their equipment; but the missionaries were to work independently, assisted by the Grundtvigian Church party, among whom a committee had been organized for forwarding the means contributed for their support. From 1874 Loventhal has carried on the work alone, having extended his mission to forty villages with Vellur as headquarters. He can count about twenty native Christians. In 1888 the income for this mission amounted to 8,287.91 crowns.



MISSIONARY LOVENTHAL.

THE DANISH LUTHERAN RED-KAREN MISSION.—In 1884 Hans Poulsen, a farmer, with his friend, Hans J. Jensen went to Farther India to found a mission among the Red-Karens, a Mongolain tribe. They were sent by the Grundtvigian high school of Askov in Denmark, and arrived at Toungu, a city on the Sitang river. They settled in a valley Uahdo, where they built a missionary home, which they called "Solbakken" (the Sunny Hill). Here they remained until they had learned the language of the natives, and then they established a missionary station at Pobja, a village of the Red-Karens. Their intention was to work with their hands and live among the people so as to become familiar with the mode of life of those for whose conversion they had come. The site chosen for the mission being very unhealthy, Poulsen died the first year. With broken health Jensen continued the work alone until I. K. Knudsen with his wife and another lady missionary arrived from Denmark in 1886. But already the following year sickness and death compelled the missionaries to withdraw to Toungu, where another missionary, Deaconess Andrea Gehlert, had just arrived from the homeland. Jensen, accompanied by Miss Gehlert, desired to return again to Pobja to continue the work; but he died

on the way, and Miss Gehlert was compelled to retreat to Toungu. Here Missionary Knudsen was engaged for a time in translating the New Testament into the native language. Several new attempts were made to have the missionary work continued at Pobja, and seven missionaries in all were engaged in these efforts; but the unhealthy climate and other difficulties constituted such hindrances that the field at last was abandoned before any native was baptized. Knudsen and family remained in Toungu and continued the work among the Burmesers under the name of the Danish Mission in Farther India, for which a committee was



MISSIONARY HANS POULSEN.

organized in the homeland. The income of the Red Karen Mission in 1888 amounted to 7,045.24 crowns.

THE DANISH LUTHERAN NORTHERN SANTAL MISSION.—Börresen, one of the founders of this remarkably successful mission, was born in Denmark, and hence the Danes are well acquainted with the work and support it liberally. Small unions, as Nörager and Rosenvold Mission Unions, and Women's Missionary Societies in Denmark, work for the Santals through the Danish Missionary Society. The annual contributions to this field are very liberal from Börresen's native land, which he occasionally visits. Everywhere he is enthusiastically welcomed.

THE DANISH LUTHERAN CHINA MISSIONS.—As early as 1850 there was formed in Denmark a "Missionary Union for China" while Missionary Gutzlaff was visiting Copenhagen. Its funds were forwarded to the Central Union for China in Berlin, but,

showing little activity, it was united in 1861 with the Danish Missionary Society.

The last few years the Scandinavians have taken a special interest in China's millions. The Danes are now opening their own field for future cultivation. While writing, a letter from Pastor R. Andersen, Brooklyn, brings the good news that Rev. J. P. Nyholm and wife and Miss Caroline Johansen of the Red Cross, are now visiting him on their way to China, to found a new mission. They are sent out by the Danish Missionary Society and will present their cause to the Danish Lutheran Churches in America en route with the hope of thus forming personal acquaintances which may be helpful to the China enterprise, as well as to the pastors and congregations in America thus visited.

A similar "Missionary Union for Northwest Zealand" was organized in 1859 by Pastor Knudsen, formerly of Tranquebar. After working as an auxiliary to the Leipsic Society a few years, it was also united with the Danish Missionary Society.

Besides the above, twelve Danish missionaries are at present working in foreign fields, either independently or under the auspices of societies outside of Denmark. These missionary societies, which are partly Lutheran and partly of other denominations, have their fields of labor in Greenland, Labrador, South America, West Indies, East India, South and East Africa, China and Australia. It was from the Lutheran Missionary Seminary in Copenhagen and the Lutheran missionary enthusiasm at Halle, Germany, that Zinzendorf caught the inspiration that moulded his life and made the Moravians so illustrious in missions.

THE DANISH LUTHERAN MISSION SCHOOL, near Copenhagen, was founded with six scholars, by Dr. Rordam, in June, 1862. The course of study was to be six years, but the first two students, Andersen and Thomsen, after studying three years, went to India to complete their studies under Missionary Ochs. Soon dissensions arose, which caused the school to be closed. Two of the students, Loventhal and H. Jensen, commenced their own mission; I. K. Poulsen with H. C. Schmidt went to Rajahmundry, the central station in India of the General Council of the Evangelical Lutheran Church of North America; I. A. Pedersen entered the Danish Missionary Society's service, and one went to America. This mission school, though short-lived, like other efforts in the same direction, sowed good seed which is bringing forth a harvest. The present condition of the mission cause in Denmark emphatically demands that this school be re-established on a stronger

basis. Denmark should educate and send forth missionaries as it did in early days.

This feature of the work, however, is not entirely neglected, though the school is closed, for in 1887 three scholars were being educated in a private home, under Pastor H. Ussing, near Aarhus. Those who pass the examination are ordained by a bishop, and those who do not are sent out unordained, and after studying in India, they may be ordained by the Conference bishop.

MISSIONARY LITERATURE.—Dr. Kalkar was a voluminous missionary author, and Provost Vahl published a "mission atlas" with twenty maps, accompanied with four large descriptive volumes. Dr. Grundemann, the authority on missionary geography of Germany, who also published a mission atlas before, pronounced this one of the most complete works that has ever appeared. The Lutheran Danish government made an appropriation from its treasury in order to give the work to the world, as the cost of publication seemed too great for any publication house. The periodical, tract, pamphlet, and book literature on foreign missions in the Danish language is of a superior character.



LUTHERAN CATHEDRAL, DRONTHEIM, NORWAY.

Exterior and Altar with Christ and the
Twelve Apostles.

LUTHERANS IN NORWAY.

Norway is not a very big country. It is only two and a half times the size of Pennsylvania, with less than half its population. Compared to Western states, it is not as large as the two Dakotas, having but 122,869 square miles. Scantly endowed by nature, it is the land of Alpine mountains, picturesque valleys, fjords and about 30,000 lakes. It is not a province of Sweden, but an independent kingdom, enjoying a free and liberal constitution, and having its own legislative machinery, finances, army and navy. The country is divided into twenty amts or administrative circles, which are again subdivided into fifty-five bailiwicks, and each of these is presided over by a rural magistrate.

Norway, her people and her people's character have been little known to the outside world in the past, for this isolated, peaceful nation has not been engaged in the world's conflicts. However, in later years this country of the far North has become the most attractive summer resort now known. It is visited by emperors and kings, princes and presidents. Every summer thousands and thousands of foreigners from all parts of the globe are roaming through its green valleys, on its bright seas, and over its snow-capped mountains, all admiring the "Land of the Midnight Sun," and the hospitality and heartiness of the Norwegian people.

The genuine Norwegians are of medium height, with strong, well-knit, muscular frames, of fair skin, with light flaxen hair and blue eyes. The mountaineers acquire surprising strength by temperance, endurance of cold, and laborious exercise. Those in the maritime parts, pursue fishing and navigation. The poverty of the soil has driven many to the seas to make a living and they have thus become the most expert mariners in the world. They have some strange and agreeable manners and are ever ready to extend the hand in salutation. When they acknowledge a kindness or a gift, they do not do it by returning thanks in words or

by a bow, but by shaking the hands of the donor with the heartiest cordiality.

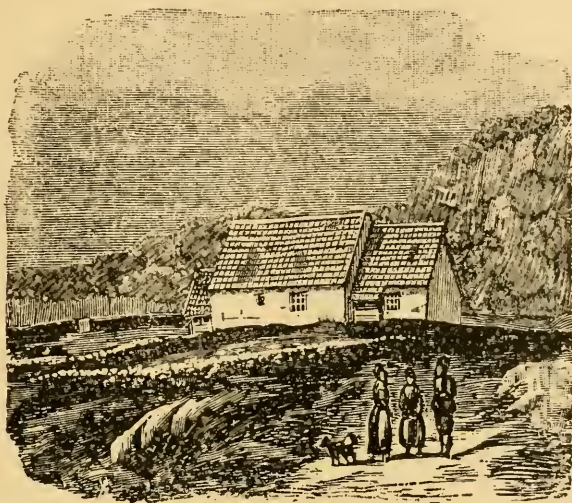
They are frank, yet cautious and reserved, honest, truthful, moderate and religious. Their love of country makes them everywhere and always Norwegians, nothing more and nothing less. Their irrepressible fondness for the sea shows them to be the true descendants of the sea-roving Northmen of old.

From what we have learned of these people by frequent contact with them, the following, taken from Goodrich's "Customs and Manners of the Principal Nations of the World," is a true description of their character. He says: "The character of the Norwegians, as a people, is more interesting and estimable than that of most other nations. Their expressions are clear and energetic, their answers distinct and correct, their questions pertinent and judicious, their reflections often profound and intelligent. There is a generosity of heart and an elevation of mind about them, which give to their manners a very frank and decided stamp. They speak and act in the full spirit of freemen, open and undaunted, yet never insolent in the presence of their superiors. They are reproached with being slow in reconciliations, but are obliging, hospitable and liberal, even to display, when they possess the means. In some of the cities, there is a cultivated style of conversation and polish of manners, mixed with the high and independent spirit of the nation, which form altogether an accomplished character, not to be expected in the remote latitudes and limited advantages of Scandinavia; and in some of the inland districts, where the corrupting influence of commerce has not reached, there prevails a pure and primitive spirit of religion, united with a quiet industry and domestic retirement, which are peculiarly suited to cheer the state of poverty and privation in which their days are spent. They are generally animated by an ardent spirit of patriotism."

The many like words of praise, tourists and writers give of the Scandinavian character, are of special value, when it is remembered that the best traits of a people reveal themselves only to the careful, conscientious and sympathetic student and then only after long and thorough-going observation; while the shadows are easily observed by any traveler.

Christianity first spread in Norway under Harald Haarfagre in the beginning of the tenth century. The adventurous raids of her seafaring youth, the Christian prisoners and intercourse with her colonies in England and Normandy, brought to Norway a

knowledge of the Christian religion. Haakon the Good (934-961) received a Christian education at the English Court, and after winning the love of his subjects by his able government, established the Christian religion in the land by law.



THE OLDEST CHRISTIAN CHURCH IN NORWAY.

On the western coast of Norway, midway between Bergen and Stavanger, is a little island called Møster. In the year 995 A. D., Olaf Trygvesen, a prince of the Harald Haarfagre family, returned from his Viking expeditions and landed on this island with a fleet. While away from Norway he had been converted to the Christian religion, and consequently, he held religious services on the island as soon as he had landed. The same year he conquered the last heathen ruler of Norway and became himself sole King of the Norwegians. In memory of the triumph of Christianity over heathenism he then built a church on the island at the place where he had landed. This church, as shown in the cut, is the oldest Christian church existing in Norway. He never allowed foreigners to leave his country without being baptized. If it were not done voluntarily it was soon accomplished by force. The German national privileges were maintained, however, over against the canon law until the thirteenth century. Thus Norway, different from other countries, was not Christianized directly from Rome by the efforts of the popes. Though the religion was Catholic and

the Church was connected with Rome and received her bishops and archbishops, Romanism never became strong in Norway. The inquisition and other like institutions of horror were not known among these people, who had a will of their own and never paid homage to the pope. The fulmination of the interdict was, however, tried among these liberty-loving Northmen, but it had the same effect, as one has said, as a serpent's poison in cold winter. The Jesuits are now excluded by constitutional law.

THE LUTHERAN REFORMATION was early and heartily welcomed. The Norwegian youth studying at Wittenberg and other German universities returned home happy to find both ruler and people ready to embrace Luther's faith. Christian III., elected to the throne by the lay aristocracy, was educated a Protestant and consequently resolved to introduce the reformed religion as the religion of the state. A recess was passed, signed by more than 400 noblemen with the deputies, providing:

(1.) That the temporal and spiritual power of the bishops should be forever taken away, and the administration of their dioceses confided to learned men of the Reformed faith under the title of superintendents. (2.) That the castles, manors, and other lands belonging to the prelates and monasteries should be annexed to the crown. (3.) That their religious houses should be reformed; the regular clergy, who might not choose to be secularized, to be allowed to remain in their respective cloisters, upon condition that they should hear the Word of God, lead edifying lives, and that their surplus revenues should be devoted to the support of hospitals and other eleemosynary establishments. (4.) That the rights of lay patronage should be preserved; the clergy to exact from the peasants only their regular tithe, one third of which should be appropriated to the support of the curate, one third to the proprietor of the church, and the remainder to the King for the use of the university and schools of learning."

Luther, upon being consulted by the King as to the best way to carry this recess into effect, advised that, instead of secularizing the church property, a certain portion of it should be reserved for the maintenance of the Protestant faith, and the purposes of education and charity. The Catholic Archbishop of Drontheim, Olaf Engelbrechtzen, consequently fled with the church's treasures to the Netherlands and the Lutheran triumph was complete.

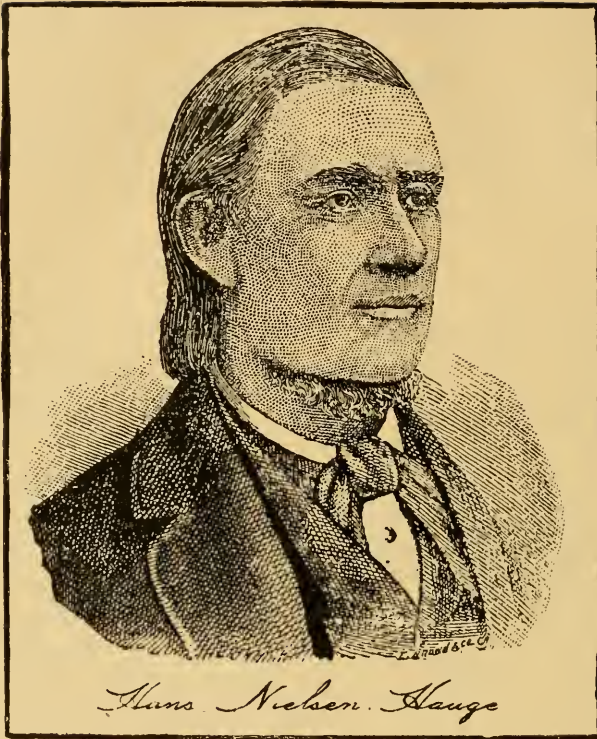
Since 1537, when the Lutheran faith was established by law as the state religion, the Romanists have had very few

representatives in that land. Dissenters, since 1845, gradually gained religious liberty, but they have never prospered. Even now no one can fill a civil office unless he is a member of the Lutheran church and goes to the Holy Communion. If they join any other church they lose their office. Every citizen must be confirmed between the ages of fourteen and nineteen.

PAROCHIAL.

A great spiritual quickening came to the Church of Norway at the close of the last century through the pietistic revival preaching of a humble layman, Hans Nielsen Hauge, who was a most remarkable character and earned the honorable appellation of "the Norwegian Reformer." He was in no sense a dissenter from the State Lutheran Church, for neither in his preaching nor in his writings did he teach any difference in doctrine. He labored with marked success for a purer and higher Christian life among the clergy and the laity, and this was done by teaching only the doctrines of the Lutheran Church. His followers were called "*Vakte*," "awakened" or "Haugeans" who have been a great blessing to the Lutheran Church in Norway and in many other countries. During his active work of nine years he suffered much persecution and was cast into prison ten times, under a law of 1741, which forbade laymen to preach. After a court trial of ten years, he was first condemned to hard labor for two years in the fortress and to pay all the court expenses, but the supreme court afterwards commuted the sentence to a fine of one thousand dollars and the expense of the trial. Finally, in 1816, this sentence was also commuted. Though he did not go about preaching he still kept up a close communication with his followers for nearly twenty years, and during his retirement did perhaps more real good than during the years of his active public life. He is honored and esteemed as a loyal Lutheran Christian and a powerful lay preacher by Norwegians everywhere.

Since Norway separated from Denmark, the Norwegian Church holds to the constitution of the Danish Lutheran Church of 1683 and the Danish ritual of 1685. The clergy consists of three orders—bishops, provosts and pastors—differing from each other not in rank, but in official duty. The pastor is elected as follows: The ecclesiastical Minister of State, with the advice of the bishop, selects three candidates from whom the King



appoints one to the vacant parish. His duties are to preach, administer the sacraments, confirm the children and to preside at the meeting of the board which manages the parish poor-fund. The provost must visit annually the different parishes within his circuit, examine the children of the schools, the candidates for confirmation, and inspect the Church records and all the ecclesiastical affairs of the parish. He reports yearly in full to the bishop. The bishops are elected by the clergy of the bishopric, who must receive royal sanction. The bishop is required to visit each parish every three years, when he examines the children who were confirmed since his last visit. Ministers are ordained by the bishop and installed by the provost.

The Lutheran is the established or state religion of Norway. The church government is Episcopal, with six bishops, the oldest of whom is primate, and eighty-three provosts. Some parishes comprise 5,000 to 10,000 souls and require four or five separate churches or chapels. The annual income of a bishop may be

reckoned at about \$4,000 or 16,000 crowns, and of a rural pastor from \$800 to \$1,600, or 3,200 to 6,400 crowns. There is no anxiety or fear about back salary, since it is raised from small assessments of grain in lieu of tithes from each farm, Easter and Christmas offerings, and the perquisites from marriages, baptisms, and funerals, which are very generous. The clergy are well paid, but not too well, for they are highly educated, faithful, and conscientious in the discharge of their manifold duties. Their influence over their flocks is as beneficial as it is great, and universally they are held in the highest esteem.

Norway has 673 ministers in office in city and country parishes, those having charges in prisons, hospitals, and infirmaries not being counted; in all 869 ministers. They are appointed by the church department of the government, and are subject to the King's approval. No one can become a minister of the Norwegian state church unless he has passed the examination at a Norwegian gymnasium and the various examinations required by the Theological Department of the University of Christiania. The eighty-three ministers with the title of provost are elected by the ministers of the respective provstries, and have the general supervision of the church. Ecclesiastically the country is divided into six stifts or bishoprics, each stift having a bishop elected from the clergy by the provost and ministers of the stift. The bishops have the oversight of the church and of the public schools. The church is, however, governed by the Department of Church and Schools of the state government whose chief officer is a minister of the state and a member of the King's cabinet.

The six stifts or dioceses are divided into 469 districts which constitute 930 parishes, the cities not being included. In 1891 Norway had also 457 candidates of theology, thirty-two of whom passed their rigid examination. A number of these 960 church buildings are older than the Reformation and many are as old as Christianity in the land. Some are now being preserved at public cost as mere relics of antiquity. The churches at the bishops' sees are called "Domkirker" or cathedrals. The cathedral of Hamar was destroyed in a war in the seventeenth century and only ruins remain to tell of the colossal structure of former times. "Drontheim domkirke" was founded by Olaf the Holy, the King who introduced Christianity into the land and who died as a martyr in the year 1030. Though this church has suffered much in the wars of the past centuries it is still one of the most remarkable buildings in Christendom. Large in its dimensions,

elegant in its design, it displays a richness in architecture and art, and presents an extensive field of study in history and archæology. For many centuries it has been the place for the coronation of the Norwegian kings. A national committee is appointed on its restoration, which work is going on from year to year. The young Emperor of Germany, while visiting Norway, contributed 1,000 crowns to the fund for its restoration.

Each parish has to build, or otherwise secure and maintain, its own churches. But in cases of extreme need, help is also granted for this purpose by the state. Each parish has a farm where the minister resides, which is usually the largest and best in the district and stands under public control. They are for the free use of the ministers who either cultivate them themselves or rent them. Besides the income from the ministerial acts, the main salary is derived from the products of the farms and from fish in the fishing districts. Ministers are officers of the state and receive large pensions when they become disqualified for their work.

Each district, according to law, levies a special tax for the help of the poor, who are so well cared for that no one has any reason to be in distress. A special tax is likewise levied in each district for the funds of the schools. On special days the congregations take up collections for Home, Foreign and Seamen's Missions and the various organizations of Christian charity.

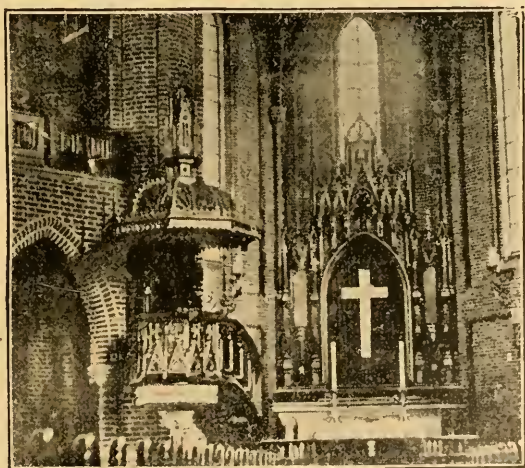
EDUCATION.

“There in Norden, o'er their books,
Pored the people, night and day.”

In higher culture, Norway will compare favorably with the progressive nations, while the common education is very good. *Every man and woman can read and write*, which can be said of few other nations in the world. In proportion to the number of people and to the small means of subsistence, schools of every kind are most liberally supported. Wherever thirty children are found, a common school is established in a regular school house. “Ambulatory Schools” are provided for by law, whose teachers travel from one farm to another in the remote and thinly settled sections to give instruction and live with the peasants. The law requires every child to be in school from seven years of age until



TRINITY CHURCH, CHRISTIANIA



TRINITY CHURCH, CHRISTIANIA. (INTERIOR.)

the time of confirmation. Every school is opened and closed with prayer and singing.

Each parish has also a number of parochial schools, controlled by the district school board. Each stift or diocese has a board of school directors, consisting of the bishop, the school director and others. These boards appoint school teachers and have the general oversight of the instruction.

The instruction embraces the common branches as in the American public schools, but religion occupies a large portion of the time, the chief studies being Luther's Catechism with the accompanying Explanatory Book and Bible History.

There are thirty-eight high schools established by the local government boards of the districts for the further education of those who have graduated from the public schools. The course is usually half a year, the winter months for boys and the summer months for girls. Some make the course a whole year for both sexes. The studies in these schools are various. Foreign languages are elective studies. The tuition fee being but a trifle, they are largely attended. They are supported three-fourths by the state and one-fourth by the district. The country is divided into eighteen political districts or amts.

There are also ten high schools somewhat similar to the former, but of a more private character. Their courses last for several successive years. Their aim is to give to the young, both boys and girls, a broad and liberal culture. The schools are partly supported by the district and partly by the state.

Thirty-three high schools, most of which are located in cities, have a course of six years, with six successive classes and are preparatory to the gymnasium. They have a great variety of studies; German, English and Latin with French as elective. The examinations are based on a fixed standard alike for all schools, which is laid down by the department of church and schools. These schools are aided with a contribution from the state. There are three other high schools based on the same plan as the above which are self-supporting.

There are twenty-three private schools based on the same plan as the foregoing. These are permitted by law to issue certificates of equal grade to those of the public intermediate schools.

At the end of 1891 the thirteen Latin gymnasiums reported 142 professors and teachers, and 2,258 students, of whom 407 belonged to the preparatory department, 1,709 to the high schools and 142 to the gymnasiums. Those passing the examination are

admitted as students to the university. The regular course of the gymnasiums lasts three years and corresponds to the American colleges, beginning with the sophomore class. These institutions are largely aided by the government. Co-education prevails in the gymnasiums during recent years to the satisfaction of all concerned.

One Latin gymnasium, combined with a high school, and enjoying government support, has obtained by law the right to grant the same certificates as the foregoing public institutions.

LOCAL GYMNASIUMS.—There are five local gymnasiums combined with high schools, some of which are private institutions and have by law obtained the right to issue the same certificates as like public institutions.

CATHEDRAL SCHOOLS.—Four Latin gymnasiums located at Christiania, Christiansand, Bergen and Drontheim, are called cathedral schools. These institutions are five to seven hundred years old and were originally connected with the cathedrals, hence the name. They have also high schools and preparatory departments. At the end of 1891 these schools had sixty-five professors and 1,008 students, of whom seventy-four belonged to the preparatory departments, 678 to the high schools, and 256 to the gymnasiums proper. Large and valuable libraries are connected with them all.

THE UNIVERSITY.—Norway has only one university. It was established in 1811, and is located in Christiania. It possesses several immense buildings and extensive grounds. Its five departments with respective faculties, embrace the theological, legal, medical, historic-philosophical, and mathematical-scientific. There are forty-five regular and nine extra professors, with quite a number of other officers and helpers. The salaries of the professors are 4,500 to 7,000 crowns per annum, besides the free use of a part of the university grounds. Only students who have passed the *examen artium* are admitted. These numbered in 1891 no less than 1,450. Lady students are admitted and graduated during the last ten years. A goodly number are now in attendance with prospects for a larger attendance. The university is a state institution but it is largely supported by bequests and the interest from legacies. The expenses for 1892, according to the budget, amounted to 608,033 crowns. Large amounts are distributed every year to young scientists who desire to educate themselves in special lines. The capital fund is 272,448, from legacies, 926,719; total 1,199,167 crowns. Annual receipts from lectures, 249,940 crowns.

The academical college is a body chosen by the faculties jointly, and which, especially in financial matters, has in charge the management of the institution. The university has in connection a botanical garden with library, a botanical museum, an astronomical and magnetical observatory, a meteorological institute, a collection of Scandinavian as well as foreign antiquities, a mint cabinet with 5,400 specimens, a zoological museum, a zootomical museum, a physiological institute with a physiological-chemical laboratory and a collection of physiological apparatus, a mineral institute, a metallurgic laboratory, a chemical laboratory, an anatomical institute, a pathological-anatomical institute, a pharmacological collection, a hygienic collection, a physical institute with a physical instrument collection, a physical laboratory, a chirurgical instrument collection, a technological model collection, an ethnographical museum, a collection of mining charts, a collection of material for art-historical instruction, and a library of 305,000 volumes. The practical theological seminary is in charge of the Bishop of Christiania and the university theological faculty.

Prof. Caspari, of the university, was one of the best known Lutheran theologians of Norway. He was born of Jewish parents, in Germany; studied at Leipsic and Berlin, and was baptized in 1838, at the age of twenty-four. He was called to Christiania in 1847, and only recently died there, although he also had calls to Rostock and Erlangen. His writings have been many and learned, and for thirty-five years he was editor of the *Theologisk Tidsskrift for den evangelisk Lutherske kirke i Norge*.

Well has the *Century* said: In Norway, the aristocracy of birth has long been abolished, and its place is occupied by an aristocracy of culture. The three successive Bishops of Drontheim, Grimelund, Laache, and the present Bishop, Skaar, were all the sons of farmers.

THE NATIONAL GALLERY, established by the state in 1837, embraces a large collection of the national art. The gallery has gathered a large building fund. The general supervision of it is entrusted to the Church and School Department.

THE SOCIETY FOR FURTHERING COMMON EDUCATION was organized in 1851 with the aim of spreading general intelligence among all the people as well as of procuring means for popular education. The society publishes *Folkevennen* (The Friend of the People). The income of the society for 1890 amounted to 8,365 crowns. Lecture bureaus are found in various cities, the largest being in Stavanger and Drontheim. Their aim is by a series of



PROF. DR. CASPARI.

Christiania University, Norway

popular lectures, to influence thought and to elevate the masses.

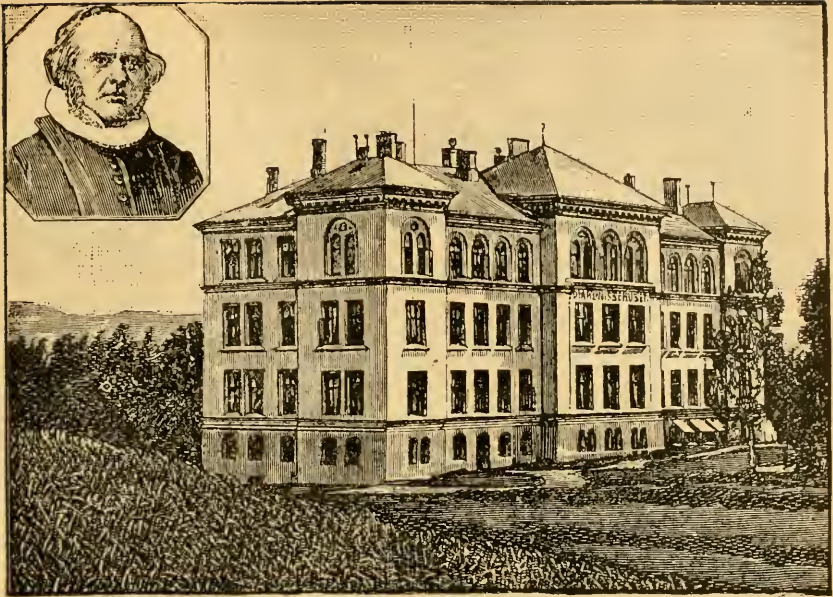
Three funds amounting to 448,440 crowns are established for the purpose of aiding poor artists and scientists, both male and female, in taking special courses of study.

THE FUND FOR EDUCATIONAL INSTITUTIONS was established in 1821. At the close of 1890 it reached 17,284,841 crowns. The interest of this vast amount is paid out as pensions, salaries and in many other ways, to aid the spreading of both common and higher education.

POPULAR LIBRARIES are established in hundreds of parishes. for the free use of the members of the same. Half of their expenses is paid by the state. Libraries are also established in large numbers in the public schools, and the half of their expense is likewise met by the government.

CHRISTIAN CHARITY.

KAISERSWERTH DEACONESS WORK.—There is not a branch of the Inner Missions of Germany which does not flourish in Norway and the other Scandinavian countries. Deaconess work of a mere private character had already been known in Norway long before 1868 the year in which the Deaconess Institution in Christiania was established. Means were gathered from the whole land, and a loan of 52,000 crowns without interest was obtained from the Christiania Savings Bank to start the institution. A rented locality was first used and later a building was bought. The aim of this institution was to educate women to take care of the sick and to do other work of Christian charity. As the number of scholars and of the patients grew, additional buildings had to be secured. In 1882 a large and well located piece of ground, called Lovisenberg, was donated to the institution by General Consul Kier. In 1886 it was possible to lay the corner stone on this ground for a new Deaconess Home, which by strenuous efforts was completed and dedicated two years later. This imposing building is constructed of hewn stone, is immense in size and has a large number of apartments. Best of all its work since the dedication has been augmented and is very prosperous. At the end of 1890 the institution reported 285 sisters, 160 of whom were deaconesses, seventy-seven probationers and forty-eight scholars. Quite a number of women also frequent the school to learn the methods and then go out working in a



DEACONESS INSTITUTION, LOVISENBERG, CHRISTIANIA, AND PROVOST JULIUS
BRUUN, ITS FOUNDER.



INTERIOR OF CHAPEL OF THE DEACONESS INSTITUTION, CHRISTIANIA.

private way without being connected with the institution as regular deaconesses.

The expenses for 1890 amounted to 113,299 crowns, mostly derived from liberal individuals in all parts of the land. The work itself, which is not entirely free, unless offered directly to the poor, clears a small part of the expenses. The building first bought for the institution is now occupied entirely as an infirmary with about fifty patients.

The deaconesses are employed in different branches of the work; in hospitals, in private homes, in congregations, in houses of refuge, in prisons, and some also as teachers among small children. They are scattered all over Norway, even as far as the polar regions. Some have also been engaged at various times in a hospital for lepers, quite a number of whom are always found in that country.

In Christiania there is a hospital, a home for the aged, and a boarding school for girls. In Larvik a Deaconess Coast Recuperating Hospital has been wisely founded, which has just received a gift of 20,000 crowns. The outlying stations number seventy-seven in all. Of these twenty-seven are hospitals with 105 sisters, three are homes for the care of the poor, in which twenty-three sisters are engaged. Fifty-eight sisters are employed in congregations as assistants in the pastoral work. Five sisters are engaged in teaching small children and six in caring for infants. There are also five institutions for females of disreputable character, which are under the care of seven sisters. There is also a school in Christiania where needlework is taught. Other Norwegian deaconesses are employed in foreign countries, in America, Zululand and Madagascar.

The Deaconess Home of Christiania has its own minister, Pastor Bomhoff, who is also principal of the institution. Those who have stood by this work from its very beginning, and have done most for its prosperity, are Provost Julius Bruun and Miss Cathinka Guldberg. The latter was consecrated in Kaiserwerth Deaconess Home in Germany, and stood at the head of an institution in Alexandria, Egypt, when she was called as the first mother of the Deaconess Institution of Norway. She has ever since occupied this position.

DEACON HOMES.—Systematic deacon work is of recent origin in Norway. The large field over which the deaconesses extended their activity, and the great need met, soon made it evident that they could not do all, and that some things would be accomplished

better by men. The common experience of the Home Mission workers had also been that, should the mission of the Word be successful, there had to be also a mission of work. Hence a Deacon Home was established in Christiania and a suitable building and garden rented for 1,500 crowns a year. The home was opened April, 1890, when ten young men were admitted for training. The course is five years. The students have rooms, board and tuition free, and after the first year a small allowance. The plan of the education is to prepare them for taking care of the sick, to make them useful helpers in charitable institutions and in the parishes, and to train them as active workers in the "Midnight Mission" which is a special branch of the Inner Missions. The number of deacons the first year was seventeen. They constitute a Brother Union, and after finishing their course they stand in connection with the Home, but must then earn their own living. The income of the Deacon Home for the first year amounted to 11,681.61 crowns. It has in its connection also a home for aged people. The principal of the Deacon Home is Pastor Hartvig Halvorsen.

THE STATE HOSPITAL of Norway is located in Christiania. This is free for the whole country. It employs fourteen physicians and one local minister. This institution, as well as the whole medical practice of the country, is under the sole control of the state government.

Besides the above there are a great number of local hospitals and infirmaries in various sections of the country.

HOSPITALS WITH OBSTETRIC SCHOOLS.—Of public institutions of this kind there is one in Christiania and one in Bergen. The former employs six physicians, the latter two. Each institution has its own hospital pastor.

FISHERMEN HOSPITALS.—In the fishing districts a tax is levied on the earnings of the fishermen for the benefit of special hospitals and medical assistance in their behalf during the fishing season.

THE SAMARITAN SOCIETY was organized in Christiania in 1884. Its aim is to spread among the laity a knowledge of the assistance which, in case of accidents, may be granted before the arrival of physicians. For this purpose instruction is given to such persons as are supposed to be immediately present at possible accidents, as functionaries of police departments, fire departments, harbor departments, and railroads, foremen in factories, school teachers, and others. The society seeks to secure connection with persons



OUR SAVIOUR'S CHURCH, CHRISTIANIA, NORWAY.

who are competent to give practical instruction in Samaritan work. It is establishing filial societies all over the country where they are supposed to be of any possible use. It also endeavors to secure proper instruments and other means whenever needed. The society is governed by a board of five members. In time of war it is under the sole control of the following named society.

SOCIETY FOR THE VOLUNTARY CURE OF THE SICK AND WOUNDED IN WAR.—This society was organized in Christiania in 1865 with the aim, in case of war, to assist the public military relief of the sick and wounded, and to aid those being left destitute; likewise, in time of peace, to prepare proper means for this purpose. The property of the society amounts to 33,000 crowns. The controlling board consists of eight members.

PRISON SOCIETIES.—Of these organizations there are five, two in Christiania, one in Fredriksstad, one in Bergen, and one in Drontheim. Their aim is to protect released prisoners from falling back to the criminal path. This is done by aiding them financially and by directing them to live an orderly life.

SUPERVISION OF STEAMSHIPS.—For the protection of life and property of seamen and seafaring people there is a state board of four members with a large number of sub-committees. They exercise the most careful supervision of the steamships and other vessels.

MOUNTAIN STATIONS.—Stations occupied by families are established along the public roads leading over these Alpine mountains. They are for the protection of the life and health of travelers who are then and there subject to many dangers from the natural elements and wild beasts.

MEDAL OF LIFE-SAVING.—A medal of three classes is issued by the King to such as have shown courage in saving human lives. As such heroic deeds are often done at the sea coast, great numbers of these tokens of honor are distributed. On the one side of the medal it reads, "Oscar II., King of Norway and Sweden," and on the other side, "For a Noble Deed."

SOCIETIES FOR THE PROTECTION OF ANIMALS.—Of these organizations there is one in Christiania and one in Drontheim, besides many others of a minor character. Their aim is by issuing proper literature, by enforcing the existing laws for the punishment of cruelty, and in other ways to protect animals from suffering. Annually a number of premiums are bestowed for the best care of cattle. For unusual interest in the society or

its work, or for more than ordinary good care of animals a medal is issued of two classes, silver and bronze.

THE ROYAL SOCIETY FOR THE WELFARE OF NORWAY issues a silver medal with an accompanying diploma to servants of both sexes who have been in the same service for at least twenty-five years and have a good record. In 1888 there were issued nine such medals, in 1889 twenty-four, in 1890 twenty-seven, and in 1891 thirty-seven.

SCHOOLS FOR DEFORMED CHILDREN.—In each stift there is a public board of three members, the school director and usually one minister and one physician, who have the general supervision of the schools for deformed children.

The five institutes for the deaf and dumb are located in Drontheim, Christiania, Hamar, Christiansand and Bergen. The first is a national institution, the last four are more local.

Two Speaking Schools for the Deaf and Dumb exist in Norway. The one is located in Christiania, the other in Drontheim.

THE SOCIETY FOR THE BLIND was organized in Christiania in 1860 for the purpose of aiding the blind in obtaining a mental and spiritual education, and, as far as possible, enabling them to earn their own living. The society, numbering 200 members, has the management of a fund of 114,100 crowns. The institute for the blind, in Christiania, was established by and belongs to the society. In Drontheim there is a school for the blind and also an industrial institute for the confirmed blind. All these institutions are mostly supported by the state.

PRIVATE SCHOOLS FOR WEAK-MINDED CHILDREN.—The institute for boys, Hans Hansen, principal, and the Thorshaug institute for girls, J. A. Lippestad, principal, are both located in Christiania. The school for mentally deranged children in Fane, near Bergen, has J. Sæthre as its principal. These three institutions have orphan homes in their connection and receive large appropriations from the government.

INSANE ASYLUMS.—There are three state insane asylums; Gaustad near Christiania, Eg near Christiansand, and Rotvold near Drontheim. These institutions are public, and are free for the whole nation. Besides the above there are eight local insane asylums being under government control, and a number of private institutions of the same character.

ORPHANAGES AND NURSING SCHOOLS.—The Orphan House in Drontheim was established in 1637 for the benefit of foundlings

and male orphans. From 1790 some of the children have been let out to foster-parents at the cost of the institution. In 1890 it paid for the rearing of 278 children in the city and twenty-three in the country. The institution has a school in its connection. In 1890 its capital amounted to 520,392 crowns. The income for the same year, 41,074 crowns; the expenses, 29,705 crowns.

FRIDHEIM CHILDREN'S HOME near Drontheim was established in 1872 with the aim of receiving poor female orphans and educating them for honest and efficient servant girls. The children are received at the age of 7 to 9 years and are kept until two years after their confirmation. At present there are twenty children in the institution. It is managed by a board of five men and five women.

THE ANKER'S ORPHANAGE in Christiania, established in 1778 by Bernt Anker and wife, aims to educate twelve children, six of each sex, from seven to thirteen years old. They leave the institution at sixteen, when they are transferred to another home for further training of two years. The capital is 127,359 crowns. A new property for the orphanage was dedicated in 1882.

THE BØRRESEN'S INSTITUTION in Drammen was established in 1857 by Erik Børresen, donating several real estate properties besides a large sum of money for an educational institution with a free school for orphans and other neglected children in Drammen. Its net assets amount to 567,385 crowns, besides a building fund of 144,169 crowns.

"THE ANNA JEBSEN'S MINDE" is a children's home, established at Bergen in 1866 by the voluntary gifts of some private persons. Its name is from one of its founders. The aim is to receive for nursing poor female babies in Bergen, to give them a good Christian education, and to properly train them as competent servant girls. The children are kept in the home until they are confirmed. At present there are twenty-nine in number. At the close of 1890 their assets amounted to 92,100 crowns. The income for the same year, 5,676.85 crowns; the expenses, 5,740.78 crowns.

THE EUGENIA'S INSTITUTION in Christiania was founded in 1823 by voluntary means gathered from different sources. A bequest of J. C. Schandorff amounting to 77,520 crowns has added much to its prosperity. Its aim is to instruct and educate poor female children both in and outside of Christiania. The girls stay in the institution from the age of eight until they pass their eighteenth year. An infant asylum, King Carl Johan's Asylum, is connected with the institution. This has 200 infants of both

sexes from three to seven years old. The permanent fund of the institution was 141,770 crowns in 1890; the income 22,853, and the expenses 22,211 crowns.

CHRISTIANIA CHILDREN'S HOME educates poor female children for the duties of efficient servant girls. In 1890, twenty-five girls from seven to seventeen years of age were supported in this home. Since 1871, sixty-three servant girls have graduated from the institution.

THE ALFREDHEIM CHILDREN'S HOME, established at Christiania in 1875, has three divisions, located in different parts of the city. Its aim is to educate poor female children as servant girls. At the end of 1891 there were fifty girls in the institution. The value of its real estate amounts to 45,000 crowns. The income for the year was 6,980 crowns and the expenses 7,998 crowns.

THE CHRISTIANIA INFANTS' HOME was founded in 1856 by voluntary means. It receives children under seven years and gives them a thorough Christian education. In 1890 the institution had twenty-five children of both sexes. Property value, 46,828 crowns; income, 4,471 crowns; expenses, 4,838 crowns.

THE CHRISTIANIA NURSERY was established as early as 1778 by voluntary gifts. Its aim is to receive poor infants and give them careful nursing and a Christian home training until they have reached the age for confirmation. The number of children in the latter years has averaged forty-two. At the close of 1890 the permanent invested funds amounted to 409,740 crowns; the annual income, 23,085 crowns; the expenses, 24,052 crowns.

THE FATHERLAND'S CHILDREN'S ASYLUM in Christiania was established in 1847 by Thor Olson Gaarden, who donated a city building as an asylum for the children of the working classes. He has since donated 60,000 crowns to the same institution.

THE JOSEPHINES INSTITUTION in Stavanger was started in 1834 for the purpose of training young girls as competent servants. The institution owns a building and a garden, which, at the end of 1890, together with a good farm and several legacies amounting to 104,749 crowns, are among its assets. The annual receipts are 6,188, and the expenses 4,707 crowns. Indebtedness 27,158 crowns.

THE TOFTE FUND or educational institution was started in 1847 by Andreas Tofte in Christiania for the purpose of giving an education to incorrigible boys. The institution is at present located on its own farm at Sund, Helgøe. One hundred and twenty boys can be kept at a time. Some must be held by force, according to law. Its support comes partly from private and

partly from public means. Its capital amounts to 35,028 crowns.

LINDOEN'S EDUCATIONAL INSTITUTION was established by Pastor Lars Oftedahl on an island near Stavanger. Its aim is the same as the above. The institution accommodates fifty boys, of whom twenty-five can be managed by severe restraint.

THE "ULFNÆSOENS" EDUCATIONAL INSTITUTION, with the same aim as the above, is located on an island near Bergen. It accommodates thirty boys and fifteen can be held by coercion. The total capital is 114,018 crowns.

HOMES FOR THE POOR AND AGED.—There are twenty-five of these in Norway. These institutions, mostly established by bequests, represent an interest-bearing capital of 3,162,694 crowns, besides large real estate properties. Fifteen of these homes have together a yearly income of 171,683 crowns, and a yearly expense of 144,808 crowns. Many of the above institutions were established in the fourteenth, fifteenth, sixteenth and seventeenth centuries.

There are many bequests to the poor. The late Julius Petersen of Christiania left 50,000 crowns as a fund, the interest of which is to go to the relief of the deserving poor of St. John's parish; 10,000 for the support of superannuated female servants, and two other charitable bequests of 10,000 crowns each.

HOSPITALS AND HOMES FOR LEPERS.—There is one state hospital for lepers located in Bergen, and three homes for lepers, located in Bergen, Molde and Drontheim. The one in Bergen represents a real estate value of 760,943 crowns, the one in Molde represents a value of 145,476 crowns.

SAILORS' HOMES.—There are four such homes for the benefit of the old worn out sailors and their families. They are located in Christiania, Drammen and Bergen. They represent a capital value of 613,565 crowns.

HOME OF REST FOR AGED FEMALE SERVANTS.—This institution was established in Bergen in 1890 by C. Sundt who donated for this purpose two buildings valued at 51,000 crowns, and a cash amount of 50,000 crowns. Later he gave also another large piece of ground. The aim of the institution is to furnish a central home for the more aged female servants in Bergen. Many are admitted free of charge, and have warm rooms, free medical attention, and, as far as possible, a small weekly allowance in money. Any women have the opportunity of renting rooms in the institution. The home was opened October 15, 1890. The cash capital at the end of the year amounted to 50,000 crowns. This is the only public institution of its kind in the country. An

efficient deaconess ministers to their bodies and souls in their last days and thus assists them to prepare for their heavenly home.

A HOME FOR AGED ARTISANS exists in Christiania. A manufacturer of Norway, Sarum, has lately bequeathed 50,000 crowns to this home and for other church and school purposes.

ANGELL'S INSTITUTIONS IN DRONTHEIM.—In 1767 a rich merchant, Thomas Angell, of Drontheim, bequeathed all his enormous estate to charitable purposes. Large sums fell to institutions already in existence, and several new charitable institutions were established. At the close of 1890 Angell's Institutions had a capital amounting to 2,340,465 crowns, besides large stocks in Røeros Copper Mine, and extensive landed properties in the northern part of the country as well as in the vicinity of Drontheim, together with some factories. The net income of these amounted to 117,249 crowns in 1890. They stand entirely under public control. Thomas Angell's bequest is the largest ever made in Norway for Christian charity.

Seven legacies, representing an interest-bearing capital of 566,464 crowns, have been established by individuals for charitable purposes of various kinds. Some of these are several hundred years old.

EIGHT AID SOCIETIES, representing an interest-bearing capital of 1,976,391 crowns, have been founded for the relief of the poor and suffering. In order to keep a general supervision of all the private Provident and Aid Societies or Funds in the land a public committee consisting of three members has been appointed by the government.

Nine Pension Funds represent an interest-bearing capital of 22,290,199 crowns. These funds are established mostly for the aid of widows belonging to the various classes of the community. Officers of the state, who are pensioned from the state treasury, are not pensioned from these funds.

THE NORWEGIAN SOCIETY FOR DOMESTIC INDUSTRIES was organized in Christiania in 1891 by uniting three minor societies. Its aim is, by means of schools, expositions and stores, to further male and female domestic industries. The society is governed by a principal and two boards—that of domestic industries and that of artistic work.

A WOMEN'S INDUSTRIAL SCHOOL was started at Christiania in 1875 by the "Society for Furthering Female Industries." The yearly course embraces women's manual work with several practical studies. The general course is attended by 100 scholars. In

addition there is a branch course of three months and a course in art and the finer manual work with 100 pupils. Since 1888 there has been a special class for lady school teachers with two semi-annual courses. In 1891 a course with two classes, each receiving instruction three months, was started with the aim of educating teachers in female industrial and manual work for seminaries, public schools, and high schools. The institution has its own building, 33 Kort Adellers gade. The board of directors consists of three men and two women. The school is supported by private and public means.

Four private female industrial schools receive substantial aid from the state. A large number of private manual schools admitting both boys and girls also exist. The state is distributing liberal sums of money each year for the support of such schools. Brief courses of manual training are also established at all the public schools according to the new school laws.

THE SOCIETY FOR FURTHERING FEMALE INDUSTRIES was organized in Christiania in 1861. At first it established a school for the instruction of young girls in special branches of industrial work. In 1875 "The Women's Industrial School of Christiania" was established under its auspices.

THE ROYAL ART AND INDUSTRIAL SCHOOL in Christiania dates from 1818. Its aim is to educate men and women in art and manual work. The school is a public institution supported almost entirely by the state. The yearly expenses amount to 62,000 crowns. The school has eighteen instructors.

SOCIETIES FOR INDUSTRIAL ACADEMIES.—Of such organizations there is one in Christiania and one in Drammen. They have each in their connection a working academy where practical instruction is given in civil government, national economy, anatomy, physiology, physics, chemistry, natural history, mathematics, history, and other scientific studies.

WORKING INSTITUTIONS.—Four institutions, representing a capital of 685,215 crowns, have been founded for both sexes. These institutions have also industrial training schools.

HOUSEKEEPING SCHOOLS.—Several schools of this kind exist. The need for such training is imperative in all lands. They are public institutions and receive government aid.

ART INDUSTRIAL MUSEUMS.—There is one such institution in Christiania and one in Bergen. Their aim is to work for the development of art and industry in the land. To this end they have a number of branch institutions in their connection.

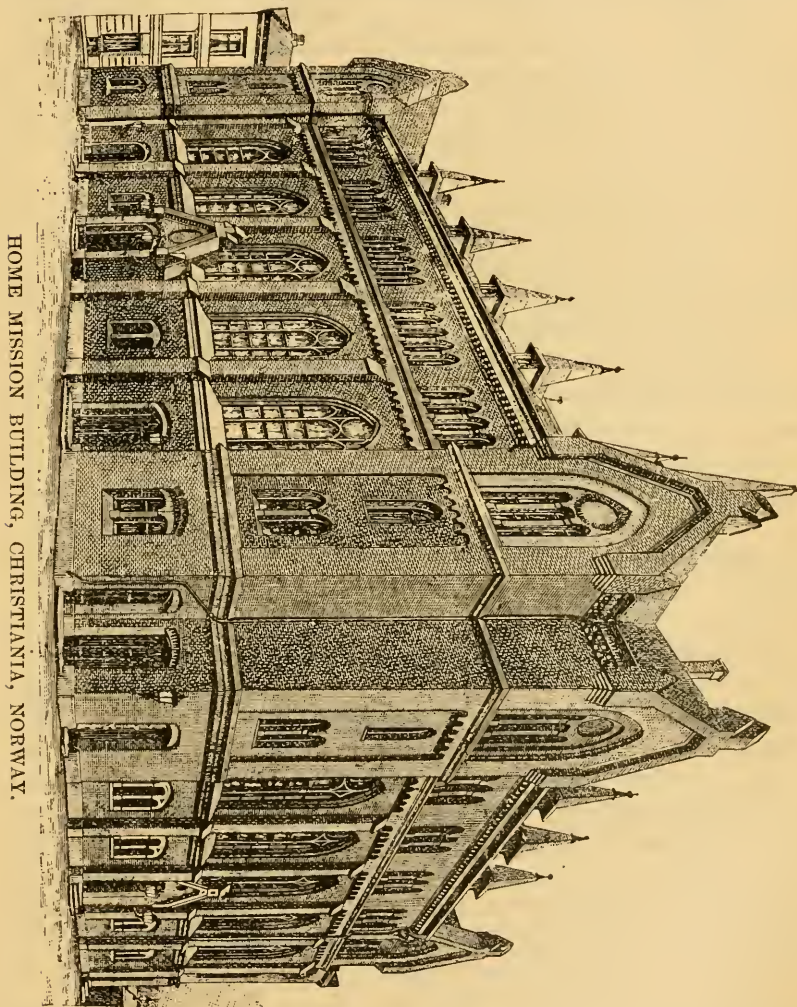
Three legacies, representing 141,625 crowns, have been given for the purpose of furthering domestic industries, especially in aiding the poor of both sexes to earn an independent livelihood.

PRISON WORK.—Of state penitentiaries there are only two for men and one for women located in Christiania. In Drontheim there is one for men. These prisons have their own physicians and ministers, and have in their connection schools, both religious and industrial. All prisoners are put to work and are employed where their ability can accomplish the most. Some are learning new trades, some are employed at their old trades in the various industrial branches, while others are put to rough work. The value of the articles of prison work sold at Christiania penitentiaries amount to about 110,000 crowns yearly; at Drontheim's penitentiary about 120,000 crowns yearly.

HOME MISSIONS

NORWEGIAN LUTHERAN HOME MISSIONARY SOCIETY.—In the latter half of the eighteenth century rationalism had marred the true Christian life of the Church of Norway as well as that of other Lutheran countries. No new missionary work was being commenced and the power of the Word of God seemed to be latent. Then Hans Nielsen Hauge, who was born on a farm in Norway in 1771, began to travel as a lay minister proclaiming the Word of God. He succeeded in awakening the people from their spiritual sleep, and thus kindled a fire which swept over the whole land. But at that time it was forbidden by law for the laity to preach publicly, and Hauge was consequently imprisoned for ten years (1804–1814). The life, however, which he had awakened bore rich fruit. He was the first Home Missionary of Norway, and thus he broke the way for the Christian work of the laity, which ever since has proved to be the salt of the Church. In 1824 he died, but his works followed him. His son, Provost A. Hauge, one of the most efficient ministers that Norway ever had, was always a warm advocate of missions. Hauge's friends,—those who stood by him in the Lord's battle,—continued the work he had begun until it has developed to such an extent that it is everywhere admired. As a Reformer, called of God, Hauge's influence is felt to this day. His friends, "Haugianer," who have emigrated to America, have established a Lutheran Synod bearing his name. In the homeland home missions are carried on by men and women of Hauge's spirit at the present time.

This first Home Missionary Society of Norway was organized in 1854 as a Lutheran society. Its aim was to have the Word of God preached according to the Lutheran doctrine, to aid in the distribution of the Holy Scriptures as well as of other Christian



HOME MISSION BUILDING, CHRISTIANIA, NORWAY.

literature, and to grant aid to the poor and sick. The society was originally a committee. In 1868 it was more fully organized and in 1881 it had developed into several societies with a central executive board. At the General Convention held in Drammen in October, 1891, the constitution was thoroughly revised and the society received the name, "The Norwegian Lutheran Home

Missionary Society." The aim of the society remained the same.

The parent society consists of local organizations spread over the whole country. Several auxiliary societies constitute a circle with its special executive board. The central executive board is composed of twelve members, with their headquarters in Christiania. They are chosen by the members of the General Convention which convenes every three years and consists of delegates from the local societies. A large number of women's societies, both in cities and in country districts, are auxiliary to the central board.

The society has its own publication board which, from 1873 to 1889, issued 6,000,000 religious publications, and in 1890 alone 1,044,500. In the same year the society employed about fifty Bible distributors and other Christian workers in more than one hundred districts. Total annual receipts, 18,603 crowns.

Indremissionæren, a weekly paper, is the official organ of the society. The Sunday paper for Inner Missions is published in many thousand copies.

In July, 1892, the society held its general convention in Stavanger where the different societies in the land were more fully united. The work then received a mighty forward impetus.

THE MIDNIGHT MISSION is a special branch of the Home Mission. Its aim is to further good morals among the people. It receives ten thousand crowns yearly from the state,

CHRISTIANIA HOME MISSIONARY SOCIETY is by far the most active of all the local societies. In 1891 it employed twenty-seven salaried missionaries, chosen from both the laity and the clergy and seventy-five volunteers. It has fifteen rented and twenty-one free localities. Nineteen thousand visits were made to the sick and 2,393 Bible readings were held. In the latter work some deaconesses were employed. Great numbers of religious writings were distributed. Several Working Homes for the Poor were established; lodging was given to many homeless ones, and the hungry were not turned away empty. On Christmas 1,072 crowns were distributed to the poor.

Thirty-five Women's Societies are working for the society. "Bymissionæren" (The City Missionary) is the organ of the society, 8000 copies of which are printed. The income of the society for 1891 amounted 23,916 crowns.

MISSIONS AMONG THE FINNS OR LAPPS.—In the northern part of Norway, where the sun never sets for three weeks in the summer, and never rises for an equal length of time in the winter,

where snow, ice and barren rocks are covering the land, the Home Mission is carrying on a noble and blessed work. This territory, so far back as the history of the country goes, has been inhabited by certain Mongolian tribes which have lived a wild, nomadic life with only a meagre portion of the blessings of Christianity. There are at present 20,000 of these Finns who are also called Lapps. They are Mongolians, have a short stature, and in appearance have much in common with the Chinese. There are 12,000 Kvæns, also called Finns. These are likewise Mongolians, but with strongly built bodies. These two tribes have their own separate languages, but they understand each other. Both tribes are usually called Finns or Lapps and mingle with each other. Some are Sea-Finns, dwelling in cottages by the sea shore and living as fishermen; others are Mountain-Finns, being nomads, and living from the reindeer. While Finn tribes live on Norwegian territory, they do not belong to the Norwegian population. So far as Christianity is concerned the State Church, especially in former times, has not succeeded very well in her work among them. Heathenism with its idolatry, superstition, and other sins has been very strong. Christianity was from the first merely added by force of law.

A number of Christian men have made themselves famous by their energetic and heroic achievements for the good of these neglected tribes.

Thomas von Westen (Thomas from the West), has with full right been called the "Apostle to the Finns." He was born in 1682. In a parish near Drontheim he was employed as a minister. Out of love for the neglected and destitute Finns he went to them as a missionary after having resigned his parish. But the condition of the State Church at that time was such that many difficulties were placed in his way by the higher authorities. Under much suffering and many trials in that poor country, where his life many times was at stake for want of means of communication, he succeeded in turning several thousands of people to Christianity. He established schools among them, and, having awakened a great desire among them for reading, he gave them books in their own language. At first they persecuted him; but they at last showed such a love for him that they were "swimming after his boat," or "running after his horse" in order to hear the Word of God from his lips.

Von Westen had sacrificed both his property and his health for the benefit of this poor people, and he died in 1727 in middle

life, at forty-four years of age, not leaving enough of his fortune to pay his funeral expenses. He had in a true sense been the "Apostle to the Finns."

There was no one to take von Westen's place, and the work well begun was again neglected. Ministers from the State Church



THOMAS VON WESTEN, "APOSTLE TO THE FINNS."

were employed; but as they did not understand the language of the Finns they had to use interpreters in the pulpit as well as in the parish work. Their salaries were so meager that they could not live without doing manual labor. The churches also fell in ruins and heathenism developed more rapidly than Christianity. Then God raised up another man to become a missionary among the Norwegian Finns.

Niels Joachim Stockfleth, born in 1787, was located as a pastor in one of the Lapp districts where his parish embraced many hundreds of square miles. Having no success in his work he resigned and with his wife lived as a nomad among the Finns

both in the mountains and by the sea. In this way he won the full confidence of the people, and large numbers through his instrumentality were turned to Christianity. He soon became acquainted with their language, and translated portions of the Bible, the catechism and other books. Later he also succeeded in winning other laborers for this interesting part of the Lord's vineyard.

After suffering much from his travels in those wild regions his health gave way, and in 1866 he died as a cripple, having as a true apostle sacrificed his life for his dear Master's cause.

In later years the interest for the mission among the Lapps or Finns has been generally revived. Special funds are established for the better salary of the clergy in that part of the country. The Lapp language is also studied at the University of Christiania, so that the ministers no longer need interpreters.

This work is now fully organized as a branch of Norwegian Home Missions, and is successfully carried on under the leadership of the present Bishop of Tromsø, John Nilsen Skaar, who is quite distinguished as a hymn writer. He endeavors, as far as possible, to give to the Finns teachers from their own tribes. He is also working at the translation of the Bible, which work will be finished in a few years. Luther's House-Postil, hymn books and several other volumes are already printed in the language of these strange people.

The society supports a Children's Home in Kvænangen, where Finnish children receive a Christian education, and are instructed in domestic work. This home is largely aided by a number of women's societies. It receives additional aid from the Norwegian Lutherans in America, who likewise donate to the general fund of the mission among the Finns. In 1888 another society for mission work among the Norwegian Lapps was started. It has sent out two itinerant missionaries.

THE STUDENTS' MISSIONARY SOCIETY.—During his emigrant missionary tour in Europe, in 1881, Rev. Lenker addressed the students of the University of Christiania several times on missions, telling of the work of the Inter-Seminary Missionary Alliance of America, and thus interested the students to form a missionary society to study, pray, and work in behalf of home and foreign missions. This society, like the one organized later at Upsala University, has done an excellent service. Attention was called to the emigrant mission and some students entered the

home mission field while others have become missionaries to the Lapps.

FLOWER MISSION.—Since 1881 there has been during the winter as well as the summer months a regular distribution of flowers among the patients in the hospitals and infirmaries of Christiania. This work of Christian love has been carried on by ladies. During their visits to the sick and suffering they give tracts and other religious reading matter and conduct a Christian conversation. The leader of this mission is L. M. Berntzen. Other cities have commenced a similar work in the last years.

TEMPERANCE SOCIETIES.—The first temperance society in Norway was organized in Stavanger in 1836. The one who from the beginning did most for this movement was Candidate Kjel Nicolay Gotthard Andresen. With aid from the state he organized not less than thirty-six societies both in the cities and in the country villages. The first national conference convened in Stavanger in 1844, and the number of members belonging to temperance societies then was 14,000. There are at present four different national temperance associations or societies, all receiving financial aid from the state. They together embrace over 1,000 local societies, and a membership of 110,000 men, women, and children.

In 1891 one of these societies embraced 853 local societies, 60 women's societies, 51 singing and musical societies, and 79 children's societies. Twenty-seven local societies had rooms or buildings of their own. The total membership was 42,000 men, 43,000 women, and 15,000 children under sixteen years. The organ of this society is *Menneskevennen* (Man's Friend).

PROHIBITION SOCIETIES flourish in this Lutheran soil. There are no less than thirty-five at the present time. These in 1889 were united under one central executive board with headquarters in Christiania. Christian temperance is popular among Lutheran Norwegians. The sale of liquors in Norway is put into the hands of companies under the municipal control. Only a small per cent. of the net income is allowed to the stockholders; the rest goes to public purposes. In smaller cities the sale is confined to one place. Liquors cannot be sold to minors, nor to intoxicated persons, nor enough at one time to cause intoxication. Intemperance is decreasing in this northern country.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.—The origin of the Young Men's Christian Associations in this country is closely connected with Pastor Peter Hærem of Christiania. In 1867 he

commenced to gather the young people in his private dwelling where he conducted a conversation on useful topics. On May 6th, 1869, the Young Men's Christian Association of Christiania was organized, and in 1885 the association occupied its own building, which cost 65,000 crowns. The building was dedicated by



LUTHERAN YOUNG MEN'S CHRISTIAN ASSOCIATION BUILDING,
CHRISTIANIA, NORWAY, AND PASTOR PETER HEREM.

Bishop Essendrop, of Christiania, who from the beginning had been a friend of the good cause. The organization has developed with great enthusiasm, and its membership has reached 800. A large library, an evening school, a Sunday school, and many other agencies have been started in its connection. From this association the movement has gone out over the whole land. All have been united in one national institution, under the name of The Union of the Norwegian Young Men's Christian Associations. The chairman of the Union is Professor Waage in Christiania. The Union held its fourth general convention in Fredrikshald, in June, 1892, and reported eighty-nine associations. Sixty-nine new associations had not joined. This union developed the organization of a large number of Young Women's Christian Associations. The Union

hopes to organize associations among the young sailors to labor at the harbors where there are no seamen's missions.

The total receipts of the Union during 1889 were 2,612 crowns, in 1890, 5,634, and in 1891, 7,215 crowns. The Union publishes a paper, *Vort Blad*, with a circulation of 1,000 copies.

This Union of Norway, and a similar one of Denmark, were united in 1889 under one General Secretary, Provost Hall, with his headquarters in Christiania. He devotes all his time to the work in these countries. The Union in Norway publishes a paper, "The Friend of the Young," which has become the organ of the work in both countries.

SUNDAY SOCIETIES.—The Society for the Right Observance of the Sabbath was organized in Christiania in 1879. Lectures and the publication of good literature are the means of work employed. A society with a similar aim was also organized in Bergen the same year. Both have a number of auxiliary societies in the various parts of the country. They stand in connection with the International Sunday Society of Geneva.

MUSIC AND ORGANIST SCHOOL.—This school was established in Christiania by L. M. Lindeman and P. B. Lindeman in 1883. It is supported partly by government aid and partly by private means. Its chief aim is to educate organists for parish churches. L. M. Lindeman is the composer of much of the general church music in Norway and the school is in competent hands.

SCHOOL FOR TRAINING HOME MISSIONARIES.—The Practical Theological Seminary at the University of Christiania is a school where laymen have the opportunity of taking a course in theology, without first passing, as we would say, through college. This school is maintained chiefly for the purpose of aiding the home missionary cause. It employs five instructors and stands under the direction of the Bishop of Christiania and the theological faculty of the university.

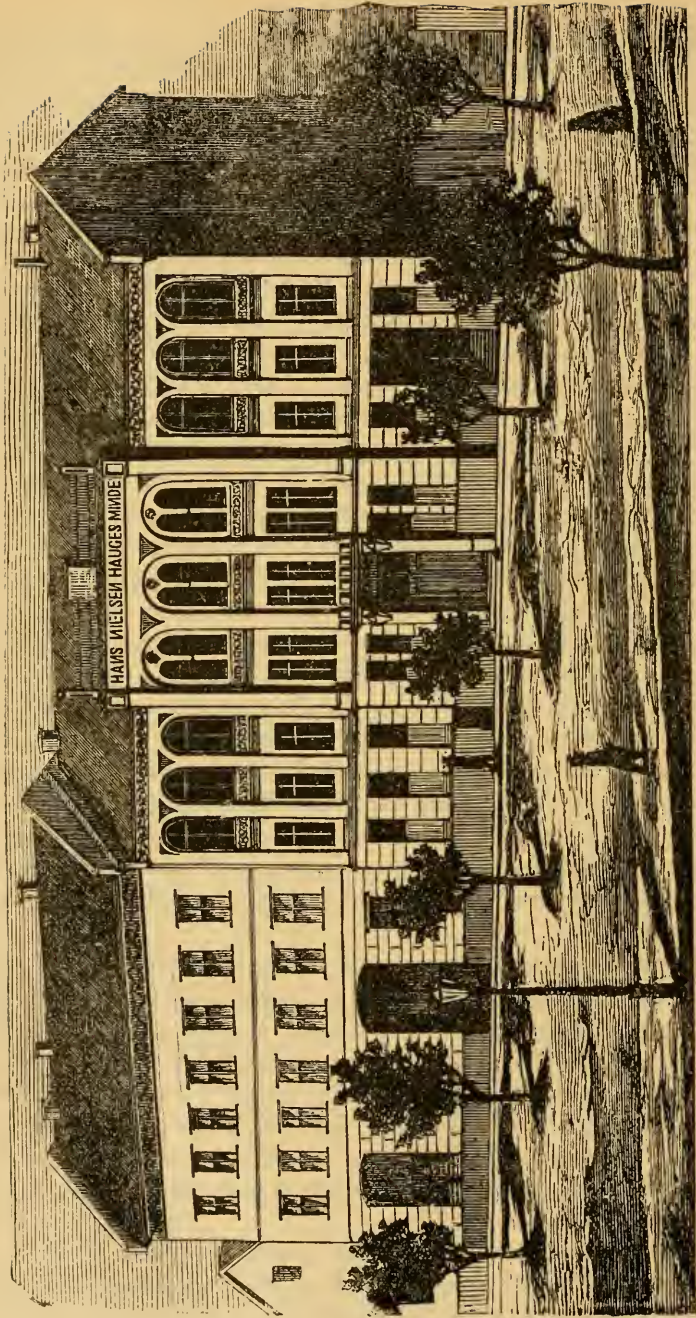
DIASPORA MISSIONS.

EMIGRANT MISSIONS.—Although more than one third of all the Norwegians—over 1,000,000—live away from home, having emigrated to foreign countries, yet the population in their fatherland has not decreased. Less than two and a half centuries ago Norway had 300,000 people; at the beginning of the present century, 800,000; and in 1891 the census reported 2,000,987. They

therefore multiply at home as well as abroad. According to its population Norway has done more to plant the Evangelical Lutheran faith in foreign countries than any other European nation. Its dispersion was faithfully followed in early days by an emigrant missionary zeal that is simply unparalleled. It is a startling fact that at the present time there are half as many Norwegians in America as there are in Norway itself. They are not settled compactly in one section of the country, but are scattered from Boston to San Francisco. Although this is the case very few are found who are not regularly visited by a "Norsk missionary." To whom, we ask, belongs the credit of the church work of the 1,511 Lutheran congregations with 169,494 communicant members among so small a nationality in the United States? Preëminently to the active missionary service of the mother-church in Norway to her emigrating children; for nearly all of the 565 ministers composing their three American Lutheran synods were born amid the mountains of Norway. Some Lutheran nationalities in America may not have received the attention from their mother-churches of which they were worthy, yet there is nothing to prevent any of them from being sincerely grateful for what they did receive. The Norwegians, however, could not have expected more. What Scotland has done for Presbyterianism in America, that Norway seems to be doing for Lutheranism. The people of both countries are northern mountaineers with like traits of character. The Norwegians are really the Scotch of the Lutheran church. If the dispersed and needy condition of these modern Northmen is studied, it will be found that Norwegian patriotism and church love have no less than half as great a work abroad as at home.

Norsk Lutherans are also emigrating to that other new world—the island continent of Australia. Several Norwegian ministers have been employed there for years in traveling from one little settlement to another, breaking unto them the true bread of life. They despise not the day of small things, for it is spring time with them and they are only sowing. In later years the attention of Norway has been turned more, and rightly so, to the imperative need of building up the church of the Reformation among its little Australian colonies.

THE LUTHER PRACTICAL THEOLOGICAL SEMINARY TO EDUCATE MINISTERS FOR THE EMIGRANTS is located in Christiania and has a history of special interest to the author of this volume. In the fall of 1881 he landed in Christiania homesick, a stranger in a



LUTHER SEMINARY, CHRISTIANIA.
To Educate Missionaries for the Emigrants.

"HANS NIELSEN HAUGE'S MINDE"
First and Second Stories, Mission Chapel; the Third Story, the "Latin School."

strange land, with but a single letter of introduction. That letter was from the venerable Dr. Kalkar, of Copenhagen, to Pastor Storjohann, who is one of the most practical, aggressive European Lutheran ministers of the age. Having labored as a seamen's pastor in Edinburgh, Scotland, and in London, England, he understood English well and entered into full sympathy with the mission of his American visitor. He cheerfully acted as our interpreter for some fourteen addresses on the two subjects of "The Emigrant Mission" and "The Students' Missionary Societies." His characteristic exclamation was, "have I worked so long for the Norwegian sailors and never thought of these poor Norwegian emigrants?" There and then he resolved to go to America and study the work during the voyage and among the settlements of these people. During a six months' stay he awakened much interest in his cause by his incessant preaching. He returned with 20,000 crowns, bought property in Christiania and started Luther Practical Theological Seminary in connection with his Hauge's Minde Latin Gymnasium. This institution to prepare ministers for the Norwegian emigrants to America and Australia had two departments—the Pro-Seminary with a two-years' course, and the Theological Seminary with a course of three years.

In 1888 ten students or candidates went forth from this Practical Seminary into the active services of the church. Eight of these became ministers in America, one a professor at the Theological Seminary in Red Wing, Minn., of the Hauge's Synod, and another became a missionary pastor in Brisbane, Australia.

In August, 1889, the institution was changed to a Pro-Seminary to Augsburg Theological Seminary in Minneapolis of the newly organized United Norwegian Lutheran Synod. The course of study is now one year and the tuition fee 100 crowns. An able corps of instructors is employed, and from 1889 to 1892 there were twelve students in attendance. Two of these entered the missionary school at Stavanger to prepare for work among the heathen.

INTER-STATE EMIGRANTS.—Besides the transmarine there are also home emigrants. In Russia and other European countries Norwegian settlers in their persecution or other need cry to their mother church for aid, and seldom do they cry in vain.

Again, Norway has no less than 120,000 fishermen, who are absent from home during the summer months. Missionaries are generally appointed to accompany them so that they may keep the Sabbath and worship God while with their nets.

The increasing number of summer resorts is also being better supplied with the means of grace.

SEAMEN'S MISSIONS.

THE NORWEGIAN EVANGELICAL LUTHERAN SEAMEN'S MISSIONARY SOCIETY.—John Murray, a member of the Challenger expedition, and one of the highest living authorities on oceanography, estimates the area of the dry land of the globe at 55,000,000 square miles, and the area of the oceans at 137,200,000 square miles. He estimates the volume of the dry land above the level of the sea at 23,000,000 cubic miles, and the volume of the waters of the ocean at 323,000,000 cubic miles. He fixes the mean height of the land above the sea at 2,250 feet, and the mean depth of the whole ocean at 12,480 feet. The gospel has a vital relation to this larger part of the earth.



There are no better sailors than the Norwegians among the Christian dispersion in this vast mission field of the seas. Their church at home is very active in giving them religious services, missionaries, churches and literature, so that they may thus remain steadfast in their faith and witness for Christ in foreign ports.

ORIGIN AND ORGANIZATION.—The first traces of organized Christian work among seamen are found within the Church of England. As far back as 1834 missionaries were sent out to carry the Word of Life to those whom the vast oceans separated from their homes. Some of these missionaries acquired sufficient knowledge of the Norwegian language so that they could preach for the many thousands of that nationality visiting the English harbors.

The beginning of an organized Norwegian seamen's mission, however, was made by Johan Cordt Harmen Storjohann, of Christiania, who has just made a missionary tour around the world in behalf of the Scandinavian Lutheran Foreign Mission among the Santals of India. In 1863, while a candidate of theology,

he went to Scotland on a special mission, to study the free church movement in that country. On his way there he had an opportunity of preaching to Norwegian seamen at Leith near Edinburgh. Upon this occasion he was impressed with the great necessity of bringing the Word of God to his neglected countrymen, who were seamen in foreign harbors. The following year he spent two months in Scotland, preaching the Gospel in his native tongue at different ports. Here his eyes opened still more to the great spiritual need existing among seamen, and he fully realized the necessity of having an organized mission among them.

In July, 1864, Pastor Storjohann returned to Bergen where the Foreign Missionary Society of Norway was just holding its general convention. This opportunity he at once embraced to bring his new ideas before the "people of the Church." While delegates from all over the country stood on the shore taking a view of the missionary steamer "Eliezer," which was lying in the harbor ready to depart, Rev. Storjohann stood on board the steamer "like a loaded cannon ready to be fired." As the mission had employed seamen in its service he now advocated that the mission should do service to seamen. He did "fire" at the clergy and the missionary friends with a result that, in spite of many difficulties, a society was organized which held its first conference on the 31st of August of the same year. This organization's corporate name is: *Foreningen til evangeliets forkyndelse for skandinaviske sømænd i fremmede havne* (Society for Preaching the Gospel to Scandinavian Seamen in Foreign Ports). The name more generally used is The Norwegian Seamen's Mission.

Pastor Storjohann, who deservedly has been named the "Father of the Seamen's Missions of the Scandinavian Countries," now saw his ideas so far realized that he commenced immediately to travel through the country, arousing ministers and laymen to action, and appointing committees for furthering the work. In the meantime pressing calls for missionaries came from different harbors, as Leith, Antwerp, and Cardiff. In the spring of 1865 Andreas M. Hansen, who had just been ordained to the holy ministry, was sent to Leith, as the first Norwegian seamen's missionary stationed at a foreign harbor.

The Seamen's Missionary Society, to which a great number of committees or auxiliary societies were soon united, prepared the way for having a general convention. Delegates from different parts of the country convened at Bergen, Sept. 11, 1865, together

with the original society organized by Pastor Storjohann, and which, up to this time, had directed the missionary work. At this convention the missionary society was divided into districts, mostly the original committees, whose number has been steadily growing and has now reached into the hundreds. These districts constitute ten circles or general districts with their respective



PASTOR J. C. H. STORJOHANN,
Founder of the Scandinavian and Finnish Evangelical
Lutheran Seamen's Missionary Societies.

executive boards which have their headquarters in the following cities: Troniseø, Drontheim, Bergen, Stavanger, Christiansand, Arendal, Kragerø, Tønsberg, Drammen, and Christiania.

THE CHIEF EXECUTIVE BOARD consists of nine members, three of whom are elected each year. Their headquarters are in Bergen. The highest power for the management of the business, however, is centered in the General Convention, held every third year. This is composed by delegates from the districts uniting with the chief executive board of whose members only two have a right to vote. General conventions have been held in the following order:

1. Bergen.....	1865, 12 delegates from 7 districts.
2. Christiansand	1867, 40 " " 22 "
3. Stavanger.....	1869, 28 " " 18 "
4. Tønsberg	1872, 40 " " 25 "
5. Christiania.....	1875, 51 " " 31 "
6. Arendal	1878, 76 " " 43 "
7. Drontheim.....	1881, 38 " " 20 "
8. Bergen	1884, 49 " " 32 "
9. Drammen	1887, 67 " " 43 "

FIELDS OF WORK.—During the first year of the existence of the society three missionaries were sent out and as many stations established. The number of stations taken up as well as the amount of work actually performed have been enlarged from year to year, in proportion to the gradual growth of the ability of the society to meet the many calls. At present the society has ten principal stations in foreign lands, seven in Europe and three, embracing four harbors, on the American continent. To these stations are added a great number of sub-stations to which the missionary ministers make regular visits. The parent stations are the following in Europe: Leith, Shields, Antwerp, Cardiff, London, Havre, and Amsterdam-Rotterdam; and in America: Quebec, Pensacola, New York and Buenos Ayres. At all these stations the society has fine church edifices and other properties, and the ordained ministers with their assistants are kept very busy.

In this connection mention may be made of "The Brotherhood on the Sea." This part of the Norwegian Seamen's Mission was organized in 1885 by ship-captains interested in religious work, who pledged themselves to hold religious meetings on board their vessels and also in such ports where no missionaries are stationed. As a sign of their union the members of the Brotherhood hoist a special flag with the ensign of a dove on their respective vessels. From the masts of over 200 ships, now crossing the world's oceans, the "dove-flag" is telling that underneath its holy banner Almighty God is worshiped. The organization has also its own organ called *Brev-Duen* (The Carrier Pigeon).

The worship, of course, will not be conducted according to the order of the Book of Common Prayer of the Church of England, so generally used on ships, but according to the rich and beautiful service of the Lutheran Church of Norway. The many Dane, Swede and German sea-tossed Lutherans are becoming more and more interested in a similar work.

METHODS OF WORK.—As means in the hands of the Seamen's Missionary Society to carry on the work the first to be mentioned is its organ, *Bud og Hilsen* (Message and Greeting), a monthly, which was first edited in 1865 and is now printed in 4,000 copies. This paper has done much in awakening a missionary interest among its readers, as have also a great number of other publications bearing upon the same subject. The society is supporting a traveling secretary whose work it is to bring the cause of the mission to the hearts of the people. Circulars are from time to time sent to all the ministers of Norway, who present from their pulpits the latest news from the various stations and the needs of the society to their respective congregations.

HOW SUPPORTED.—The Norwegian Seamen's Mission has from its very beginning been carried on altogether by voluntary gifts gathered at home and abroad. Thus the districts, consisting of contributing members, annually pay a certain amount of money to the treasury of the society. Ministers usually preach once a year upon the subject of seamen's mission and collections for its benefit are taken in nearly all the churches. Bequests, small and large, have also from time to time been a help to its treasury. But one of the most fruitful sources of help is the work of the Ladies' Societies. These have been growing in number rapidly and include now no less than several hundreds, some of which have been organized entirely in the interest of the Seamen's Mission,—others are doing missionary work in general but give and do their share to preach the gospel to Norway's large seafaring population.

Their needle and fancy work is converted into money by fairs and private sales and thus large sums of money are brought into their treasuries. The Ladies' Societies are also doing a noble work in preparing Christmas presents (boxes of clothing similar to the missionary boxes sent out by the American Women's Home and Foreign Missionary Societies) which are sent to the foreign stations and there distributed to seamen on church festival occasions. The ladies are also distributing large quantities of books and tracts among sailors, and they have thus succeeded in establishing libraries on board the vessels. Larger amounts of money come to the Seamen's Mission from marine aid societies, steamship companies, and shipping offices. Mite-boxes placed in the homes and on board the vessels, have also been a source of income to the mission.

The Norwegian Seamen's Mission has been an object of prayer both in public worship and in private meetings, and in the revised

edition of the Book of Worship of Norway, of 1887, mention is made in the common church prayer of "our countrymen in foreign lands and on the sea."

In reference to the question of "Seamen's Sabbath Rest" great efforts have again and again been made in its behalf. To the international convention held in 1885 at Brussels, where Sunday Societies in general from all over the world were represented, the Norwegian Seamen's Missionary Society sent two delegates, the missionary ministers of Amsterdam and Antwerp. Rev. Hansen from Antwerp presented the matter to the convention in a long and interesting lecture which undoubtedly accomplished the result, that the question of Seamen's Sabbath Rest is now on the program of the International Sabbath Society.

Desertion Among Seamen has also been a matter of discussion by the society. No small amount of work has been done in order to diminish, if not entirely blot out, this disgrace among the noble seafaring population. But the matter is yet unsettled as it is one of great difficulty.

The Seamen's Missionary Society had not existed long until it had to decide the question whether pensions should be granted to widows left by missionary ministers who had died in the service of the society. Several times the chief executive board sent petitions to the national government that widows of seamen's missionary pastors be granted pensions from the common fund established for pensioning widows of the clergy in general. As no such petition was ever granted, the society has been granting pensions from its treasury, in such amounts as the chief executive board from time to time recommended.

The following figures show the increase in the receipts of the society during the first twenty-five years of its activity:

1864	—	455 crowns.	1874-5	—	37,437 crowns.	1884-5	—	63,695 crowns
1869-70	—	17,471 "	1879-80	—	47,638 "	1888-9	—	73,023 "
Total regular receipts during twenty-five years.....							991,566	"
Other extra income.....							24,811	"
Grand total.....							1,016,377	"
Expenses during same period.....							963,606	"
Balance on hand.....							52,771	"

JEWISH MISSIONS.

THE CENTRAL COMMITTEE OF THE MISSION TO ISRAEL.—Perhaps no country has less Jews than Norway, for Sweden and Norway together do not report more than 3,000. It was not therefore the presence of resident Israelites that awakened and developed the healthy interest of Norway in Jewish Missions. It is said the mission to the Jews commenced at a time when a Jew was not permitted to live in the country. It was rather transplanted from Lutheran Germany, for of all countries Norway is the quickest and perhaps the most successful in appropriating the fruits of conservative Lutheranism in Germany.

The awakening of interest in behalf of mission work among the Jews was contemporary with the missionary awakening in behalf of the heathen. This is natural, for Christian Protestant missions are the same whether to the Jew or to the Gentile. June 12, 1844, a Jewish Missionary Association was formed at Stavanger, and as there were few Jews in Norway it thought it could do more good by sending its money to the Lutheran Jewish Mission Societies on the Continent. They thus became doubly unselfish by following their convictions. Similar associations were formed in other cities, especially in Bergen; and in 1865 all were united by Professor Caspari and Candidate Peter Hærem in the Central Committee of Christiania, which was consolidated with the Central Society of Germany in 1871. Its revenue, December 31, 1888, was 29,100 marks. It aids in sustaining the stations in Leipsic and Keshinew, and publishes its own organ, *Missions-Blad for Israel*, a monthly, edited by the secretary, Pastor J. G. Blom of Christiania.

Two graduates of the Institutum Judaicum at Leipsic, Pastor R. Gjessing of Norway, and Pastor von Harling, went to Rumania as missionaries of the Jewish Missionary Society of Norway in the fall of 1891. They have located at Galacz, a live port on the Danube river, where Rev. Gjessing will also minister to the many Scandinavian seamen.

FOREIGN MISSIONS.

THE NORWEGIAN LUTHERAN FOREIGN MISSIONARY SOCIETY.—Those who took the greatest interest in organizing the Foreign Missionary Society of Norway were Bishop Bugge in Drontheim, H. C. Knudsen, who had been in the service of a German Mission,



	H. J. BLOM.	A. HAUGE.
CHR. DONN.	P. BLESSING.	E. F. ECKHOFF.
CHR. KNUDSEN.	K. ROLL.	O. GJERLÆW.
L. DAHLE.	K. SCHØENING.	

Secretaries of the Norwegian Lutheran Foreign Missionary Society and Principals of its Mission School from the beginning to the present.

and John Haugvaldstad, who is really its "father." He was an old man living near Stavanger and had been one of the best friends of Hans Nielsen Hauge. A great many local missionary societies were organized at an early day. The first society dates from 1826 and in 1840 there were twenty. In 1842 delegates from these societies met in Stavanger and permanently founded a central organization known as The Norwegian Foreign Missionary Society. Its aim was to labor for the extension of the Kingdom of God among the heathen by sending forth and supporting missionaries who were to be educated in a school established by the society for this purpose.

The parent society consists now of no less than 900 auxiliary societies. These constitute eight circles, each having an executive board of nine members. The central executive board consists of ten members elected by the joint boards of the respective circles, and has its headquarters in Stavanger. The highest executive authority is, however, exercised by the general convention which meets every third year and consists of accredited delegates from the auxiliary societies.

The total receipts of the society in 1828 were 1,340 crowns; in 1891, 455,323 crowns. By far the greater portion of the income is derived from the 2,350 women's auxiliary societies, the first one of which was organized by Mrs. Gustava Kielland of Lyngdal in 1840. There are many other sources of income, such as "mission lambs," "mission bees," "mission flower pots," "mission fields," the product of which goes to the society, "mission nets" in the fishing districts, a percentage of various kinds of business, church collections, bequests, etc. *Missionstidende* (Mission Tidings), the organ of the society, is printed in 12,000 copies and is a source of profit. The income of the society has been increasing from year to year, but the demand for missionaries has also increased.

The society maintains a school in Stavanger to educate their missionaries. In the spring of 1892, thirteen new workers left the school for the various missionary stations. All missionaries are ordained to the ministry before they are sent out.

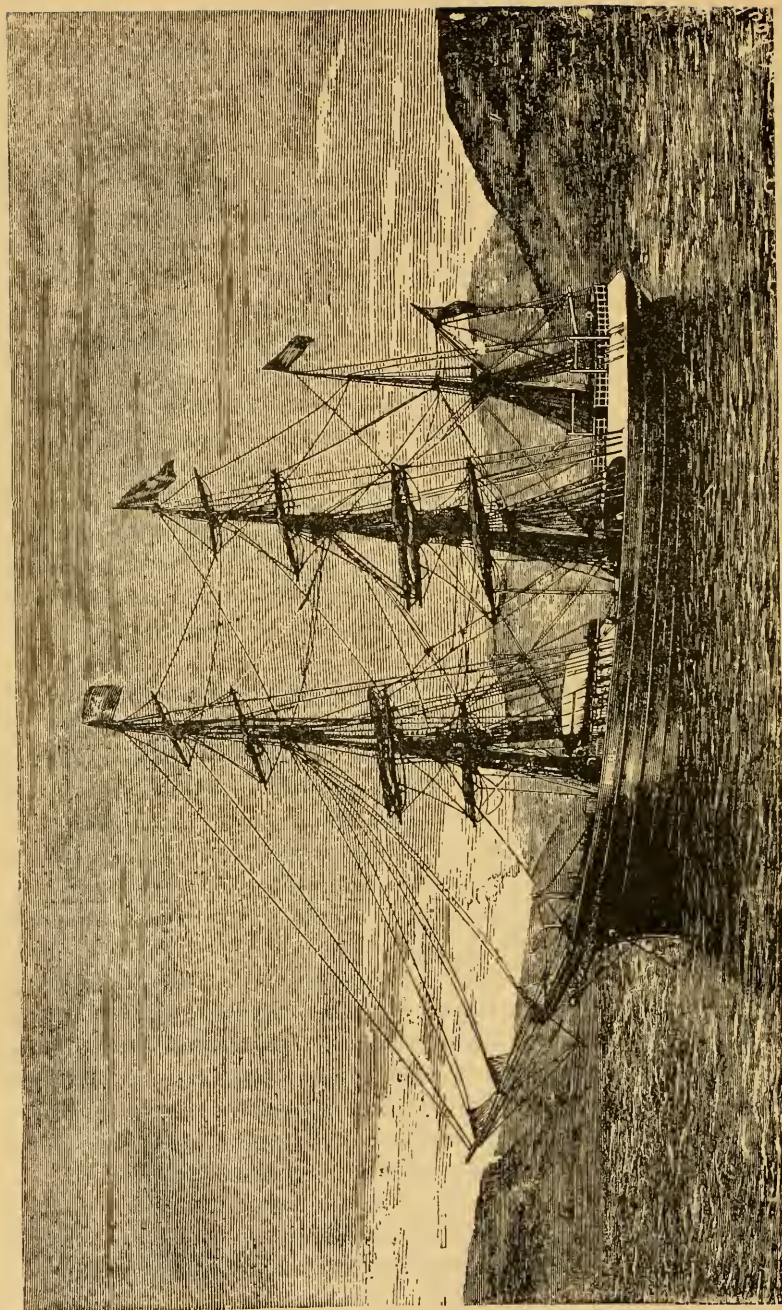
A fund is being raised to aid the disabled missionaries of the society. One friend of missions has given 200,000 crowns to this special object. Near Stavanger a Home has been founded where the children of the missionaries are educated.

The society has its own mission steamship, "Paulus," for the transportation of the missionaries and for the carrying of the exports and the imports of the mission stations.

On July 9 to 13, 1892, the society celebrated its semi-centennial jubilee in Stavanger, 850 delegates being present. Missionary societies in Finland, Sweden, Denmark, Germany, England, and America were represented. Nine persons were in attendance who fifty years before had been in Stavanger at the organization of the society. The foreign fields are Natal and Zululand in South Africa, and Madagascar. There are in these fields forty missionaries and more than 750 native preachers, who proclaim the Word of God in 270 churches and chapels and to 500 congregations with 32,000 members. The meeting was very largely attended, people from every part of the country being present. At the Sunday services the collections amounted to nearly 3,000 crowns. On Thursday Bishop Heuch ordained thirteen mission students, to whom he spoke earnest words of parting. The mission school is not a school like others—but rather a home, where the father and mother are the teachers of their sons. The course has heretofore been six years; and the Norwegian mission society has thoroughly succeeded in banishing the institutional character, and in giving it that of a family, by which independence of character and trustworthiness are secured.

SCHREUDER'S MISSION.—Though Bishop Schreuder withdrew from connection with the Foreign Missionary Society in 1873, he remained loyal to the State Church of Norway. His work was continued as a direct mission of the church of Norway, and has ever since been supported by it. In many cases the contributions given for foreign missions have been divided between Schreuder's Mission and the others. Special societies also are working exclusively for the benefit of this mission. The central committee for the Schreuder Mission has its headquarters in Christiania with auxiliary societies throughout the country districts. Since the death of Schreuder, in 1877, the work has been continued by the brothers Astrup and others. Their mission field is Natal and Zululand, where Schreuder first commenced his labors in South Africa. Though independent of the other Norwegian missions in the same country, the two are sacrificing their best activity for the same Master in full harmony. The Schreuder Mission is partly supported by the Norwegians in America who are publishing a paper, *Missionsblad*, for the benefit of their various undertakings.

THE SANTAL MISSION is another branch of Norway's foreign work. In September of 1892 it was twenty-five years since Skrefsrud and Børresen started the mission to the Santals. At first only a little was done in Norway for this humble enterprise,



NORWEGIAN LUTHERAN MISSION SHIP "PAULUS,"

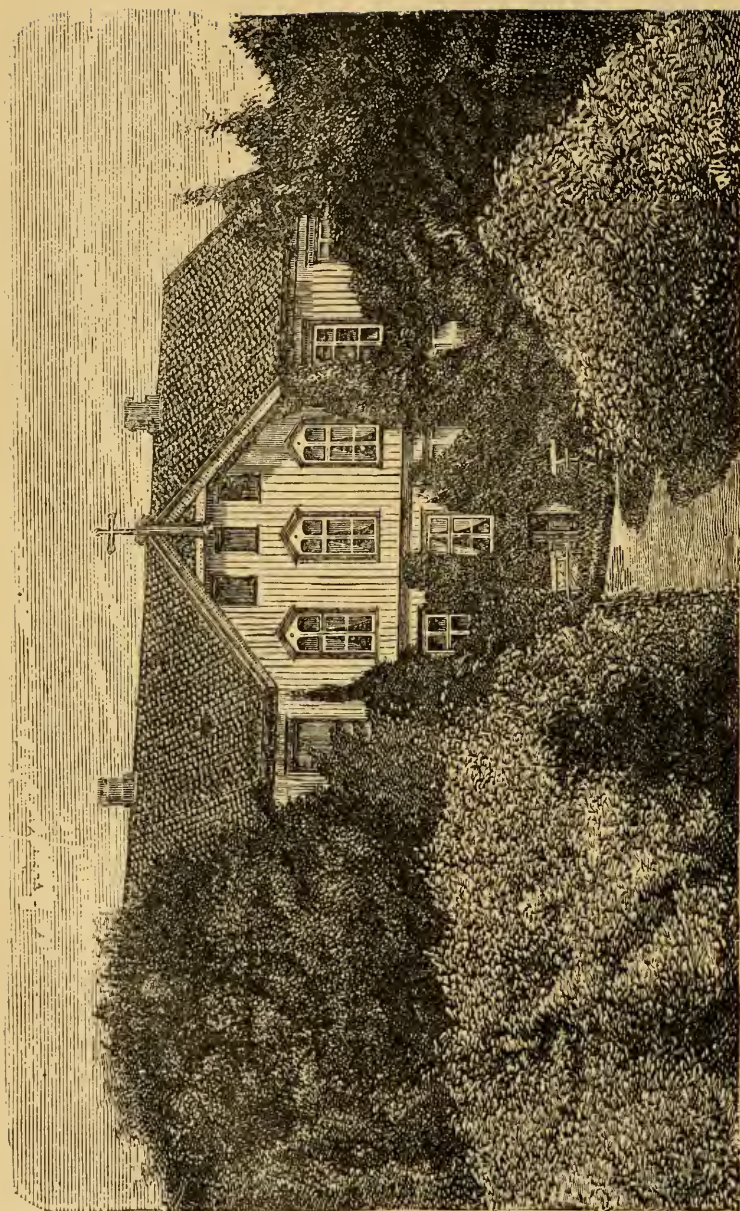
but in later years a general interest for it has been awakened, so that the mission enjoys now the sympathy and pecuniary support of the entire Church. There is a Central Committee for the Santal Mission with headquarters in Christiania and a number of sub-committees. Many women's societies are working in its behalf. In all about 45,000 crowns are contributed yearly to the Santal Mission by Norway alone. *Santalen*, the organ of the mission, is published in Christiania and is printed in 6,000 copies.

In the spring of 1888 a society was organized with committees in the three Scandinavian kingdoms for the special purpose of developing the native literature of the Meih people of Assam and of Santal. The best Oriental linguists and scientists as well as the leading men of the Lutheran Church of these countries belong to the committees. Their work is an illustration of the contribution of foreign missionaries to literature, science, and all departments of human knowledge and activity.

THE NORWEGIAN LUTHERAN CHINA MISSIONARY SOCIETY.—Two Norwegian ladies, Miss Reuter and Miss Jacobsen, had already labored in China under the auspices of the English Inland Mission, when O. S. Nøstegaard arrived in the spring of 1883 to establish a Norwegian Mission. He had previously traveled in Norway as a missionary and had awakened a live interest for his good cause at home. Several women's societies were thus organized, and money flowed in liberally for the expenses of sending a missionary to this new field. At the time when Mr. Nøstegaard was ready to sail, a committee on the China Mission was organized in Christiania, not for the purpose of assuming any authority over the new mission, but in order to receive and forward the money to the missionaries.

In the home land Candidate Giverholt, from Drontheim, has been especially interested in the work. At his own expense he sent two missionary ladies to the field, Miss Petra Nøes and Deaconess Inger Hoel. Since 1890 he has edited their paper, *Kinas Ven* (China's Friend).

This China Mission, however, in time became a branch of the English Inland Mission, but the support from Norway was continued. Meanwhile several committees had been organized in different parts of the country, and a general interest for the work was gradually awakened. But the conviction deepened that in order to maintain the interest an independent China Mission had to be started on the doctrinal basis of the Evangelical Lutheran Church of Norway.



EVANGELICAL LUTHERAN MISSION SCHOOL, STAVANGER, NORWAY.

In October, 1890, some delegates met in Bergen for the purpose of uniting these scattered efforts and to prepare a plan for further work. On Pentecost, 1891, a delegation of forty met in Bergen and completed the organization of The Norwegian Lutheran China Missionary Society. The chief executive board consists of seven members with headquarters in Bergen. N. Arnetvedt, of Bergen, is the present secretary of the board. The society has its own monthly organ *Kineseren* (The Chinamen). Already eight missionaries are employed in China, and those Norwegians who first went there and have been working in the English Mission will probably soon join the Lutherans of their own country. The undertaking is new, and the site for the mission is not yet permanently chosen, but for sanitary reasons it will be planted in Northern China, where the climate is more agreeable to Scandinavians. In July, 1891, the total income of the society had reached 12,000 crowns.

INDEPENDENT MISSIONARIES.—Quite a few Norwegian missionaries, both men and women, are also at work in different places in Asia, Africa, and the Polynesian Islands, without being connected with any society in Norway. They are either working independently or stand in connection with societies of other countries.

BEQUESTS TO MISSIONS.—These are frequent in Norway. One of the latest is from Anna Schmidt of Drontheim, 40,000 crowns. T. L. Gjendern, of Molde, gave 45,000 crowns to the Foreign Missionary Society in 1891, the interest of which is to be used for the support of theological students of the mission stations.

PROTESTANT LITERATURE.

THE NORWEGIAN BIBLE SOCIETY was organized at Christiania in 1816. It consists of six district committees, that of Christiania being the central committee, with the Bishop of Christiania as chairman. There are sub-committees organized in the congregations. Any one can become a member of the society by paying a small annual contribution.

The aim of the society is to distribute religious books. For this purpose it shall prepare for the publication of the whole Bible as well as parts of the same, to be sold at a low price and to be given away to the poor. Since its organization the society has sold and distributed more than 560,000 Bibles, New Testaments

and other religious books. On the 26th day of May, 1892, the seventy-fifth anniversary of the society, two new editions of the Bible were ready for sale, inasmuch as the Old Testament had been revised. The revised New Testament will also be ready for publication in a few years. The total income in 1892 was 67,837 crowns, and the permanent fund 80,000 crowns.

Besides the activity of this society, the British Bible Society distributes large numbers of the Holy Scriptures; in 1890, 9,345 Bibles, 10,228 New Testaments and 1,655 parts of the Bible.

THE SOCIETY FOR THE PUBLICATION OF PROTESTANT SCHOOL BOOKS AND BOOKS OF CHRISTIAN WORSHIP is another efficient agency to disseminate Lutheran doctrine, and dates from 1820. Its aim is, to promote the Christian education and piety in the fatherland by the distribution of proper books. Any one may become a member of the society by giving a small annual contribution. The Central Executive Board consists of four members all of whom must live in Christiania. The fund of the society amounts to 16,000 crowns, besides the free disposition of the interest of a legacy of 20,000 crowns. A large legacy has also been received for the sole purpose of distributing the Word of God.

TRACT SOCIETIES.—Several Tract Societies are active. The largest is the Christiania Tract Society with 200 members, which distributes 150,000 to 200,000 free tracts annually.

PUBLICATION HOUSES.—Several publication houses are very prosperous. The largest is the Luther Publication House. In 1891 it sold or distributed gratuitously 1,055,277 large and small religious books and pamphlets, besides a large number of tracts. A goodly portion of the literature issued by the Norwegian publication houses goes to the Norwegians in foreign lands, especially to America.

The desire for religious literature is strong among the Norwegian people. Every man and woman, young and old, has the ability to read, and libraries are found in almost every family.

The Home and Foreign Missionary Societies and the charitable institutions have their special books and periodical organs; and such literature as church papers of various kinds are found in nearly all Norwegian homes. They spread Christian knowledge and thus help to develop the Christian life in the church.

The press is free in Norway, but the official authorities watch with a sharp eye that no literature is published that may in any way prove corrupting to good morals. All such literature, when

found, is destroyed and the distributors punished according to law. A characteristic of Norwegian literature is the abundance of religious tracts and pamphlets from which the parents teach their children what they find to be pure and sound.



C. O. ROSENIUS,
Sweden's Greatest Pietistic Author.

LUTHERANS IN SWEDEN.

Territorially Sweden is the largest Lutheran country in the world and covers an area of 170,979 square miles. It has immense forests, rich mineral deposits and extensive agricultural lands, while other parts, especially in the north, are barren. Some, like Olaf Rudbeck, have been so captivated by Sweden that they have asserted that it was Eden or the Atlantis of the Greeks and the source of all intelligence.

As a people they are of a robust constitution and of a florid complexion, industrious and frugal, cleanly and neat in their person and in their homes, intellectual and mystically religious. Beggars and illiterates are almost unknown. Dr. Giffin says: "I have brought away memories of the inhabitants of Sweden and Norway that are more pleasant than the pictures of their mountains, fields and lakes." A prominent attorney in Denver, Col., remarked to me once: "I wish Denmark, Norway and Sweden would have ten times as many people as they have so that they could send ten times as many to America. We need them all in our coming national crises." Like other nations, the Scandinavians have their national weaknesses. Of these they themselves are not ignorant.

While approaching Stockholm on the fast train with a book in my hand studying Swedish, a gentleman asked, "are you an Englishman, sir?" "No, sir, an American," was the reply. "Were you ever in Stockholm before?" "Thank you, this is my first visit." "Well," he continued, "I have been in France, Germany, Italy, North Africa, and America, and around the world, and I must say no where have I found more polite people than here in Stockholm. The French are famous for their politeness, but theirs is more superficial, while that of these people is more sincere and comes more from the heart." We were not long in the city until we thought our English informant was about right.

So much so that a practical, direct American from the mountains of Pennsylvania felt almost uncomfortable.

Christianity was first preached among the Swedes in 829 by a Danish monk, Ansgar. The introduction of Christianity and the consolidation of the national empire, as in many other nations so in Sweden, took place at the same time, under Eric IX., who, after his death in 1160, was worshiped as the patron of the country.

THE REFORMATION.—Gustavus Vasa, arriving in Sweden from his exile in Luebeck, where he had learned the Lutheran doctrines, drove out the Danes who had conquered the country and was elected King in 1523. Being a heroic prince and zealous for the public good he became an out and out Lutheran. The clergy opposing him he proceeded gradually and cautiously. He first invited learned men from Germany to teach the people the Bible. Olaf Peterson or Petri, who had studied at Wittenberg, 1516–1519, returned to his native land and began, in 1519, as deacon in Strengnæs with Lawrence Peterson, the administrator of that diocese, to spread Luther's teachings. Under appointment of King Vasa, Chancellor Anderson translated the New Testament in 1526, while Olaf Peterson and his brother Laurence commenced to translate the Old Testament, both being largely after Luther's German version. These translations the King circulated extensively in his domain, and the next step he took in 1526 was to encourage Olaf to hold a public discussion on religious subjects at Upsala with Peter Gallius, an ardent defender of popery. In this engagement Gallius was completely vanquished and the firm Protestant King, at the public assembly of Westeras the following year, wisely seized the opportunity to recommend strongly and judiciously to the representatives of the nation the reformed religion of Luther. The people had consequently to choose between the King's resignation and the Reformation, so that after long discussions and strenuous opposition from the bishops, Sweden, by a harmonious decree, became Lutheran in accord with the advice of Luther, and thus retained their beloved King. Gustavus Vasa exhibited brilliant statesmanship and a loyal evangelical conviction by unflinchingly maintaining that he would rather retire from the kingdom than to rule over a people who were more obedient in temporal matters to their bishops than to their King. Here state and the Roman Church separated and the strength and glory of Rome departed, while the archbishop, Magnus of Upsala, fled to Poland.

After this the Reformation was peacefully introduced into all parts of the land, and the Diets at Orebro, 1529, and at Westeras, 1544, made the work almost complete. The church property, then of enormous value, was used for state revenues and the salaries of pastors who preached the gospel in its purity. Gustavus declared himself a Lutheran, nominated Lutherans to the vacant sees, and placed Lutherans in parish churches. He authorized the clergy to marry and mingle with the world. Everywhere the Augsburg Confession and Luther's Catechism were believed, taught and loved.

In the reorganization of the Church the Episcopal constitution was adopted, and Laurence Peterson became the first Lutheran archbishop of Upsala in 1531, and married a relative of the royal house.

Officially, the National Lutheran Church was not fully established in Sweden until the decree of Upsala was passed March 20, 1593. The 300th anniversary of this event is to be celebrated by the Swedes in America at Rock Island and Chicago during the present year. The Reverend Bishop von Scheele is announced to take part. All nationalities will do well to embrace such occasions to educate themselves in their Protestant history.

DEFENDING THE FAITH.

Gustavus Adolphus, "the stainless hero of the North," like his father and grandfather, was an enthusiastic Protestant. He was born in the City of Stockholm in 1594, and was prepared by Providence for his life work. At the age of ten his father, Charles IX, made him attend the Councils of State and the sittings of the Diet. When only fifteen years of age he spoke Latin fluently, also German, Dutch, French and Italian, and received and replied to all foreign ambassadors to the Swedish King. He loved Xenophon as the greatest of all military historians. In 1609 his father honored him as Grand Duke of Finland and Duke of Esthonia and Vestmanland, whose laws he modeled after those of Sweden. Hence it happened that many soldiers of these countries accompanied him to Germany. On his sixteenth birthday, according to an old Northern custom, he was presented by his father to the diet and there solemnly vested with sword and shield.

The Calmar war and his two conquests in Russia were a good discipline for him in the military arts. He always consulted the wishes and welfare of his people and encouraged the founding of gymnasiums, academies and schools and gave of his own private mines and lands to enrich the University of Upsala.

After his fourth successful campaign against Poland his fame as a commander was universally admitted by foes as well as by friends. He now found himself free to give the help which he had long before promised to his suffering Protestant allies in Germany.

While the infant cause of Protestantism was being rocked to strength in its cradle, Rome seized the opportunity, and what it could not do through the Jesuits and the Inquisition it now attempts by means of bloody warfare. All its armies were therefore marshaled to the battle-field and held there for thirty years. The Germans fought as never any other nation fought for a like cause, and the last drop of German blood was about shed, and the cause was about lost, when Gustavus Adolphus, "the lion of the North," arrived at the nick of time on June 24, 1630, in Pomerania, then possessed by the Austrians, just one hundred years to the very day after the Protestants made their confession at Augsburg. His first act in Germany was to kneel on her shores and thank Almighty God for the safe arrival of his fleet and army. He believed his cause was the cause of heaven and thus prayed and enthused his men. He taught that "incessant prayer was half the victory" and ordered his chaplains to preach the gospel faithfully in the camp and hold morning and evening prayers.

No private property was wilfully injured on their march and the inhuman cruelty of the Imperialists helped to unify and provoke the Protestants. After Madgeburg was taken by the enemy, then, as Schiller says, "commenced a scene of horrors for which history has no language—poetry no pencil. Wives were abused in the arms of their husbands; daughters at the feet of their parents; and the defenceless sex exposed to the double sacrifice of virtue and of life. The Croats amused themselves with throwing children into the flames—Pappenheim's Walloons, with stabbing infants at the mothers' breasts. No situation, however obscure or sacred, escaped the rapacity of the enemy. In one church fifty-three women were beheaded. And these horrors lasted with unabated fury till the city was fired and the smoke and flames checked the plunderers. In twelve hours that populous and flourishing city was in ashes. But the marauders even dug

through smoldering ruins in search of booty. After the streets had been cleared of ashes and of the dead, Tilly entered the place, to find the living crawling out from among the dead, and infants nursing at the breasts of mothers cold in death. Six thousand bodies had been thrown into the Elbe to clear the streets; and the number of the slain was reckoned at not less than thirty thousand."

The morning of the 6th of November, 1632, Gustavus Adolphus and his army engaged in early prayer and sang Luther's battle-hymn, "A mighty fortress is our God," after which Gustavus himself, in a loud voice, gave out his favorite hymn, "Jesus Christ our Salvation." Clad in his usual overcoat and without armour, he mounts his horse and rides along the lines, exhorting the Swedes and Finns in their native tongues, to fight for their God, their country and their King. "If you fight as I expect of you," he concluded, "you shall have no cause to complain of your reward, but if you do not strike like men, not a bone in your bodies shall ever find its way back to Sweden." To the Germans he spoke earnestly, calling upon them to "trust in God, and to believe that with His help they might that day gain a victory which should profit them and their latest descendants." "But if you fail me to-day," he added, "your religion, your freedom, your welfare in this world and the next are lost."

"The King, who himself commanded the right wing of his army, was the foremost of all to advance against the enemy. Waving his drawn sword over his head as the Swedes and Finns responded with the dash of arms and loud cheers to his address, he cried out, 'Jesus, Jesus, let us fight this day for thy Holy Name;' and giving the word of command, he advanced, while the whole army, as each regiment began to move, caught up the loud cry of the Swedish watchword, 'God with us.' The enemy awaited the attack on the further side of a road, skirted by deep ditches, and the Swedish infantry, after crossing, was met with such overwhelming numbers that they wavered and fell back. On perceiving this, Gustavus, who had led his own division over the road, hastened at the head of a troop of his Smaalund cavalry to the help of the infantry. Before he could reach the road, the brigades under Count Niels Brahe, which formed the Swedish centre, had advanced to the charge with such impetuosity that they took three batteries by storm, and drove back two of the enemy's squares.

"When the news of this success reached the King, he uncovered his head and uttered a prayer of thanksgiving, and charging at

the head of his cavalry, he was soon in the midst of the enemy, with only a few of his personal attendants near him, as the heavy mist after partially clearing, had become so dense that his troops had not been able to see in which direction he had advanced. At that moment a pistol-shot struck his horse in the neck, a second shattered his left arm, and while he was turning to beg the Duke of Lauenburg to help him off the field, as he was wounded in the foot and unable to dismount, a ball entered his back and he fell off his horse, which dragged him a short distance with one foot still in the stirrup. The body of the King was carried to the rear the same night, and deposited in the church of the little village of Meuchen, where one of the attendant Swedish officers made a funeral address, after which the schoolmaster of the place read the ordinary form of prayer. After being deposited for a time in the Castle Church at Wittenberg (where Luther rests), the body was conveyed to Sweden under the guard of the 400 survivors of the Smaaland cavalry, at the head of which the King had fallen. In the summer of 1634 the remains were laid with great solemnity within the grave that Gustavus had caused to be prepared for himself in Riddarholms' Church, Stockholm."

Thus "the golden King of the North," like a true modern Viking, became the champion of Protestantism and gave his loyal royal blood on the battle-field in defending the faith of the Reformers. Though he died, the cause did not. Passionate grief reigned in the streets of Stockholm and in every Protestant town of Europe, but more especially in downtrodden Germany. The defeated Catholics rejoiced. His death, however, accomplished more for Protestantism than his living deeds. "It sanctified a cause which the German Princes themselves had only known how to betray." Until the end of time the name of Gustavus Adolphus will be a synonym for Lutheran, yes, for Protestant loyalty.

Had Rome succeeded in the thirty years' war in conquering Germany it would have soon taken little Denmark, and Sweden, and England, and the United States civilization of to-day would have been an impossibility. Thanks be unto God who came to our rescue at this most critical moment. Scandinavians cannot afford to be indifferent to the cause for which Gustavus Adolphus died, no more than Germans can to the same cause for which Martin Luther lived.

The day after the battle some peasants, under the direction of the King's groom, Jacob Erickson, dragged a heavy stone from a neighboring height to mark the place where Gustavus fell. Being



GUSTAVUS ADOLPHUS,

After the battle of Breitenfeld kneeling among the dead and wounded
praying: "He'll hold the field of battle."

unable to move it further they left it within forty paces of the spot, where it remained until it was replaced in 1832 by the monument erected by the German people in grateful remembrance of their champion from a neighboring country. The Swedish nation has no more glorious monument at home or abroad than the "Sweden Stone" on the battle-field of Lutzen.

PAROCHIAL.

In the diaspora missionary work among the Germans one of the first questions that must be asked before you proceed very far is, "are you Lutherans or are you Catholics?" This is necessary because about one-third of Germany is Catholic. Such a question would be an insult among Scandinavians, whether asked in their native land or in other countries.

The census shows Sweden to be thoroughly Protestant or Lutheran. Out of a population of 4,774,409 only 810 are Roman Catholics, or 16 out of every 100,000; and Norway, which is under the same sovereign, has only 512 Catholics in a population of 1,818,853 or 27 out of every 100,000. Denmark, Norway, Sweden, and Finland are not only the most Protestant but the most universally Lutheran countries in the world.

The candidates for the holy office of the ministry in Sweden must pass through the common school, the high school, and gymnasium, and then spend six years in studying theology at the university. If one enters the high school at the age of ten and is not compelled to take a year over again, he will be ready for ordination at the age of twenty-six. After his ordination he is required to pass another examination before he can enter upon the full duties of a pastorate, to which he is not admitted until he has reached the age of twenty-eight. It is a high honor for a minister who has studied in America to be received as a pastor in the State Church of Sweden.

All the pastoral duties and ministerial acts are performed promptly and in a becoming Christian manner, and a correct and perfect record of the same is carefully kept. There are very few people in Sweden who have not been baptized at Lutheran altars in their infancy, faithfully instructed in the saving truths of God's Word and confirmed at the age of fourteen. Nearly all marriages and funerals are conducted by the pastors. A large percentage of the population go regularly to the Holy Communion.

The offerings in the churches for missions and charity are frequent and liberal. They believe in giving to God's work regularly as well as to ask of God in prayer to give them something.

The State and Church work harmoniously together. "Sweden knows of no Christian at large. Every member of the state is regarded as a religious being, and if he wishes to remain a citizen of Sweden he must at least outwardly belong to some religious congregation. The government here assumes parental authority. The unbeliever may refuse to go to the house of God, he may deny



ST. PAUL'S CHURCH,
Malmö, Sweden.



LUTHERAN CATHEDRAL,
Gothenburg, Sweden.

the truths of the revealed religion, but the government treats him as a disobedient child of the family, which has not yet come to a better understanding." So says Dr. Weidner who has for years been professor in the Swedish Lutheran Theological Seminary at Rock Island, Illinois.

The church government as in Denmark and Norway is Episcopal. There are consistories as well as bishops, which are mutually helpful to one another. The clergy consists in the archbishop of Upsala, 12 bishops, 180 provosts, about 2,541 pastors and many candidates and assistant pastors. The catechumens are confirmed by their own regular pastor. The episcopacy among Scandinavian Lutherans has no sympathy with the arrogant claims of the Episcopalians. It is more like that of the Methodist Episcopal church.

The Synod of the Swedish Lutheran State Church, formed by a royal order of 1863, has a voice with the King and the Reichstag in the government of the Church. It is composed of sixty clerical

and lay members who meet in Stockholm once every five years. All except the bishops and pastor primarius of Stockholm must be elected. These national ecclesiastical conventions exert a powerful influence for good over the entire country, somewhat similar to the conventions of the General Church Bodies in the United States.

Name of Bishopric.	No. Parishes.	Churches.	Colleges.	Academies.	Normal Schools.
1. Upsala.....	274	272	3	3	2
2. Linkoping.....	205	207	3	4	1
3. Skara.....	374	334	2	8	1
4. Strengnæs.....	172	166	3	2	..
5. Westeras.....	129	136	2	7	1
6. Wexio.....	185	181	2	2	1
7. Lund.....	434	429	5	8	1
8. Gothenburg.....	269	268	3	9	1
9. Calmar.....	68	69	1	3	1
10. Carlstad.....	138	133	1	4	1
11. Hernösand.....	181	205	5	4	1
12. Wisby.....	93	93	1	..	..
Total.....	2,522	2,493	31	54	11
Consistory of Stockholm....	17	21	2	6	2
Grand total.....	2,541	2,514	33	60	13

Besides these there are several colleges and institutions which are directly controlled by the state instead of by the Lutheran Church.

Each parish is thoroughly organized for active Christian charity in caring for its own orphans, sick and poor. Consequently nearly every parish has its own hospitals, poor-farms, and orphan homes. If either of these institutions is wanting in a parish, its sick are sent to the nearest hospital, and the poor and orphans are sent to the nearest institutions or received into private families at the expense of the parish.

EDUCATION.

Popular education in Sweden is compulsory. Gratuitous education is most liberally provided for the youth. Children not attending the government schools are obliged to furnish certificates that they are under the tuition of private teachers. It is therefore very seldom that a Swede is found who cannot read and write.

In 1889 Sweden reported 2,374 school districts, 11 high schools, 4,482 public schools, of which 3,693 are permanent and 789 are of an ambulatory character, 1,248 intermediate, and 4,775 elementary schools; total 10,505 common or public schools. Teachers, 12,519;

male, 5,046, and female, 7,473. Scholars, 764,909 between seven and fourteen years of age; 388,539 boys and 376,370 girls. Expended during 1889 for these schools, 12,514,821 crowns.

The common schools are well sustained by the higher educational institutions. Of these there are nine teachers' seminaries, seventy-seven high schools, twenty-one academies, and two universities with bright prospects for a third.

There are also special schools for almost every department of knowledge. Thirty-one agricultural and nine technical schools, eight schools of forestry and nine of navigation, and two large industrial schools at Stockholm and Gothenburg.

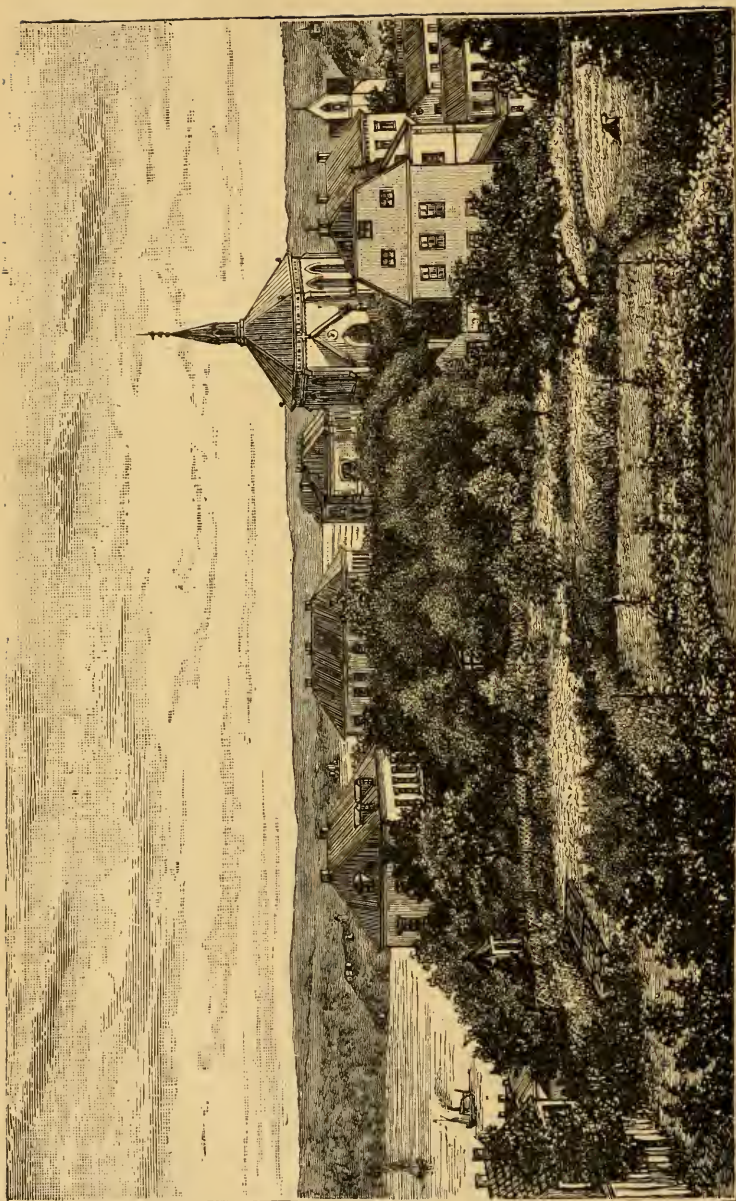
Sweden reports 150,000 Sunday School scholars and 15,000 teachers; total 165,000.

Upsala is the historical, ecclesiastical and intellectual center of Sweden. Few universities have stronger faculties than those of Upsala. It was founded fifteen years before Columbus discovered America. For 1893 it reported thirty-three ordinary and seventeen extraordinary or fifty professors, two adjunct and one theological assistant professors, fifty-eight docents, two professors of languages, one for the observatory and three for the laboratory, or in all a teaching force of 121. About 2,000 students are in attendance. In 1886 a new university building, one of the finest in the world, was completed at a cost of over 1,000,000 crowns. It contains forty-nine halls and large rooms for lectures, collections, etc. Over the portal of the aula that seats 2,500 are the words, "To think free is great, but to think right is greater."

Its principal endowment was given by Gustavus Adolphus. Many have followed his good example and contributed liberally to increase it. It has a zoological and a botanical garden, a chemical and anatomical institution and institutes of chemistry, astronomy and meteorology. It is also the headquarters of the Royal Society of Science.

The university is being constantly better equipped. The late Prof. C. Wahlund has given 30,000 crowns, the interest of which is for the library. He has also presented to it his valuable collection of old French literature of several hundred volumes.

The Students' Missionary Society of the University of Upsala is one of the most prosperous in Europe. Its 146 members are not confined to the theological faculty, but Christian students from all four faculties are well represented among the number. Like societies should aim to interest students of all grades and departments.



KAISERSWERTH DEACONESS INSTITUTION, STOCKHOLM, SWEDEN.

The city of Lund is famous as the seat of the other university of Sweden, which was founded in 1668 by Charles XI. The four faculties have seventy professors and 800 students, among whom are thirteen female students. Its collections of manuscripts, and of archæology and natural history are very valuable.

The late Ludwig Stenberg of Malmo left 20,000 crowns to the university to assist needy students. The sum of 4,576 crowns have been collected for a Home for those attending the theological lectures.

CHRISTIAN CHARITY.

The establishment of the deaconess work in Stockholm has rather a singular history. A report of the deaconess house in Strassburg having incidentally found its way to this country became the seed-germ of the work since then established. A meeting held April 14, 1849, resulted in the organization of a society whose object was the founding of a deaconess institute. During the fall of the same year Miss Cederschiöld offered her services and the following spring she went to Kaiserswerth in order to prepare herself for the work. On her return in the spring of 1851 a hotel was rented and the work was actively begun. The first object of the institute was the education of nurses for the sick, but at the same time other objects of Christian charity were had in view. To these must be counted an orphan home and a home for children. There was also an asylum established for the rescue of fallen women. Other institutions followed in the course of years. In 1872 a girls' school was opened in which those that left the orphan home were taught housekeeping. In the same year also a chapel, accommodating 1,000 persons, was erected for the use of those connected with the institution. Another house was dedicated Nov. 11, 1884, called "Feierabend," an asylum for aged deaconesses, in which they might spend the remainder of their days in quietness. In addition to this a building was erected called "Siechenhaus," for the use of such as have any lingering sickness. To this building one person gave 33,500 marks.

There are connected with the institution 165 sisters. With the mother home are connected a hospital, an orphan house, a house of rescue for women, a school for the training of hired girls, a house for the aged and one for those having chronic diseases.

Then there are seventy-three other fields with seventy-nine sisters. Hospitals, eighteen; poorhouses, ten; asylums, six; orphan

homes, ten; houses of rescue, two; female prisons, one. Help rendered in twenty-eight congregations.

The receipts during 1890 were 74,670, and the expenditures 89,326 marks.

INNER MISSIONS.

The Fatherland Society is the most efficient inner mission or evangelistic organization in Sweden. Its annual report of 230 pages gives the astonishing information that 132 auxiliary societies co-operate with it, that 506 representatives, 260 of whom are ministers, labor for its interests throughout the country, that twenty-four traveling representatives are employed at an expense of 15,400 crowns and that 136 colporteurs are kept ever busy at an annual outlay of 33,761 crowns. The annual receipts for the inner mission of this society were 49,863 crowns, and from the sale of its many publications 22,996 crowns. During the year it distributed 114,285 Bibles and Testaments, 44,040 periodicals and 650,365 books, total 808,690 copies. From its beginning more than 23,000,000 copies of its publications have been distributed among the Swedes at home and abroad. This society is a powerful Evangelistic agency and at the same time it is one of the greatest Lutheran book concerns in the world. Its publications are all of a high order, thoroughly Lutheran Christian, and are sold at a nominal price. It votes annually about 3,500 crowns to foreign and 5,500 to home missions. Its aim is to circulate large quantities at little profit on each rather than few at big profits. They thus make as much money and give to the people far more literature. That is hitting the mark because this department of the society has been called into existence mainly for the latter purpose.

The nine divisions in its catalogue of publication are: 1. The Holy Scriptures. 2. Postils and devotional books. 3. Apostolic and confessional works. 4. Missions. 5. Music. 6. Travels, stories, calenders. 7. Awakening pamphlets and tracts. 8. Picture books and cards. 9. Periodicals. The translations are mostly from the best German Lutheran authors. More than 60,000 copies of Luther's writings have been circulated.

The magnitude and variety of this society's work are also indicated by its yearly expenditure for foreign missions: For its East Africa mission, 51,807 crowns; for its India mission, 40,302; for Zenana work, 6,668; Seamen's mission, 32,358; lay and medical mission work, 2,166; mission in Esthonia, 709; mission institute,

22,264; Jewish mission, 11,750, and including other objects, a total of 200,000 crowns.

As in Germany societies are maintained for the cultivation of church hymnology and sacred music. "The Friends of Church Music in the Diocese of Lund" is the name of a new organization which sprang into life March 2, 1892. It aims to cultivate a knowledge of and a taste for the higher church music. Extra public renditions are to be given at least once a year in some of the churches of the diocese. Choral singing and chanting the Psalms will be developed to a higher degree of perfection and usefulness. Historical literature and art societies have also been formed for the welfare of the church.

The City Mission Society of Stockholm distributed last year 34,222 devotional books and tracts. The weekly paper, *The City Missionary*, published by the society, has a circulation of 5,500. Eight thousand four hundred and twelve visits were made to sick and poor people. These visits are made weekly by persons employed by the Mission. The receipts during 1890 were 5,533 crowns. The Mission controls an Industrial Home, into which fifty men were admitted during the year, and an orphanage with sixty-four boys.

In the larger cities there are numerous charitable institutions of various kinds under the control of the Lutheran church. Stockholm has at least seventeen.

The Magdalene Institute of Stockholm, under the care of the Kaiserswerth deaconesses, reports having given a home of refuge to 831 women, of whom, so far as known, 619 were saved from their evil ways.

Stockholm has an active society for the care of the destitute sick in their homes. During 1891 its 234 members ministered to 355 patients, the average time of treatment being four and one-half weeks; 10,375 meals were supplied for sick persons, besides 45 mattresses and 157 garments. Not long ago Sweden appropriated nearly a million and a quarter crowns for hospitals.

"The Friends of the Poor" in Stockholm, on their anniversary the sixth of last December, completely clothed sixty-four poor children for the winter, gave them a good warm meal and sent them to their homes with loaves and cakes. Thus we constantly see the many different ways there are of doing good.

Lund has just completed an Insane Asylum at a cost of 1,200,000 crowns. It will accommodate 700 inmates.

A Samaritan Home has lately been erected at Upsala. The Home for aged blind women, established at Norrbacka by the late Princess Eugenie, sister to the present King, is now under the protection of the Crown Princess and is faring well.

The Malmquist Orphan Home in Stockholm reports 69 inmates, its receipts at 25,065 and expenses at 17,408 crowns. The late Eva G. Persian left 7,000 crowns to the orphanage at Sundsvale and a like amount to the Fatherland Missionary Society. The Upsala Orphanage Fund has recently been increased by a gift of 1,029,000 crowns from the estate of the late Mr. Gillberg.

An industrial school for cripples was recently dedicated in the capital. A new home for epileptic and idiotic children has been opened near Stockholm. A new children's hospital receives from the heirs of the late Dr. Vincent Lundberg a gift of 10,000 crowns.

Sweden maintains eighty-five Young Men's Christian Associations, many of which have buildings and first-class equipments.

Göteborg, Sweden, first set on foot the plan of regulating licenses, now adopted throughout both Sweden and Norway. A stock company is organized and a monopoly of licenses is granted it, with a limited profit of five per cent. on the capital invested. All made beyond that is handed over to the city authorities for public use. City councils fix the number of licenses, elect part of the managers, and distribute the profits among deserving charities. The hours for closing are regulated by laws which are strictly enforced.

In the late news from Sweden we read of princely giving to missions and charity. F. Berg von Linde left 10,000 crowns to his parish; Anna Kaysa bequeathed 12,000 crowns for parish purposes, and Miss C. B. Strehle of Stockholm bequeathed 46,000 crowns to various benevolent objects. In Norköping C. J. Nelius gave 331,000 crowns to various objects and Lars M. Trozellus bequeathed to the Lenning pension fund 300,000 crowns, to the Lenning hospital 400,000 crowns, and to the von Lessen's fund for incurable children 150,000 crowns. James Dickson of Göteborg, lately deceased, Sweden's Vanderbilt, gave 630,000 crowns to charitable purposes; C. J. Widman of Upsala gave to churches and missions 51,000 crowns; N. P. Nilson, a former seaman, who died recently at Visby, left to churches and benevolent institutions the sum of 15,500 crowns; "Domprovst" (cathedral provost) W. G. Wetter of Vexjö, lately willed 3,000 crowns to the schools, and 6,000 to the parish of Vexjö and 5,000 crowns as a stipend fund for theological students; an

unnamed family in Gothenburg gives 5,000 crowns to start a fund for disabled sick nurses.

“The Loewen Pension Fund” was recently created by the Baroness Z. Westring of Nyköping leaving 12,000 crowns for this purpose, the interest of which is to be appropriated annually to six widows and daughters of officers and to the poor.

CHURCH EXTENSION.

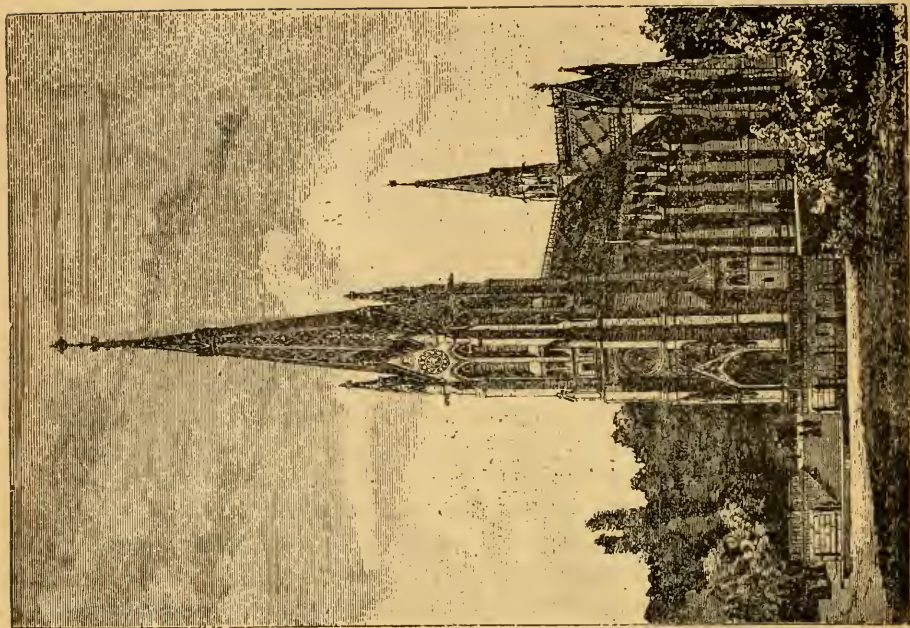
Sweden is the land of big churches. They are needed, for all go to church. Fifteen of the more than two dozen Lutheran Churches in Stockholm will seat 24,000 people. The “Big Church” will seat 3,000; St. Jacob’s, 1,700; St. John’s, 1,200; Clara, 1,500; Hedvig Eleonor, 2,200; Mary Magdalene, 2,000; Catharine, 2,500; Blasiholm, 3,000; German, 1,200; Finnish, 1,200; Adolph Frederick, 1,500; Kingsholm, 1,300.

The new year 1893 announces seven new churches for Halland, Sweden: in Arstads, Okome, Falkensberg, Harplinga, Köinge, Winberga and Slöinge. The churches of Alfshögs and Skrea will undergo extensive repairs, and a new church to cost 75,000 crowns will be erected in Umeo.

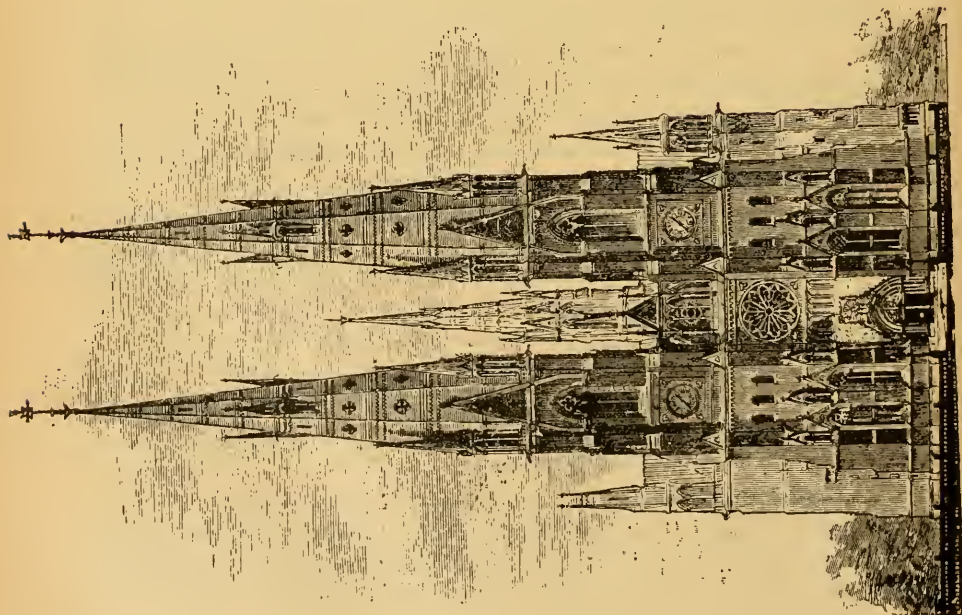
The new Gustavus Adolphus Church in Stockholm, costing 80,000 crowns, not including the furniture, was dedicated Nov. 6, 1891, the anniversary of the great King’s death. It is one of the finest temples in Scandinavia. The Swedish defender of the Lutheran faith well merits such a memorial in the capital city of his native land. The windows are memorial to the most famous kings and generals of the Swedish nation. The enterprise naturally received royal favor and support. The Y. M. C. A. of Sweden arranged a memorial service, at which Bishop von Scheele delivered an address appropriate to the festive occasion.

The old cathedral at Calmar, erected in 1660, is to be restored at a cost of 132,000 crowns. The handsome All Saints’ Church, with magnificent stained glass and a richly sculptured altar, has just been completed.

Many other large church extension achievements might be mentioned. The most significant of all, perhaps, is the restoration of the old Cathedral at Upsala, the most colossal church edifice in all Sweden. Two persons contributed 10,000 crowns each.



LUTHERAN CHURCH, STOCKHOLM, SWEDEN.



LUTHERAN CATHEDRAL, UPSALA, SWEDEN.

DIASPORA MISSIONS.

THE FIRST TRANSMARINE SWEDISH LUTHERAN COLONY.—The earliest as well as the late Lutheran dispersion from Sweden has had a significant relation to the extension and welfare of Protestantism in the world. It was the great Lutheran King, Gustavus Adolphus, who, from conviction, liberally supported the first Protestant mission among the Lapps and, as we have seen, with a martyr's faith poured out his life's blood on the battle field of Lutzen; yet, it was this royal friend of foreign missions and the champion defender of the Reformation faith, who, with remarkable forethought, planned to extend his church also through the third or the diaspora movement—the emigration and colonization of his fellow believers in the new world. Had the cause for which he died been suppressed in the old world, the seeds then planted in the new world might germinate and flourish in that virgin soil.

The History of New Sweden in Pennsylvania, by Provost Israel Acrelius, translated by William M. Reynolds, D.D., a volume of 468 pages 8vo., is a valuable contribution to the history of the Lutheran Diaspora Mission literature of Sweden, as well as to the early history of the Lutheran church in America. It tells us that "William Usselinx, a Hollander, born at Antwerp, in Brabant, presented himself to King Gustavus Adolphus, and laid before him a proposition for a Trading Company to be established in Sweden, and to extend its operations to Asia, Africa and Magellan's Land, with the assurance that this would be a great source of revenue to the Kingdom. Full power was given him to carry out this important project, and, therefore, a contract of trade was drawn up, to which the Company was to agree and subscribe. Usselinx published explanations of this contract, wherein he also particularly directed attention to the country on the Delaware, its fertility, climate and all its imaginable resources. To strengthen the matter, a charter was secured to the Company.

"The powerful King, whose zeal for the honor of God was not less ardent than for the welfare of his subjects, availed himself of this opportunity to extend the doctrines of Christ among the heathen, as well as to establish his own power in other parts of the world. To this end he sent forth Letters Patent, dated at Stockholm, on the 2d of July, 1626, wherein all, both high and low, were invited to contribute something to the Company, according to their means. The work was completed in the diet of the

following year, 1627, when the estates of the realm gave their assent and confirmed the measure. Those who took part in this Company were: His Majesty's mother, the Queen Dowager Christina, the Prince John Casimir, the Royal Council, the most distinguished of the nobility, the highest officers of the army, the bishops and other clergymen, together with the burgomasters and aldermen of the cities, as well as a large number of the people generally. For the management and working of the plan there were appointed an admiral, vice-admiral, chapman, under-chapman, assistants and commissaries, also a body of soldiers duly officered."

The organizing military genius of Gustavus Adolphus is seen in the above, and as interesting as this enterprise to Christianize America was to him, he had to abandon all and marshal an army to raise the banner of Protestantism falling in the homeland of the Reformation. While there, even in the midst of war, he could not forget his American colonial project, for just before the victory of Lützen among his last words he prayerfully recommended a similar project to the people of Germany. The King being dead, the Trading Company at home was dissolved, its subscriptions nullified and the whole scheme was about to fail when another Hollander, Peter Menewe, who had been in the service of Holland in America, appeared in Sweden and renewed the representations of Usselinx. The man for the occasion, the worthy royal chancellor, Count Axel Oxenstiern, revived the West India Trading Company and became its president. The ship-of-war, *Key of Calmar*, and a smaller vessel, *Bird Griffin*, freighted with colonists, provisions, ammunition, merchandise for traffic with the Indians, and a liberal supply of Lutheran literature set sail under the leadership of Menewe in August, 1637, to found a New Sweden in the new world. Pleased are we to record the fact that this first Lutheran colony of emigrants to America selected their pastor to minister to them during the voyage and to become their settled pastor in their new home. His name was the Rev. Reorus Torkilus, of East Gothland, the first Lutheran pastor in the new world. Early in 1638 they landed near Cape Henlopen in the neighborhood of what is now Lewes in the state of Delaware, which they significantly named Paradise Point. Like emigrants to America generally their first impressions of the country must have been sanguine.

The land on the western side of the river from the mouth of Delaware Bay to Trenton Falls with the inland country was

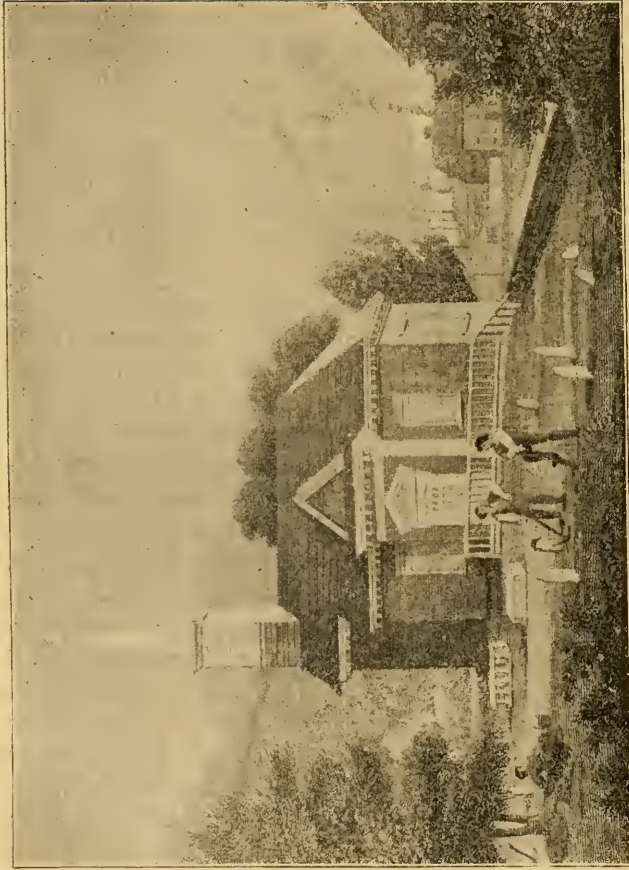
immediately purchased from the sole owners, the Indians, whose it was by the inalienable right of possession. The deed, written in Dutch, for no Swede had as yet learned the language of the native heathen, the Indians subscribed with their hands and marks and thus warranted the land "to the Swedish crown forever." This Lutheran treaty with the Indians was made about fifty years before that of William Penn. Further purchase and treaty extended the boundaries to the Falls of the Susquehanna, near York Haven, thus embracing the territory of the state of Delaware and a large part of southeastern Pennsylvania.

The first building these immigrants erected was Fort Christina to protect themselves from the wild beasts, the natives and the Dutch; one of the other buildings which soon followed was a Swedish Lutheran Church to protect them from their spiritual enemies, and both the fort and the church were enclosed by the same wall.

The second emigration sailed under Lieutenant-Colonel John Printz, who was honored with the title of Governor of New Sweden. His salary was 1,200 silver dollars and 400 rix dollars for his traveling expenses. This second colony was also accompanied by a diaspora missionary in the person of Magister John Campanius (Holm), who was called and commissioned by their excellencies, the Royal Council and Admiral Claes Flemming, as "the government chaplain and watch over the Swedish congregation." After a round about voyage of six months, leaving Stockholm Aug. 16, 1642, they arrived at Fort Christina, Feb. 15, 1643, bringing a large re-enforcement of men and a new supply of provisions and merchandise. The people were contented and happy and for a time there was heard the music of a building boom in the wild forests along the Delaware.

From the twenty-eight sections of the Instructions to the Governor, given at Stockholm, August 15, 1642, we quote the following to show their philanthropic Christian spirit toward the native heathen, and their enemies, the Dutch settlers:

"9. The wild nations, bordering upon all other sides, the Governor shall understand how to treat with all humanity and respect, that no violence or wrong be done to them by her Royal Majesty or her subjects aforesaid; but he shall rather, at every opportunity, exert himself, that the same wild people may gradually be instructed in the truths and worship of the Christian religion, and in other ways be brought to civilization and good government, and in this manner properly guided. Especially shall



THE OLD SWEDE LUTHERAN CHURCH ON THE DELAWARE.

he seek to gain their confidence and impress upon their minds that neither he, the Governor, nor his people and subordinates are come into these parts to do them any wrong or injury."

"11. And if the Governor does not find it necessary at once and hastily to fortify another new place, but can for the present properly defend himself by Fort Christina, then shall he so much the more zealously at once arrange and urge forward agriculture and the improvement of the land, setting and urging the people thereto with zeal and energy, exerting himself above all other things that so much seed-corn may be committed to the ground that the people may derive from it their necessary food."

This is characteristic Lutheran industry. The governor was also to exert himself at once to obtain a good breed of cattle of all kinds, to direct his attention to sheep, to arrange for salt works on the sea coast, to gather wild grapes, to search for mines, to study how best to utilize the extensive forests and to learn where fisheries might best be started.

"26. Above all things shall the Governor consider and see to it that a true and due worship, becoming honor, laud and praise be paid to the Most High God in all things, and to that end all proper care shall be taken that divine services be zealously performed according to the unaltered Augsburg Confession, the Council of Upsala, and the ceremonies of the Swedish Church; and all persons, but especially the young, shall be instructed in the articles of their Christian faith; and all good Church discipline shall in like manner be duly exercised and received. But so far as relates to the Holland colonists that live and settle under the government of Her Royal Majesty and the Swedish Crown, the Governor shall not disturb them in the indulgence granted them as to the exercise of the Reformed religion according to the aforesaid Royal Charter."

These twenty-eight sections were signed by Paehr Brahe, Claes Flemming, Gabriel Bengtson Oxenstiern, Herman Wrangel, Axel Oxenstiern, and And. Gyllenklou—all illustrious names.

The spirit and principles of the persecuting Dutch colonists in New York and of the semi-political Puritan agitators of New England were quite different from the above germs planted in Pennsylvania by the contented tolerant Swedish Lutherans whose religion flourishes under any government and in any language, if left alone.

Gustavus Adolphus once said: "This colony to be planted in America may prove to the advantage of all Christendom." So it has.

These people were not of those who say all churches are alike. They strongly favored "the upholding of the pure and uncorrupted Lutheran religion." In a letter in 1693 to the post-master in Gothenburg, Sweden, is this earnest cry: "We therefore beg that there may be sent to us two Swedish ministers, who are well learned and well exercised in the Holy Scriptures, and who may well defend both themselves and us against all the false teachers and strange sects by whom we are surrounded, or who may oppose us on account of our true, pure and uncorrupted service to God and the Lutheran religion, which we shall now confess before God and all the world, so that if it should so happen, which, however, may God avert, we are ready to seal this with our own blood. We beg also that these ministers be such as live a sedate and sober life, so that we and our children, led by the example of their godly conversation, may also lead lives godly and well pleasing to God. It is also our humble request that we have sent to us twelve Bibles, three copies of sermons (Postils), forty-two manuals, one hundred hand-books and spiritual meditations, 200 catechisms and 200 A B C books." King Charles XI favorably considered the letter and sent them three ministers and books among which were 500 copies of Luther's catechism translated into the Virginian Indian dialect, all bearing the initials of the King in gilt letters. This is only one illustration of how ready Sweden was in those days to help her emigrants in America.

UNSELFISH DIASPORA MISSION WORK.—Sweden has not forgotten that in the land where their greatest general fell on the battle field in the defense of the Protestant faith, there was organized sixty years ago a Lutheran society to missionate in Catholic countries, which bears his name. Although this, the greatest missionary society of Protestantism—expending over 1,000,000 marks yearly in aiding 1,500 missionaries in Catholic countries—is headquartered in a foreign country and does its work in a foreign tongue, yet the King of Sweden is most happy in ordering a collection to be lifted on a certain day of each year in all the churches of his kingdom for the benefit of the Gustavus Adolphus Missionary Society of Germany. This is one of the best examples of unselfish giving; it is not for their countrymen, nor for their own Swedish Church, but for their Lutheran brethren in Roman Catholic countries, irrespective of language

or nationality. Well may Sweden give liberally of her means for the same cause for which her greatest hero gave his life.

SEAMEN'S MISSIONS.

On the 1st of March, 1710, a Swedish Lutheran congregation was organized in London through the help of 31,000 crowns contributed by Sweden. Their first church building was dedicated Sept. 29, 1728. Being located near Radcliff Highway, not far from the Thames, it naturally became also a Scandinavian Seamen's church, and as early as 1721 it received an appropriation from the state treasury of Sweden for the spiritual care of her sailors in this, the commercial centre of the English world.

In 1860 a general interest was awakened in all three Scandinavian countries in behalf of Christian work among their own seafaring population. Upon the request of the Church convention the government, in 1876, appropriated the means to support two seamen's pastors in West Hartlepool, England, and in Kiel, Germany. The Swedish legation pastor in Paris was instructed at the same time to visit the seamen in the harbors of Northern France. The Church convention of 1888 requested the Swedish Church Mission Board to give the Seamen's Mission a place on its program. This was done, and as this work like foreign missions was to depend upon voluntary contributions, a collection was ordered to be taken in all the churches for this cause, and seamen's churches were erected in Liverpool and Boston.

A tract distributor, a German by the name of Tidman, was employed to labor among the seamen of all nationalities in London during the years of 1859 and 1860. He became very helpful to the Scandinavians, learned their language and traveled in Norway to awaken the church there to do more for her own seamen. His successor was Mr. Shelling who built a little chapel near the site of the present Norwegian Seamen's Church.

Rev. George Scott, a British Methodist minister, during a visit in Scandinavia, became much attached to the religion of those people. When in later years he became pastor in Shields and Newcastle, England, he came in contact with the many neglected Scandinavian sailors, to whom he ministered to the best of his ability and labored to interest their homeland church to take up the work. The name of this man is universally honored by the Scandinavians because he did not labor to make Methodists but



OLAF AND LARS PETRI, OR PETERSON. (See page 344.)

Christians, and because when he was approached by the authorities of the American Methodists to take the superintendency of their work in Sweden, he replied that his conscience would not permit him thus to work against the Lutheran Church. He was nearer these people than his American brethren and stigmatized their work in Sweden as unworthy of those who did it. From this it appears there is considerable difference between British and American Methodists. The Rev. Mr. Scott in this way immortalized his name in the early annals of the Scandinavian Seamen's Missions by this exemplary precedent.

Pastor Storjohann visited Sweden during the summer of 1866 in the interest of the mission to Scandinavian sailors. He labored in Gothenburg where a committee for the work was constituted. In 1869 he visited Stockholm and preached on the Scandinavian Seamen Mission in Blasieholm's Church with good results. The board of the Fatherland Missionary Society was interested at that time to take up the mission work among Swedish sailors in foreign ports. As the first fruits, Rev. P. J. Swaerd sailed in November, 1869, to Constantinople, where he held his first service on Christmas day in the Swedish-Norwegian Legation Chapel, which had been vacant for some time. He faithfully held this eastern post of duty until 1873, when he left for New York. He is now the esteemed pastor of the First Swedish Lutheran Church in Minneapolis, Minn.

In August, 1874, a new seamen's pastor, J. L. Aspling, took up the work. He labored faithfully in this far eastern metropolis until his death October 11, 1879. The German Lutheran hospital of Constantinople ministered tenderly to his body and soul during his last days. It is sad to record the fact that his successor has not yet been appointed.

Sweden had neither a Storjohann nor as many sailors as Norway, and consequently this cause did not spread as rapidly in Sweden as it had done in Norway. The receipts of the Fatherland Society for their new work in the first year, 1869, were only 97 crowns; expenditures, 1,300 crowns. The following year, receipts 690 crowns and expenditures 5,861 crowns.

Pastor A. Lundholm was appointed seamen's missionary to Alexandria, Egypt, at the same time Rev. Swaerd received his commission to Constantinople. He had scarcely entered on his work in May, 1870, when he returned. His successor, Rev. P. Englund labored a short time when he, like Lundholm, received an

appointment to the Swedish mission in East Africa. Pastor F. Torell served the station from 1879 to 1882.

The station occupied in Cadiz-Malaga of Southern Spain at the close of the year 1870 likewise met with reverses. Pastor A. W. Anglin being compelled to seek a milder and warmer climate for his health, the Fatherland Missionary Society employed him from October, 1870, to June, 1871, to minister to the Swedish seamen at this port. He died in London, August 7th of the last mentioned year, and no one could be found to endure the sacrifice to take his place and continue the seamen's station and the work among the Spanish Catholic population which he had also commenced with good promise of success.

In 1883 two new stations were taken up in Germany at Hamburg and Luebeck. To the former city Rev. L. A. Olsson, formerly of Gloucester, England, and to the latter city the school teacher of Nuckö, Esthonia, T. E. Thoren, were appointed. The ministerial acts at Luebeck were to be performed by the pastor at Hamburg. Soon Hamburg became too burdensome for one man, and an assistant, K. A. Koehler, who had labored as a seamen's pastor at Kotka in Finland, was commissioned. He died suddenly soon after his appointment. In 1886 Rev. Carl Cederqvist came to Luebeck, and from there he was transferred to Liverpool, when Rev. J. O. A. Englund became his successor and in 1887 K. Svedberg was chosen as his lay-assistant. In 1888 Rev. Olson was appointed as pastor at Westeras in Sweden with the King's approval. Mr. O. Larsson, who had been a missionary in East Africa for a short time, undertook the work in Luebeck. In 1890 there were 2,621 crowns reported by the Fatherland Society as received for the new Swedish Seamen's Home in Hamburg. Recently a collection for this home was authorized to be taken in all the congregations of Sweden which amounted to 6,467 crowns. The Hamburg missionaries hold regular services also at the sub-stations of Harburg, Grasbrook, Bergedorf and Petroleumhafen.

The consul at Luebeck states 400 steam and 350 sailing vessels visit that port yearly from Sweden alone, not to count those from Denmark and Finland. Besides, about 2,000 Swedes, mostly servants, live in this German harbor city, who also need the means of grace administered in their native tongue. All seamen's missionaries are required to visit their countrymen in the hospitals regularly.

The seamen's pastor J. Norbäck and layman Julius Johansson, were appointed by the Swedish Church to Kiel, Germany, in 1885. They were to care also for the many Swedes emigrating to Schleswig-Holstein and Mecklenburg, via Kiel.

The Swedish Church maintains three seamen's stations: Kiel, West Hartlepool and Calais. Like the Swedish Lutheran Churches in London and Paris, these belong to the bishopric or archbishopric of Upsala. The Fatherland Society has six stations: Liverpool and Grimsby in England, Hamburg and Luebeck in Germany, Marsailles in France, and Boston in the United States. The reader is referred to the respective countries for a complete exhibit of the work of the stations. The Fatherland Society contributes yearly 32,000 crowns to its six prosperous principal stations. The Swedish Mission Union of the "Mission Friends" maintains a seamen's mission in Kronstadt, the harbor city of St. Petersburg, Russia.

SEAMEN'S HOMES are being erected in different parts of Sweden. Besides the one erected at Gefle through private liberality, another is being built in Stockholm for which a fund of over 102,000 crowns were raised and to which King Oscar gave 6,000 crowns; D. Carnegie, 25,000, and Count J. F. de Loubat, 10,000. The Stockholm Seamen's Missionary Society reports that the home is visited yearly by 2,560 seamen, 2,187 of whom are Swedes. A large amount of good literature is judiciously circulated.

The late Alfred Stillström, of Stockholm, left a bequest of more than 25,000 crowns to the Seamen's Homes in Gothenburg and Stockholm, and other charities.

Another evidence of the loving interest Sweden has in her seafaring sons while away from home is that the Parliament appropriates yearly 3,000 crowns for religious work among the Scandinavian mariners in foreign parts.

EMIGRANT MISSION WORK.

The migratory propensities of the Swedes are certainly not any weaker than those of other Lutheran nationalities. In the wild and unsettled territory of the world Swedes are often found who have started their new homes twenty or more years before the arrival of the first railroad with its accompanying civilization. The dispersion of the Swedes among the civilized nations is also a

marvelous phenomenon. Merchants, skilled workmen and servants have emigrated in large numbers to the cities of Denmark, Norway, Germany, Russia and other countries. Away from home they are always happy to welcome a Svensk-Luthersk Prest.

More than 1,000,000 Swedes live in the United States. Their emigration to this country, like that of the Danes and Norwegians, is comparatively of recent date, for nearly all have arrived within the last thirty years. Some years the tide reached about 60,000 and there is no indication whatever that it will soon cease. During nine months of 1892 no less than 29,740 Swedes arrived at the United States harbors.

Table showing the number of immigrants to the United States from Denmark, Norway and Sweden for each calendar year from 1863 to 1890 inclusive, as compiled from the "Reports of the Bureau of Statistics," Washington, D. C.

	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.
Denmark.....	1,492	712	1,149	1,862	1,436	2,019	4,282	3,041	2,346
Norway.....	227	70	3,258	7,849	1,739	6,461	17,718	12,356	11,307
Sweden.....	1,400	2,179	2,851	4,784	5,316	13,958	24,115	12,009	11,659
Total.....	3,119	2,961	7,258	14,495	8,491	22,438	46,115	27,406	25,312

	1872.	1873.	1874.	1875.	1876	1877.	1878.	1879.	1880.
Denmark.....	3,758	5,095	3,188	1,951	1,624	1,617	2,688	3,532	8,788
Norway.....	10,348	18,107	6,581	4,465	6,031	4,333	5,216	9,488	23,054
Sweden.....	14,645	11,351	4,336	6,031	5,204	4,774	6,176	16,659	46,723
Total.....	28,751	34,553	14,105	12,447	12,859	10,924	14,080	29,679	78,555

	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.
Denmark.....	8,951	12,769	9,747	9,202	6,100	6,225	8,524	8,962	8,699	8,366
Norway..	26,967	27,197	21,295	16,974	12,356	12,759	16,269	18,264	13,390	11,370
Sweden..	55,892	60,413	32,596	26,552	22,248	27,751	42,836	54,698	35,415	29,632
Total...	91,810	100,379	63,638	52,728	40,704	46,735	67,629	81,924	57,504	49,368

SUMMARY OF SCANDINAVIAN IMMIGRANTS BY DECADES FROM 1820 TO 1890.

	1821 to 1830.	1831 to 1840.	1841 to 1850.	1851 to 1860.	1861 to 1870.	1871 to 1880.	1881 to 1890.
Denmark.....	169	1,063	539	3,749	17,885	34,577	88,132
Norway & Sweden.	91	1,201	13,903	20,931	117,798	226,488	568,362
Total.....	260	2,264	14,442	24,680	135,683	261,065	656,494

During the ten years ending June 30, from 1881 to 1890, inclusive, the total number of immigrants arrived in the United States, not including arrivals from Mexico and British-American Possessions, of which there is no record, has been 5,246,613, or about one-third of the total immigration into this country for the seven decades since 1820.

This immigration during the same decade has been from the respective countries mentioned and in numbers as follows:

Germany.....	1,452,970	Denmark.....	88,132
England.....	657,488	Switzerland.....	81,988
Ireland.....	655,482	China.....	61,711
Sweden and Norway.....	568,362	Netherlands.....	53,701
Austria-Hungary.....	353,719	France.....	50,464
Italy.....	307,309	Belgium.....	20,177
Russia and Poland.....	265,088	All others.....	480,153
Scotland.....	149,869		

Church collections from time to time have been taken in Sweden for Lutheran missionary and educational enterprises among these emigrants. Sweden, however, rendered the most important service to her migrating children by sending to them so many pious, talented and educated diaspora missionaries. Many a Swedish settlement in America would be without the means of grace to-day were it not for the faithful work of the Orebro, Fjellstedt and other Mission Schools.

At the home harbors of Stockholm, Gothenburg and Malmo pastors and missionaries have affectionately ministered to these people while in the midst of their last farewell to their native land. They are supplied with Bibles, testaments, catechisms, hymn books, tracts, address books and addresses of Lutheran pastors at Castle Garden and at their destination points. They are counseled to settle only where they find a Swedish Lutheran Church or where they have substantial prospects of securing one soon.

At Castle Garden, New York, for years the Swedish Augustana Synod has liberally supported an Immigrant Mission in charge of Mr. Lilja, and in connection with the German Lutheran Immigrant Mission House, 26 State Street. Swedish pastors and missionaries in other American harbors and in cities like Chicago and Minneapolis look after the temporal and spiritual welfare of their immigrants.

John W. Weber, United States Commissioner of Immigration, discussing the immigration question in Cooper Union, said, among other things:

“If we had in force from Feb. 1 to Nov. 1, 1892, an educational test of reading and writing, we would have shut out at this port of those above the age of fifteen years 57,000 out of 275,000 arrivals. We would have shut out in round numbers:

289 Scandinavians out of.....	42,000
890 Germans out of.....	44,000
1,916 Irish out of.....	26,000
3,140 Austrians out of.....	18,000
4,331 Russians out of.....	22,000
6,265 Hungarians out of.....	22,000
9,750 Poles out of.....	17,000
28,279 Italians out of.....	43,000

From which it appears that the Scandinavians are the best educated among all immigrants coming to our shores from Europe. They outrank even the Germans who are justly proud of the excellent schools of their fatherland. This explains why the Scandinavians in this country so generally and strongly favor an educational test for intending immigrants. Illiteracy is practically unknown in Norway, Denmark and Sweden, and the Scandinavians think that it ought to be wiped out here. They will give unanimous and enthusiastic support to legislation the object of which is to bar out immigrants who cannot read or write. By force of habit as well on grounds of principle they are emphatically opposed to the business of importing ignorance.”

JEWISH MISSIONS.

The Jewish Mission in Sweden, which has grown to such considerable proportions, had a small beginning. A few women formed a sewing society, made garments, and sold them. At first the money realized was sent to missionaries in different parts of Europe; but soon the success of their undertaking encouraged them to begin mission work among the Jews in Sweden. In order to reach the Swedish people and arouse their interest in the matter, a little mission paper was issued monthly. This is edited by Rev. Aug. Lindström, superintendent of the Home for Proselytes, which was opened soon afterwards. Then several Jews came in search of the truth, and after some years there were a few who acknowledged Christ as their Saviour. As the work continued, their numbers increased, and it soon became necessary to have a Mission House. In 1884 the society was able to buy a property costing 114,000 crowns.

The Society for Missions to Israel was founded in 1876 in Stockholm by Pastor Lindström. Its activity is different from that of Norway in that all its work is done at home. Its four missionaries and one deaconess helper visit from Stockholm as a centre all parts of Sweden. In 1884 Pastor Lindström succeeded in establishing a Home for proselytes in Stockholm. The receipts of the society during 1889 were 31,950 crowns. Its organ, *Missions-Tidning för Israel*, is a monthly, edited by Pastor A. Lindström. Recently a Jewess, at the age of forty years, received holy Christian baptism.

The Evangelical Fatherland Society, founded in 1856 for home and foreign missions, established, in 1889, a mission to the Jews in Hamburg. Annual receipts, 1,751 crowns.

The Swedish Mission Union represents the Mission Friends in contra-distinction to the above societies. In December, 1887, Dr. John Erik Nystrom and wife were sent to Algiers City as missionaries among the Jews and Mohammedans. In January, 1888, he arrived and in 1889 a helper joined him. *Missionsförbundet*, a monthly, and the annual reports give intelligence concerning the work at home and abroad. Dr. Nystrom was well prepared for this work, having labored as a missionary among the Jews in Beirut, Syria, from 1878-81. He translated parts of the New Testament into the Arabic dialect of the people of Algeria.

FOREIGN MISSIONS.

Sweden, like Norway and Finland, has its Lapland, and consequently its own Lutheran Lapp Mission. The Lapp territory of Norway covers 26,500 square miles with 5,000 pure Lapps, and of Finland 11,300 square miles with 8,800 Lapps, while Swedish Lapmark comprises one-eighth of Sweden, 50,600 square miles, in the extreme north, and is inhabited by 6,400 Laplanders. With their pet animal, the reindeer, they lead a restless, wandering life, so that mission work among them has been anything but easy. Huts and tents are their dwellings. They never form villages and towns but live among the other nations, yet not of them. They have a strong affection for their native land and cleave to their old customs, preferring to be isolated. Mentally they are bright, morally honest, and manually dexterous.

Their climate is severely cold, though the coast regions are tempered by the Gulf Stream. In July and August the sun never sets for several weeks in the northern districts. Forests of birch,

pine, fir and alder abound, while large tracts of country are utterly barren.

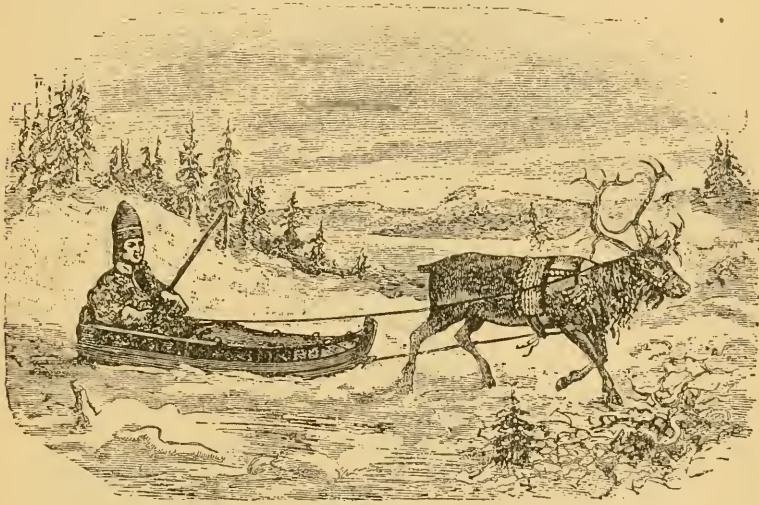
The Lapps belong to the same branch of the human family as the Finns and Esthonians, and, like them, notwithstanding their superstition and credulity, they are capable of great religious depth and constancy. Christianity has ever found favor in Lapland since 1279, when it came under Swedish rule. The first church was consecrated in 1335 by Bishop Hemming of Upsala at Tornea.

The *Inter Ocean* of Chicago says: "The Lapps are a curious people. Nothing is known of their origin or whence they came. They seem to be Mongolians, but are as superior to the Esquimaux as the blonde Swedes and Norwegians are to themselves. They are of stunted stature, seldom exceeding five feet in height, while four and a half feet is perhaps a good average, but of thick set bodies, exceedingly strong and active. With dark hair and complexion, black eyes, prominent cheek bones, hollow cheeks, and receding chin, they present strong points of resemblance to the Chinese, but their eyes are not oblique and their color is much lighter, while their language bears not the slightest resemblance to that of any known Asiatic tribe. It is possible that they were among the earliest immigrants to Europe from the Asiatic home of the human race, and that pressed by subsequent tides of immigration, they were gradually crowded into their far away corner of the continent, and remained a relic of almost pre-historic times.

"However this may be, it is certain that in intelligence they far exceed most nations of so-called savages. The majority are, at least nominally, Christians. Partly by persuasion, partly by force, they were a couple of hundred years ago induced to give up their heathenism and embrace a Protestant Christianity. In Hatta there is the most northern Lutheran church in the world. It is an unpretending building, standing almost on an eminence, and in it service is rarely held more than once a month, for the clergyman resides many miles away, and is obliged to ride his circuit over an almost roadless country under circumstances of difficulty which would hinder the clergy of more civilized countries from going at all.

"The Lapps have the Bible in their own tongue, and few stories are more interesting than the account of its translation. Over thirty years ago a series of religious riots took place in a number of villages in Lapland, and among the rioters was one Lars Haetta. During the riots several homicides occurred, and Lars and some others of his companions were committed to prison on a charge of murder. They were found guilty and several were

hanged, but in consideration of his youth, Haetta was condemned to life-long imprisonment. Commiserating his condition his keepers and the prison chaplain extended to him such favors as could safely be granted to a life-long prisoner, and especial pains were taken to teach him to read and write. Lars became interested in the Bible, grew day by day more fond of reading it, and finally formed the bold project of translating it into his native tongue. Through many weary years the labor went on, for Lars was no great



A LAPP LUTHERAN MISSIONARY IN HIS "PULLMAN."

scholar, and the Lapp language, as may be readily supposed, is not a fluent literary medium of thought. But finally the work was done, the Bible translated and printed in the language of Lapland, and the remainder of Haetta's sentence was commuted. He was living as late as 1870, and, though an old man, was still active, and often served parties of travelers as a guide."

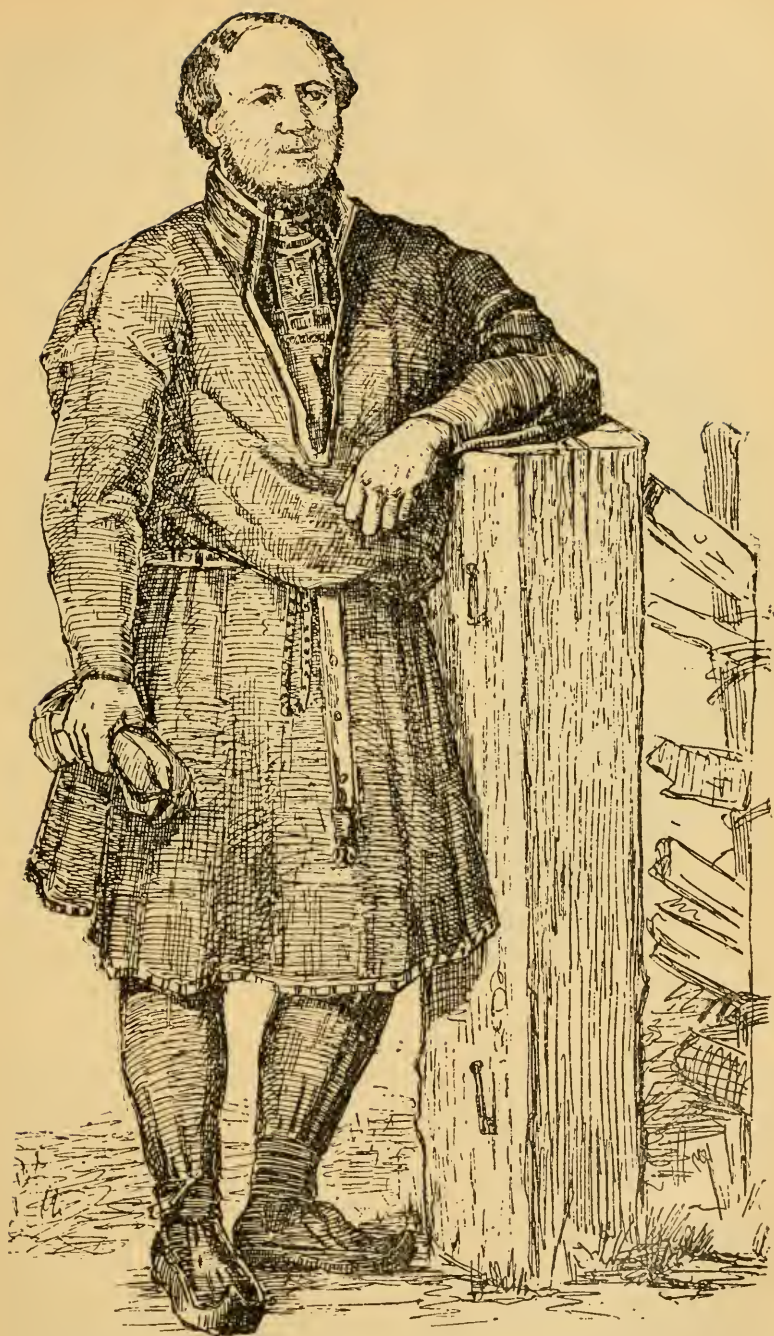
To Sweden belongs the honor of gathering the first Protestant converts among the heathen. The effort of King Gustavus Vasa, in 1559, to extend Christianity to the Laplanders was the only organized foreign mission of the Protestant Church in the sixteenth century. Charles IX., Gustavus Adolphus, and Christina also gave the same mission their royal fostering favor and help. Churches were erected, schools established and good Christian literature was translated into their language. On this foundation P. Fjellström and Hogstrom built so heroically in the eighteenth

century, the former translating the New Testament and the latter writing a catechism and hymns in the Lapp language. Sweden employs to-day eight teachers and eleven missionaries, through different societies, in Christianizing this one of the dying races of the human family.

While the first heathen mission effort of Sweden was located in the far northern part of Sweden, the second was across the Atlantic among the Indians of North America, which was commenced and continued in connection with the famous mission to the Swedish Lutheran colonists on the Delaware in 1643. Missionary J. Campanius, of scholarly mind, arrived and soon mastered the native language, of which he formed a dictionary and into which he translated Luther's catechism. This was the first book that was ever translated into the dialect of the copper-colored aborigines of America. This translation in the Delaware dialect was completed at least a decade before Eliot's translation of the New Testament into the Mohegan dialect in 1661. Of this Lutheran "Apostle to the Indians" it was said: "His intimacy with the neighboring tribes and their several chiefs was promoted by the successive governors of the colony; and with the simplicity of one who was dealing with babes, he unfolded before them the great mystery of the gospel."

At this time, during the reign of Gustavus Adolphus, the Baltic provinces of Western Russia were under the Crown of Sweden. As the Church of Sweden labored zealously for the evangelization of the heathen Lapps so did it also for the remnants of the heathen tribes on the eastern shore of the Baltic. Because of their conservative character the work was slow and very difficult. Even until the present, Sweden has continued its mission work in Russia. Eight Swedish and one native missionaries are at work there to-day.

The Swedish Mission Societies have not forgotten the widely spread race, Samojederna, scattered along the Ice-Ocean of Europe and Asia. Two missionaries, Hammarstedt and Karlson, reside in Archangel for work among these people, who flock to this place with their reindeer to spend the winter. These people can neither read nor write; have been scarcely touched by European civilization, and live in a climate where winter reigns nearly all the year. The port of Archangel is clear of ice only from July to September. Yet to them also is the gospel carried by the hardy sons of our Lutheran faith.



CARL LUDWIG TELLSTROM, SWEDISH LUTHERAN MISSIONARY TO THE
LAPLANDERS.

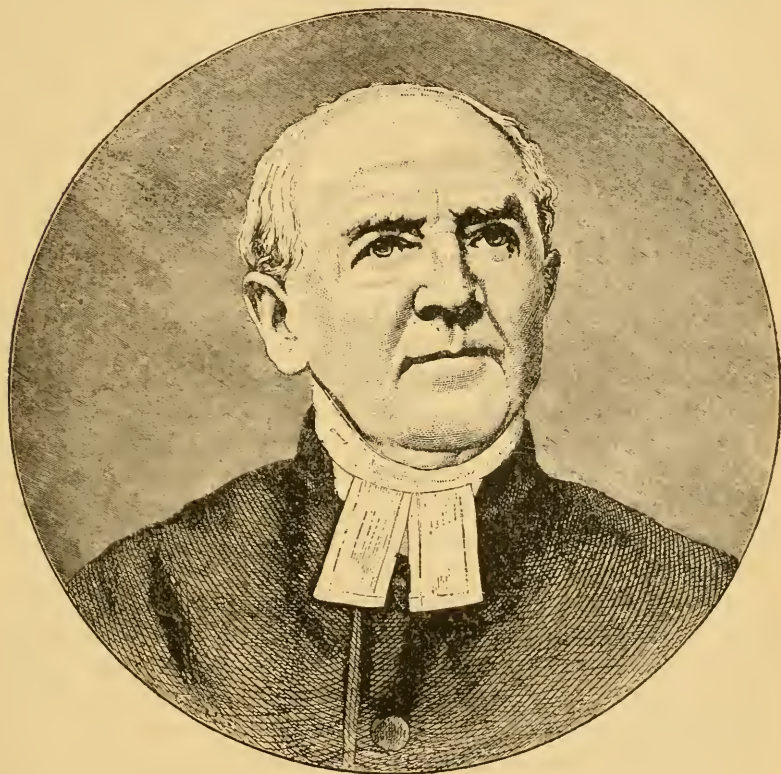
In the eighteenth and nineteenth centuries Swedes also entered the services of Foreign Missionary Societies of other countries, especially the Moravian, and were sent out to Greenland, Labrador, Jamaica, St. Thomas and Antigua, the Mosquito Coast, Surinam and South Africa. The celebrated Swedish missionary, J. L. Kiernander, in the employ of the Society for Promoting Christian Knowledge, worked from 1739 in Cuddalore and later with marked success in Calcutta. Here he built at his own expense the first Protestant church, which is standing at the present time.

At the close of the last and the opening of the present century Sweden shared in the universal awakening in behalf of missions to the heathen. In 1818 its first missionary paper, a weekly record, was successfully started, and in 1829 their first foreign missionary society was organized in Gothenburg. Others rapidly followed and considerable money was sent yearly to the German and English societies.

THE SWEDISH LUTHERAN MISSIONARY SOCIETY, formed Jan. 6, 1835, became the centre of the mission work of Sweden by uniting the many "collecting societies" in all parts of the land. From the beginning it has been the principal agency for the work among the Laplanders. Its first missionary, Carl Ludwig Tellstrom, had a robust physique and labored from 1836 to 1862 among these nomadic people with untiring zeal and marked success. He was an artist and while painting the portraits, tents and flocks of these interesting people for the Swedish public, he was gradually persuaded that he was called to impress upon their hearts the likeness of Christ, and thus he became a devoted missionary to them. The next year two other young men joined him and they went from tent to tent, summer and winter, from year to year, preaching Christ.

One of their converts, a young Lapp or Finnish girl, Marie Magdalene Mad's daughter, in 1864 was touched by compassion for the sad condition of her race. She learned Swedish in order to carry to the King what God had put in her heart, and walked two hundred miles to Stockholm. Suddenly she found herself in the midst of a large elegant and exceedingly gay city, and the first lady she met, who seemed to her eye trustworthy, she won by a short conversation as her patroness. The next day her brave soul unburdened itself in the presence of the King, and "after talking with a number of influential men during her stay of a few days, she walked back to her native place with money enough

to build an asylum or, as it is called, a 'Children's Home,' to which she could invite the children of her race to come for instruction." The society furnished the home with more teachers and so wonderfully was this work blessed of God that there are now six such Lapp Mission Homes and others are being



PETER FJELLSTEDT.

started. There are 600 children of school age of this dying race in Sweden, and 300 of these are now instructed. A Lapp Lutheran Orphanage has been founded at Ange and a Lapp High School at Trondenaes. The annual revenue of the society is about 21,500 crowns, much of which is raised by the Five Cent Circles, each member of which undertakes to save or gather five cents a week. Besides the society has 150,000 crowns invested funds, the interest of which is appropriated to the Lapp Mission.

This Society in 1845 sent to China, through the Basel Society, the efficient Swedish Missionary, T. Homberg, who superintended

the work for two years while Dr. Guetzlaff was on a furlough. Two others, Fast, who was murdered in 1850, and Elgqvist, labored also in China and were commissioned by the Missionary Society of Lund, which was organized in 1845 and was united with the Swedish Missionary Society in 1855. These two men accomplished an abiding work in organizing an institution for the training of missionaries in Sweden, which was placed under the superintendency of Dr. Peter Fjellstedt who had been a successful missionary in Tinneveli, India, and in Smyrna, Asia Minor. This institution in Upsala, popularly called "Fjellstedt School," has been a marvelous blessing to all the missionary operations of Sweden and is to-day in a prosperous condition, having just received 3,000 crowns to erect a Students' Home. It was the author's delightful privilege to speak to its students several times on the Emigrant Mission cause in the fall of 1881, when quite a number of its students were interested to come to America to labor among the Swedish emigrants. May the true Christ-like missionary spirit we found reigning there ever abide with this institution.

The Society of Lund co-operated with the Leipsic Society in the Tamil Mission of India, and sent there, in 1853, Rev. C. A. Ouchterlony who is still in the field, and Rev. Dr. Bromstrand (died 1887), who during his twenty-seven years of literary work was of invaluable service not only to that mission but to the Protestant cause of India in general.

After the society united with the Swedish Church Mission in 1874 it retained only the superintendency of the work in Lapland, where it now aids three male and five female missionaries and eight Swedish schools with 130 scholars. Its headquarters continue at Stockholm.

THE EVANGELICAL FATHERLAND SOCIETY gives more attention to Home than to Foreign Missions, though the latter is by no means insignificant. The beginning of this society, like that of all good causes, can be traced back to some good person; in this case that person is Pastor H. I. Lundborg. It was formed in 1856 and was one of the fruits of the wide spread revival of piety within the pale of the State Church, produced by the godly lay-preacher, Rosenius. It is by no means unchurchly and un-Lutheran. It has a very commendable object, namely: "to make itself the organ of all such free and spontaneous mission movements which may arise among the Swedish people." All, however, must be in accord with the doctrines of the glorious Augustana and in harmony with the Lutheran State Church.

The parent society reported May, 1892, no less than 132 auxiliary societies, an increase of ten over the previous year. They are found in all parts of the land, and are generally known as "Evangelical Lutheran Societies," or "Ansgar Societies." These hold an annual conference in the national capital to discuss and devise for the advancement of their work. The board of directors, consisting of twelve members, is elected by the conference and has its headquarters at Stockholm.

Its organ, *Missions Tidning*, was started in 1861 by Rosenius and edited by him until his death in 1869. The annual receipts reported in 1892 were 241,892 crowns; 49,863 for Home and 192,029 for Foreign Missions. About 32,000 crowns of the latter sum were for its ten seamen's missionaries in six different foreign harbors.

In 1863 the society founded a missionary seminary at Johannelund, near Stockholm, on Lake Maelar. It has able teachers and its course of six years is thorough. About a dozen students are in attendance. In 1891 an Esthonian student, Albinus Ambrosen, after three years' study here, was called as City Missionary in Revel, Russia, to labor among his own countrymen. He is supported by the Lutherans of that city.

At first the society did only Home Mission work, and in 1861 it entered the foreign field. Its mission among the Gallas in Eastern Africa was begun in 1865 upon the recommendations of Dr. Krapf and Bishop Gobat. Like other missionary efforts among these eight to ten millions of heathens, after years of sacrificing labor and enormous expenditure of money, the results are meagre. This, it is claimed, is not because of the character of the people, for they have stood as a wall against the inroads of Mohammedanism, and at times have shown themselves favorable to the Christian religion. It is largely, however, due to the difficulty in getting to them in the far interior, as Abyssinia, the door to them, is tightly closed to missionaries. The first Swedish missionaries to the Gallas did not reach them at all. Several Abyssinians have been educated at Johannelund school, who returned as missionaries. One of the last was Twaldo Medehen.

In 1891 there were six stations; five ordained, eleven unordained and twenty-three native workers; 130 members; eighty-five communicants, and ninety-nine children in two schools.

The mission to the Gonds in the forest-clad plateaus of Central India, begun in 1877 upon the advice of Dr. Kalkar, has been more successful. The five stations in 1892 reported eight

ordained, twelve unordained and eleven native workers; members ninety-three, communicants twenty-eight, five schools with 237 pupils and three Sunday Schools with 194 scholars. The station in Chindvara was passed over to the society by the Free Church of Scotland in 1886, with the out-station Amarwara in 1887.

THE SWEDISH CHURCH MISSION.—The general synod or assembly of the State Church of Sweden petitioned the King in 1868 to organize by law all the missionary activities of the kingdom into a state institution as a function of the Church. This movement was strongly supported by Dean Thoren and Dr. Widen. On Sept. 11, 1874, the King authorized that the Swedish Church Mission be organized under a board of seven directors, the archbishop of Sweden being its permanent president. Though only the Swedish Missionary Society fell into line, it opened its own mission in Zululand, South Africa, in 1876, upon the advice of the Norwegian missionary, Bishop Schreuder. An estate, "Rorke's Drift," in Natal, on the border of Zululand, was purchased for the mission, which has now four stations in Natal and one in Zululand, with nine missionaries, seventy-one members, sixty-nine pupils in its schools and 326 heathen settlers on its possessions. In 1891 it was resolved to purchase ground at Dundee, Natal, for another station and erect a chapel. A student at the University of Upsala is about ready to enter a foreign field of the society. A female missionary was sent to South Africa in 1891.

Its Tamil Mission at Madura, in close connection with the Leipzig Tamil Mission, was opened in the year 1876. It has nine out-stations, four missionaries, and 545 members.

Its annual receipts for 1892 were 85,907 crowns. Its organ: *Missionary Journal of the Swedish Church*. Headquarters, Stockholm

THE SWEDISH MISSIONARY UNION.—In northern Sweden or Norrland, small companies gathered to read Luther's sermons and to pray at the beginning of the nineteenth century. They soon received the name of "Readers." These reading circles profess to have revived the primitive spirit of Lutheranism. Later, however, loose and dangerous tendencies developed among them both in Sweden and America under the name of "Mission Friends." Among them two distinct parties exist; the one is so free that they will not listen to the organization of churches or take any steps to found schools or develop an educated ministry; the other wing is more conservative and are laboring to organize their congregational,

synodical and educational work. At one time it seemed the Lutheran doctrine and usages were distasteful to them, but of later years many begin to see that their greatest success will be along the line of a pietistic Lutheran tendency.

In 1877 the Mission Friends, under the leadership of Waldenstrom, took the bold step to ask that the constitution of the Swedish Fatherland Missionary Society be altered in order that it might commission persons as missionaries who did not belong to the Lutheran Church. Strange to say, they were not in harmony with certain parts of the Augsburg Confession. Their request, of course, was refused and a new organization under the above name was formed, August 2, 1878, in Stockholm, where its executive committee of seven has its seat. The Union consists of nearly 800 minor associations with a large membership constituency. Annual receipts in 1892 were 153,877 crowns.

On the second day of August, 1878, a missionary seminary with eight students was founded in Christinehamn. It has now thirty-nine students, one-third of whom are taking the three years' course of training for the foreign work.

Its stations are in five fields: Finnmark in Russia, Congo Free State, Alaska, and North Africa. The mission among the Finns or Lapps, commenced in 1880, has three missionaries and three stations—Wilhelmina, Sorfeli, and Malu. The same year it opened work among the Armenian population in Southern Russia, where seven missionaries have five stations. The work here is of a revivalistic type. The three stations on the Congo—Mukimbunga, Kibunfi, Diadia—date from 1881 and have thirteen missionaries and helpers. Their Alaska field was started in 1886 and five missionaries labor among the Yakutats at St. Michael and Yakutat. In Algeria, North Africa, two missionaries labor among the Jews since 1887. The annual convention in 1892 commissioned five new laborers to their Congo field and five to their China mission. The characteristics of the Mission Friends are found in all this work. Their tendency, however, seems to be in the direction of a sounder Lutheranism.

THE JÖNKÖPING SOCIETY FOR HOME AND FOREIGN MISSIONS started about the year 1860 to collect funds for foreign missionary societies. Since 1863 it has supported one of the schools of the Free Church of Scotland in Syria. In 1887 it sent Mr. F. E. Lund to Honan, China, in the service of the China Inland Mission, but it supports his work.

FRIENDS OF THE LAPP MISSION, established March 17, 1880, by the Princess Eugenie, aims to benefit the Laplanders spiritually by furnishing them with traveling preachers, schools, the Scriptures and Christian literature. It has schools at Lannavara (1882) and Fridsberg with two workers, Mr. Lundberg (1884) and Miss Hellberg (1888); 173 Lapp children are taught. Its annual income, mostly from a number of royal ladies, is about 10,000 crowns.

THE SWEDISH MISSION IN CHINA, commenced in 1887 by Erik Falke, who labored some time for the China Inland Mission, aims to establish an independent station in the province of Shansi. Receipts 1891, 14,428 crowns. Missionaries in China, four.

THE LADIES' COMMITTEE AT STOCKHOLM FOR THE FURTHERANCE OF THE GOSPEL AMONG THE WOMEN OF CHINA, dating from 1850, has principally supported the Basel missionary, Rev. Lechler, at Hong-Kong. In 1887 it assisted forty-one children in China. Income 1887, 3,700 crowns.

THE EAST GOTHLAND'S ANSGARIUS UNION, with headquarters at Jönköping, has a yearly income of 4,500 crowns. In 1887 it sent one missionary to the Gallas in East Africa. His postoffice address seems to be Vitre.

THE SWEDISH WOMEN'S MISSION AMONG THE WOMEN OF NORTH AFRICA commenced work among the Mohammedan women at Bona, Algeria. It is under the auspices of the Mission Friends.

Sweden in 1889 contributed to the Leipsic Foreign Missionary Society 11,984.23 marks and in 1890, 9,477.56; to the Basel Society, 139 francs.

CHILDREN'S MISSIONARY SOCIETIES also exist in Sweden. The one at Helsingborg during its first nine years raised 8,000 crowns, besides supporting eleven children in mission schools, one in Lapland and two in China, they are educating a boy in India as a missionary. They also aid two black girls and one white pupil. Their work is quite cosmopolitan. Their letters and reports from such a variety of subjects must be stimulating to the children.

LUTHERAN LITERATURE.

THE SWEDISH BIBLE SOCIETY, organized in 1809, at its annual meeting last April in Stockholm, reported that during the year 6,272 Bibles, 6,517 New Testaments, 875 Psalters were sold and distributed. Since its organization the society has printed 355,237 Bibles, 743,722 New Testaments and 601 copies of the Gospel of

Matthew in the Lapp language. The annual receipts are 19,169 crowns.

THE BIBLE SOCIETY OF LUND, since its organization twenty years ago, has sold and distributed 51,247 Bibles and 40,901 New Testaments. Its membership is 1,911.

Other lines of work in literature have been fully treated.



PRINCESS EUGENIA OF SWEDEN.

LUTHERANS IN ICELAND.

Iceland—the snow land, the lava land, the ice land—has 38,400 square miles (15,300 habitable), and is twice larger than Denmark to which it belongs. It suffers from volcanoes, snow and ice slides, famine, pestilence and pirates, but not from beggars, tramps and thieves.

The people are pure Norse and are a noble race—brave, moral, generous, hospitable and intelligent. In their country, the home of the fiercest sea kings, crimes are unknown and prisons have been turned to other uses; fines are the only punishment. They need no sheriff much less a six-shooter for self defense. The men are tall and fair, with frames hardened by exposure to rough weather. The women are industrious and chaste. They are perhaps the most conservative nation in the world which is illustrated by the fact that they have kept the old Norse language in its original purity for 3,000 years. The same character is apparent in their adherence to the Lutheran faith.

A long straggling street, the houses unpretentious, but with bright flowers in every window; a square, presided over by a statute of Thorwaldsen, the sculptor, a native of the place; a cathedral, a college, a gaol, no shops, no hotels—such is Reykjavik.

It is now well known that Columbus was not the first discoverer of America. In his *Arctic Sunbeams*, the late Hon. S. S. Cox says: "Did not Columbus himself, before he sailed West, consult the log-books and charts of the Northmen at Iceland? Is it not proved that he sailed in an English ship to that island, where he received many a hint, if not demonstration, that there was a Cathay beyond the setting sun? These are matters of authentic history. These pre-Columbian discoveries, the annals of which are as authentic as those of the great discoverer, lend a strange charm to these cradles of the deep, wherein, between

rocks, the children of the sea were reared for their daring enterprises."

When Harald Harfager became sole master of Norway many dissatisfied people sought new homes and some went to Iceland which had been discovered in 860. The Celtic Christian inhabitants fled before these Norwegian immigrants. Among the true converts was Thorwald, Codran's son, who, in 981-985, made the first attempt to publish the Gospel on this distant island. King Olof Tryggvason of Norway by colonists and missionaries continued this work energetically (995-1000), and the country became thoroughly Christian under Olof Haraldson (1016-1020). The clergy and even the bishops were married. The morals of the people were shameful and a Reformation was needed here as on the Continent.

As Denmark and Norway were united, and the former at the Diet of Copenhagen in 1536 adopted Lutheranism, Iceland soon followed. Some Icelanders had at an early period visited the Continent and embraced Luther's teachings. These rallied, and among them was Oddr Gottschalkson, the author of the first Icelandic translation of the New Testament which was printed at Roeskilde in 1540. In the same year H. Gizur Einarsson, a Lutheran, became bishop of Skalaholt. Bishop Arason, of Holar, with others in arms meanwhile opposed the Reformation, when in 1550 he was captured and executed, and Protestantism gained a complete triumph. The Danish liturgy and discipline and the articles of Ripon were adopted. The improvement in church life was gradual. High schools were founded in connection with the two cathedrals in 1552 and a printing press was put in motion at Holar, 1574, by the excellent Bishop Gudbrandr Thorlakson, who also made a new Protestant translation of the Bible. Because of these efforts Iceland is to-day one of the best-educated countries in the world.

The constitution of the Church of Iceland naturally resembles that of Denmark. The sovereign is the chief bishop. The people take part, however, in the election of their bishop, under whom there are nineteen provostries and 300 churches. The see of Holar was dissolved in 1801 and the see of Skalaholt was transferred to Reykjavik, the capital, near which, at Langarnes, a new cathedral was established in 1825, and the whole island placed under one bishop. Pastors receive small salaries, regular fees and rent from church lands. They are called by the congregations and not appointed.



REV. V. BRIEM, ICELAND'S POET.

PAROCHIAL.—Iceland is a favored land religiously, if in no other way, in that all the people belong to one church. The inhabitants are not only satisfied with the Lutheran Church, but they love her and are always ready intelligently and conscientiously to defend and help her. There are one bishop, 20 deaneries, 141 parishes, 180 pastors; 217 of the 300 churches are built of imported timber, 75 of turf and seven of stone. The church is self-supporting and receives no missionary money from abroad. They do not depend upon other countries even for their ministers, for they educate their own pastors at the University of Reykjavik where twenty-two students attend the Theological Seminary. Their beneficiary fund is not large, nevertheless they manage to maintain an able cultured ministry, some taking post graduate courses at the Copenhagen and Christiania universities.

The churches, an observant traveler says, are like the Lutheran churches everywhere, extremely plain, both the exterior and the interior. They are, however, well attended by devout worshipers. The custom of their great grandparents of holding family worship every day is no unpleasant duty. They are fond of reading sermons from their house postils and singing long hymns from their books of worship. They are never in a hurry when before the Almighty. Then they think is the time to be reverent, thoughtful, calm and meditative. Their churches are plain and so are the people in their inner Christian life. Christ was a very plain character. He to-day is too plain for many.

AN ICELANDIC LUTHERAN PARSONAGE, is described by Prof. Charles Sprague Smith in the following manner, and, as it may be the good fortune of few of our readers to visit this goodly Lutheran country, we give it in full:

“Within an easy day’s ride from the desolation of Reykjavik, there is a grassy valley, styled in Icelandic Reynivellir—the fields of the Rowan tree. At its bottom, a narrow shallow stream gathers the waters that, descending the gray precipitous mountains on either side, have percolated through the meshes of the spongy meadow. On the left bank, where the valley curves upward toward the mountain, stands the rectory, overlooking its domain of hay and pasture land, stretching outward and downward to the fiord, and its river, silvered with shimmering salmon. The rectory itself is an excellent specimen of the typical Icelandic farmhouse, the vivid green of its walls of sod contrasting finely with the white-painted boarding of the front gables. We arrived about 10 o’clock of a July evening, and the scholarly rector, Sira Thorkell,

after welcoming my companion, Dean Thorarinn, turned to me with the question, 'Who is this man?' to which the dean replied: 'He is a University professor from the capital of Paradise; for do not we Icelanders all look upon America as an earthly paradise?' We are thereupon ushered through a low entrance, and after removing our riding apparel, somewhat the worse for the rivers we had forded and the bogs we had crossed, we entered the family room. Supper was soon served by the rector's eldest daughter, a pupil of the Kvennaskola, or ladies school in Reykjavik.

"Fresh meat, of course, hardly appears upon a country table before the middle of August, when the mountain-fed lamb yields as tender a morsel as any epicure could desire. But, whatsoever he hath, the Icelandic host will gladly share with his guest, at any hour of day or night. Eggs, dried fish, cured meats, cheese, rye bread, milk and coffee soon furnished an inviting and satisfying repast.

"A covering of eider down did not prove oppressive that summer night, but induced a dreamless, restoring sleep. I shared the rector's room, and was aroused betimes by a knock at the door. At my host's invitation to enter, his daughter appeared, bearing upon a tray our early portion of coffee and sweetened rusks. There is a charming flavor of the simple, open-hearted, trusting hospitality of elder days in this Icelandic custom of honoring the guest, not through the service of menials, but by the willing helpfulness of the mistress and of the daughters of the house.

"Breakfast was served about nine o'clock and thereafter the dean entered the little church to examine the half-dozen lads and lasses who were candidates for confirmation. Meanwhile the rector led the way up the hill-side upon whose lower slope the rectory was poised, and, from a jutting elbow of rock, pointed out to me the limits of his glebe. Just below us a shepherd was leading his flock of ewes down the hill and across the rivulet to their day pasturage upon the opposite slope. The drenched soil of the valley-bottom was closely set with green-tufted knolls awaiting the short, straight-handled, swiftly-swung Icelandic scythe. This was the home field, or tun, and its herbage, though only a few inches in length, showed in color and compact setting the results of the yearly enriching.

"Farther away stretched the meadowland, a confusion of hummocks, covered with a coarse yellow green herbage, and, winding through it all, the rivulet strayed and sprang. A mile or two away, perhaps more, for the clear northern air diminishes, for

the eyes, distances which the frost-broken, lava-strewn soil increases for the feet—far enough away, at any rate to become dreamy, fog-robed and silver-gleaming in the morning light, stretched the bay, emerging from between mountain walls traversing into our valley, and crossing it to enter the sea through a mountain-walled defile opposite. No sapling of fir or birch clung to the slopes, not even the Rowan trees had left degenerate successors. The illy compacted mountain sides were manifestly ever slipping or tumbling down into the valley, under the loosing influences of frost and freshet; the gravelly talus ever encroaching upon or obliterating the fertile meadows. There was more than a presage of wintry desolation in the cool, bracing air of that summer morning, more than a suggestion of drear desolation from broadening human companionship and dearth of home cheer and comfort in the details of that pastoral scene; and yet there was a ring of pride in the rector's speech, and the stranger, owner of two shabby Icelandic ponies and of naught besides, felt a twinge of envy as his eyes followed his companion's, and he said in broken Icelandic: 'Fortunate the man who can call this valley his own possession.'

THE LATE BISHOP PJETUR PJETURSSON.—An unLutheran authority, *The Independent*, says: "In Dr. Pjetur Pjetursson, former Bishop of Lutheran Iceland, who died, May 15th, 1891, at the age of eighty-two, that island has lost its greatest theological writer since Gubrandur Thorlaksson, the first translator of the Bible into Icelandic. He was born October 3, 1808, of a family of clergymen, his father being a dean. After graduating from the Latin School at Bassestad, he studied for seven years at the University of Copenhagen, and two years later was ordained in Iceland. In 1857 he was appointed dean of the lately established Lutheran Theological Seminary at Reykjavik, where he remained until 1866, when he was consecrated Bishop of Iceland. This position he filled with the greatest honor until 1889, when he resigned on account of old age. In spite of the arduous labors of his high calling Bishop Pjetursson found time to devote to active politics, serving as a member of the Icelandic *Allthing*, or parliament, from 1849 until 1886, for the last eleven years as speaker of the upper house. Here he made his influence felt especially in the work of reconstructing the legal code, the success of which was largely due to his intelligent and untiring efforts.

"This wonderful old bishop was no less respected as a theological writer, his most important work being an exhaustive

history of the Icelandic Church from 1740 to 1840, written in Latin. His share in the new translation of the Bible into Icelandic and its distribution among the people attracted much attention throughout Europe, and in 1866 he was elected a corresponding member of the British Bible Society. In Iceland, however, Bishop Pjetursson is most widely known for his printed sermons and books of meditations, which, with the Bible, form the principal religious reading of the Icelandic peasants. Edition after edition of these works have been published, yet their popularity remains undiminished. This bishop, statesman, theologian, was entirely uninfluenced by the many honors bestowed upon him both at home and abroad. Modest, genial, pious, his useful activity never failed until death had called him home. Loved and respected by all his countrymen, his name will be remembered as long as the bleak little island continues to exist."

EDUCATION is their greatest luxury. There is not one in Iceland who has attained the legal school age who is unable to read and write. The humblest workmen are conversant with the sagas, the history, laws, and religion of their native land, and above all, with his Bible. They point with pride to brilliant poets, celebrated scientists, superior linguists and renowned theologians. Of their poverty they cheerfully appropriate annually 114,394 crowns, more than one-fourth of all the expenditures of the government, for schools, all of which are parochial Christian schools. Besides the elementary common education there are 16 high schools, five schools for girls, a gymnasium of 120 students with a six years' course, and the only theological seminary is located in Reykjavik with three professors. They not only believe in but have for decades practiced co-education which is as universal and as compulsory for the girls as for the boys. If lonely families live on the borders of the uninhabitable districts and there is no church school, the mother, nature's best teacher, instructs the children so that they are well prepared for the confirmation class, for none are unbaptized and unconfirmed. Ambulatory schools and churches, consisting of teachers and preachers with their traveling bags packed with books and other necessities, are important departments of state and church in this country where there are no roads.

The women have the same political rights as men. The Bishop two years ago opened a new high school for girls in the capital with fourteen in attendance.

BIBLE SOCIETIES.—As in every other country so in this cold, distant island the Lutherans take pleasure in circulating the

Holy Scriptures in the vernacular of the people. There is a Bible in every home and it is read and loved. The Icelandic Lutheran Bible Society, which has been active since 1815, represents the organized work in this line. Its headquarters are at the capital, Reykjavik, where the bishop has his seat and all the religious interests are concentrated. Odd Gottskalkson, of Norway, who attended Luther's lectures at Wittenberg, was the first to translate the New Testament into pure Norse, which was printed at Roeskilde in 1540 at the expense of King Christian III. The 350th anniversary of this event was celebrated in 1890 by the Icelandic Evangelical Lutheran Synod in America. Meetings for thanksgiving and rejoicing were held in Winnipeg, Manitoba, and among other settlements. In 1554 and 1557 it was reprinted in Iceland, where also in 1584 the entire Bible, under the editorship of Bishop Gudbrand Thorlakson of Holar, was published. Other editions appeared in 1728, 1747, 1807, 1813 and 1841. The new translation of Bishop Pjetur Pjetursson and Sigurd Melsted was published by the British and Foreign Bible Society at London in 1866 and the New Testament at Oxford in 1864. The Icelandic Bible Society reports 10,445 copies circulated and the British and Foreign Bible Society reported March 31, 1889, 30,112 portions of the Icelandic Scriptures distributed among a small nation of 72,445 people. They are Bible reading Christians.

LUTHERANS ON GRIMSEY ISLAND.—Six miles north of Iceland there is another iceland or island—Grimsey. It is very small, so small that it is no larger than a pin-head on the large maps. It was not too small, however, to be overlooked by the Lutheran missionary work and workers of Iceland. Lutheranism is the only religion the few inhabitants have. There is no room here for Catholics, Mormons, sects, rationalists, or agnostics. One congregation is composed of eighty-eight consistent Lutherans and is faithfully served by Pastor Gudmundsson. Lutheran doctrine, worship, life, and schools are their richest treasures from year to year, and from generation to generation.

LUTHERANS IN THE FAROE ISLANDS.

These islands are located in the North Atlantic about midway between the Shetland Isles and Iceland. They form a group of twenty-two small islands, seventeen of which are inhabited, the others of course have as yet no Lutheran churches, but who knows but that the mountain of the Lord's house may not some day be established even there. All these twenty-two islets have an area of 504 square miles, and a population of 11,221. They rise conically to a height of 3,000 feet, and are of volcanic origin, treeless, rocky, picturesque, with a perpendicular coast and unsafe harbors. The winters are mild and the summers cool. Fishing, herding and navigation form the chief industries. Sheep are so numerous and prosper so well, that they are known also as the "Sheep Islands." Some flocks have 5,000 sheep, and pass the winter without shelter. Others call them the "Navigators' Islands." The waters abound with a variety of fish, while the feathers and eggs of the myriads of fowls which swarm around the coast are also a source of wealth. The capital is Thorshavn (Thor's Harbor) with 900 people and is located on the largest island, Stromö. The people elect a local assembly and are also represented in the National Chambers of Denmark.

This interesting land surface in mid ocean was first discovered in the ninth century by those people who first discovered America, the sea-faring Norwegians. The present inhabitants are almost exclusively of Norwegian origin. Their ancestors were exiles and ship-wrecked sailors who arrived from Norway in the second half of the ninth century. The men are tall, robust and healthy, many reaching an advanced age because of their simple living. In character they are grave, hospitable but suspicious.

Being possessions of Denmark the Lutheran Church became the State Church of the islands and was naturally modeled after the Lutheran Church of Denmark. The twenty-two Lutheran

Churches on these islands are now under the ecclesiastical supervision of the Bishop of Zealand in Denmark.

Rev. Schroeter, the pastor of one of these island churches, translated the Gospel according to Matthew into the Faroe dialect, and had it published by the Danish Bible Society at Randers in 1817.

VOLUME II.

LUTHERANS IN FINLAND, RUSSIA.

“O Land! Thou land of a thousand seas!”

In the Finnish language this country is called “Suomesmaa,” which means the “land of lakes,” while the word Finland or Fennland signifies swampland. It, nevertheless, has lofty mountains and fertile valleys with picturesque and romantic scenery, though one-third of it is lakes and marshes with stony basins of clear water. Including a portion of Russian Lapland it contains an area of 144,255 square miles. Although the most of the soil is poor and stony, yet while under the Swedish Kings this country was known as “the granary of Sweden.” The population, excepting fifteen per cent. Lutheran Swedes, are pure Finns, with a very few Lutheran Lapps and Germans and Greek Catholic Russians. It is one of the most universally Lutheran countries on the globe, ninety-eight per cent. of its population adhering to the faith of the Augsburg confession.

In 1809 Russia conquered Finland, and the Emperor of Russia became the Grand Duke of Finland, but Finland, however, retained tenaciously its old constitution, its Swedish laws and the Lutheran religion. In point of administration it is wholly separated from Russia proper, the highest authority being the Imperial Senate of Finland, composed of sixteen natives under the presidency of the Governor General. The diet, introduced by Gustavus Adolphus, consists of four estates: Nobility, clergy, burghers and peasants, as is also the case in Sweden.

Opposed to the Swedish civilization, Russia favored developing the original Finnish foundation until 1872, when the cruel work of Russianizing the Finns commenced by compelling the public schools to impart their instruction in the Russian language. This persecution is directly contrary to the documents signed in 1809, which provided that the rights and privileges enjoyed under the old Finnish constitution of 1772 would be maintained firmly and

immovably in their full power. These people are not Teutons, and therefore it can not be said that the Russian persecution under the blazing light of the closing years of the nineteenth century, is against the Germans as such, but against the Evangelical Lutherans,—the Letts, Esthonians, Germans and Finns. Were all these nationalities Greek Catholics instead of Lutherans, there would be no persecution.

The Finns are an interesting people. It is a pity we know so little about them. They are “not Norse, Dane or Swede; and they are not Lapps.” They are to be classed as a branch of the Ugrian race and are kindred to the Lapps, the Baltic races and the Magyars of Hungary. There are the Finns proper, the Lapps, the Permian Finns, the Volga Finns, and the Ugrian Finns. We are now to speak only of the first class. They are blonde, medium size, rather chunky, stalwart and hardy, faces nearer the square than the oval, eyes mostly grey and oblique, beard weak and sparse. They are economical, industrious and energetic; reticent, patriotic and religious. Rask considers the Finnish language the most sonorous and harmonious of tongues. When aroused they are said to be the most eloquent orators in the world. Among them are some most excellent preachers. Another authority says: “They are an affectionate, honest, cleanly people; very fond of the vapor bath; are great readers, and their newspapers circulate freely among all classes, and they discuss politics with an enthusiasm which surpasses that of their Russian and Scandinavian neighbors.”

A correspondent of the *London Daily News*, from Helsingfors, says woman’s skilled labor is more used in Finland probably than anywhere else. Women compete with men as clerks, managers of limited companies, doctors, dentists, house builders and bank cashiers, in which latter capacity they are found more honest than men. Doubtless a good deal of this freedom for women is due to the indefatigable efforts of the Baroness Alexandra Gripenberg, who edits and publishes a paper there in the interests of women.

Hon. S. S. Cox, one of the best authorities, adds: “The Finns are a brave and frugal people. They fear no danger; they court the perils of the sea and the northern climate. Along the Gulf, they are so immersed in the races about them that they partake of, if they do not surpass, the civilization of their neighbors. They are farmers, cattle raisers and butter makers. Their country is more than half water. Its lakes, as the maps show, are as plentiful as those of Sweden. The latter country has the credit for a good

deal of what Finland has accomplished. In science and navigation these Finns are not to be passed by. It is enough to say that Nordenskiöld, the Polar explorer, was born at Helsingfors. He is a sample of the best Finnish blood, which, before the Goths conquered it, controlled Sweden."

CHRISTIANITY penetrated the savage darkness of Finland in the middle of the twelfth century. Finn in those times was synonymous with sorcerer, and all the surrounding nations generally believed their black arts. A German authority says: "Their old religion reveals a profounder view of nature than that of any other northern people. Their worship strikingly authenticates its affinity to the other religions of northern nations by constantly and prominently revealing a Trinity."

By their piracy they incessantly annoyed the shores of Sweden, which gave a good pretext for Eric IX, the Holy King of Sweden, to unite with the zealous oppressor, Bishop Henry of Upsala, of English nativity, and wage war against their troublesome neighbors. Henry encouraged princes everywhere to convert the heathen with fire and sword, rather than by teaching and preaching. Eric sent an embassy to declare war against the Finns if they did not freely submit and accept the Christian faith. They insolently refused and the King landed where Abo now stands, smote a multitude of Finns in a bloody engagement, and caused Bishop Henry to baptize the most of the living in the fountain of Upsala, afterwards known as Henry's fountain. He said: "Choose between the good and the evil; be baptized or die." Having built a church at Rendameeki, he erected there also a bishopric which included Esthonia. In 1300 it was removed to Abo, and Rolof, a Visigoth, became the first bishop.

The King returned to Sweden but Bishop Henry remained in Finland. Entering a nobleman's house in his absence, he procured food for himself by force. Balli, the nobleman, whom he had disciplined, soon returned and following him slew him on the ice on the Kiulo marsh in 1158. He cut off the bishop's fingers and appropriated to himself the rings and other valuables. "The pope canonized him, declaring him to be the patron saint of Sweden and Finland. His image in full bishop's attire, with a battle axe at his side and the murderer at his feet, was erected in the Finnish Churches for universal veneration; the cathedral of Abo was afterwards erected in honor of him. After its completion in 1300 his remains were removed into it as its most precious treasure."

These conversions were rather conquests, and in 1248 Birger led a large army against them and built the castle of Tavastehus. But its strong garrison did not hold the refractory Finns in subjection, so in 1293 a third and long invasion was made under Torkel Knutson, who built another strong castle at Viborg, for more than a forced baptism was necessary to make this people submissive. The Bishop of Abo and his chapter rose to great influence, and worship there was celebrated with Roman Catholic pomp. Churches increased and those of wood gave place at the close of the fifteenth century to better ones of stone. Six cloisters were gradually established and the cathedral school of Abo was largely attended. In the interior, however, heathenism was rooted out very slowly.

THE REFORMATION was introduced into Finland from the same country as Christianity, namely, by way of Sweden, about the year 1528 under the leadership of Gustavus Vasa. It was accomplished, however, in quite a different spirit. There was no levying a war tax, drilling of soldiers and officers, building of war ships, repeated invasions, or drawing the sword and shedding blood. No, the weapons were not carnal but spiritual. As strongly as the noble hearted Finns resisted the former, just as warmly did they welcome the latter. The Catholics turned Lutherans so universally that there was hardly a Romanist left in the whole country. This, however, was not accomplished so easily for when the Lutheran Reformers commenced to work they found that this people, who paid their ermine tithes, lived in ignorance of the Christian life and in open practice of their heathen customs. The Lutheran minister, therefore, was a missionary rather than a Reformer.

It is perfectly natural that the Evangelical Lutheran Church in Finland should assume a character and development similar to that of the church of Sweden, since the doctrine, catechism, liturgy, hymn book, ministerial acts, education and missions were the same. Thus it is to-day, for whenever a new successful missionary work starts in Sweden it is soon welcomed by both the Swedes and the Finns of Finland. Lutheranism among the Finns is a conscientious conviction, a cherished principle, and rather than part with it they will die, for in that memorable army of Gustavus Adolphus on the battle field of Lutzen there were many Lutheran Finns, who were among the wounded and the dead.

Most remarkable it is that among the students attending Luther's lectures at the University of Wittenberg there were some genuine Finlanders who returned to their far northern homeland and became illustrious as Finland's Reformers.

PAROCHIAL.

Our personal friend, Rev. C. G. Toetterman, Director of the Finnish Lutheran Foreign Missionary Society, who showed us much kindness while in Helsingfors, has gathered for us, not without considerable effort, some of the following late statistics on Finland. Ministers in 1885, 894; mother churches in cities, 40; in the country, 464, total 504; including chapels and mission stations, 1,002; pastorates, 339; provostships, 45. The whole country is included in three dioceses under the Archbishop of Abo, who resides at Helsingfors, and the two Bishops, Alopæus, of Borgo, and the one of Kuopio. The congregations elect their pastors, the pastors elect the provosts and bishops, and the bishops the clergy of the archbishopric, and the members of the cathedral chapter elect the archbishop. The attendance at public worship is general, regular and devout. The highest salary paid is to the pastor of Ulfsby, 15,000 marks, and the lowest, 3,000 marks. Baptisms in 1888, 78,740; burials, 44,500. Population (1890), 2,369,809; (1875) 1,912,647; of whom only 234,695 or 9.90 per cent. live in towns and cities. With very few exceptions, about 6,000 Russians, all are Lutherans, or less than one per cent. is not Lutheran.

The ministers hold annual conferences to discuss doctrinal and practical questions, and once every ten years the General Synod, which consists of thirty-four clerical and fifty lay members, meets to consider the more important subjects coming to it from the congregations and the conferences.

The almost uninhabitable cold regions of the far north demand great faith and love on the part of those who do church work. This is illustrated by the fact that the parish of Limingo, of the provostship Uleaborg, has 9,248 parishioners and an area of 1,335 square miles; that of Pudasjaereioie 7,133 souls and 10,379 square miles; while the most northerly parish, Utesyoke, has only 1.152 parishioners upon an area of 19.250 square miles.

EDUCATION.

Gustavus Adolphus and his successor introduced a new Protestant era into Finland by founding schools and gymnasia, building churches, encouraging learning and introducing printing.

“Augustus” in the *New York Observer* says: “One does not think of Finland as a literary place, but many American colleges

would add several pages to their annual catalogue if they possessed half the treasures in books and collections which are modestly reposing at Helsingfors in the Alexander University. There is a physical cabinet, and a Russian library of fifty-two thousand volumes in the Russian and Polish languages, a fine collection of coins, and a natural history museum, especially rich in specimens of the zoology of Finland. Besides these, there are three magnificent rooms which contain the regular library of the university, which embraces one hundred and fifty thousand volumes, and are adorned with colossal busts of Shakespeare, Beethoven, and the Finnish poets, Franzen and Runeberg; in the centre of one of the rooms is a fine marble group, and other sculptures enrich the library. There are two large laboratories, and museums of anatomy, ornithology, minerals and ethnography. This latter collection contains local antiquities, and has a very rich exhibit of stone, bronze and iron weapons and implements of the prehistoric age of Finland and the Finnish race. In the centre of the town is the student's house, with a reading room where foreign journals and magazines are furnished in great variety, and a library of thirty thousand volumes with a courteous librarian. There are other fine rooms, including a music hall where public and amateur concerts are given; and besides all these accommodations for the students, Helsingfors has another library with capacious rooms and bookshelves established for the use of the working classes.

“With its fortress and churches, its university and library, its observatory and botanical garden, its beautiful park and fine promenades, and clean streets entirely free from beggars, the capital of Finland is a place well worth a visit by the traveler in Scandinavia and Russia.”

All Lutheran lands believe not only in Christian common schools but also in the best universities the country can afford. In 1890 the University of Finland celebrated the 250th anniversary of its founding at Abo, where it remained until 1829 when it was removed to Helsingfors. It embraces the four faculties, theology, law, medicine, and philosophy, with about 67 professors and 1,400 students, 201 of whom are studying for the Lutheran ministry under seven theological professors. The students have missionary and other societies. A library of 150,000 volumes, a hospital, a botanical garden and a valuable observatory belong to the university. The 236 gymnasiums have 2,445 students.

In the “people's schools” there are (1889) 65,291 pupils, and in the other day schools 152,376; total number of schools 5,547;

pupils, 217,667. Female schools, 69; scholars, 734. The polytechnic school in Helsingfors reports 118 scholars. Besides these there are two industrial schools, six navigation schools, one cadet school, ten agricultural schools, thirty-one mechanics' schools, and two institutes for the blind, and four for the deaf and dumb. Sixty-seven primary schools are in the Swedish language. There are many itinerant teachers.

In Finland, where the population is almost exclusively Lutheran, only two per cent. of the conscripts are unable to read; while in Russia, where the Greek Church holds absolute sway, seventy-four out of every hundred conscripts are unable to read or write. And yet Finland is to be Russianized as quickly as is practicable, both in religion and politics.

CHRISTIAN CHARITY.

THE KAISERSWERTH DEACONESS WORK has enjoyed the blessing of the Father of mercies also in this distant polar region, so that there are now, after only a few years' work, twenty-three deaconesses and ten fields of labor in Finland alone.

In Helsingfors, the capital, metropolis and most important seaport, with a population of 55,740, a deaconess institution was founded Dec. 17, 1867. Mrs. Oberst Aurora Karamzin did not only first agitate the cause but opened the first Deaconess Home in Finland at her own expense, under a sister who was trained at the Institute in St. Petersburg. A minister also united in the work. The Institute was located in a rented house until 1875, when the above named generous lady donated a suitable building, which has answered all purposes until the present time. The seventeen sisters labor in six fields. Sisters are at work in two hospitals, one at Helsingfors with thirty beds and one in Borgo. Four sisters are employed by parishes in Helsingfors, Raumo and Wasa. There is also a home for the poor with one sister in Traeskaenda. Receipts, 1890, 31,367 Finnish marks; expenditures, 31,913.

The second Mother House, "Bethel," in the ancient picturesque city of Viborg, with a population of 17,101, was founded upon the occasion of opening a Children's Asylum, March 2, 1869. At the same time a small hospital with ten beds was also started. The first Deaconess building was dedicated September 29, 1869. On November 9, 1873, a well adapted and

commodious new hospital building was consecrated, to which an infirmary was added in 1875. A small children's school opened in September, 1879, in charge of a deaconess, specially trained for such work at Dresden, and in 1881 a second school was started. Both are under the supervision of the Deaconess Institute. Statistics: Sisters, six; fields of labor, four; two hospitals and two small children's schools, all in Viborg. Receipts, 1890, 24,723 Finnish marks; expenditures, 25,226.

Finland has other institutions of charity. We mention the Blind Asylum of Helsingfors, to which the late Mary Maisonette bequeathed 5,000 marks and the Working Home for Friendless Children, to which Mr. Groenmark of Uleaborg recently gave 1,000 marks. The late Finnish sea captain, Christian Feilcke, left his entire estate of 100,000 marks to the Children's Aid Society of Abo. The Home for the Poor at Sordavala recently received 5,000 marks from Mr. Hallonblad, who previously gave it a property worth 50,000 marks and an annual contribution of 2,000 marks. The late J. H. Lindroth, of Nystad, remembered in his last will the poor of his native town with a gift of 13,000 marks. There is good evidence that Christian beneficence, among the masses and among the wealthy, is being developed more and more according to biblical principles.

INNER MISSIONS.—The Lutheran Evangelization Society of Finland proves by the contents of its annual report of seventy-four pages, its faith in the words of 1 Cor. 4: 20, which stand at the head of the introductory chapter, "The kingdom of God is not in word, but in power." There are few organizations which for their opportunities and resources show a more Christian and aggressive spirit. There is hardly a home in Finland which has not been made happier and better by the regular visits of their colporteurs and the Bibles, books, tracts and papers received from them.

While the society is a great publishing house (issuing in Swedish fifty-eight and in Finnish ninety-two good Lutheran books and pamphlets, twenty-nine of the ninety-two in Finnish being from Luther himself), yet it is more in that it aims by evangelistic work to bring the gospel in the living personal form of their sixteen colporteurs to the masses. The society has 754 members, of whom 125 are pastors. Two hundred and twenty-four depositories and book stores throughout Finland circulate their publications, and numerous of their Finnish publications are sent to their countrymen in America, where their trade is enlarging from year to year.

Only those who from full conviction hold firmly the Lutheran doctrines can become members of the society. The executive board is composed of nine men, three of whom are elected each year, with headquarters at Helsingfors. Ad. Moberg is president, E. A. Forssell, vice-president, and J. Roos, corresponding secretary. Interest and loyalty in the work is largely developed by annual festivals or conventions in behalf of the cause. Last



GUSTAVE MAURITZ SKOGLUND.

Sent to Ovambo, Africa, 1870.

year eighty-four such were held, forty-three by Pastor J. Engstrom.

Receipts for the year: From periodicals, 14,503 marks; from sale of books, 56,568; voluntary gifts, 13,261, and for new house, 4,423 marks; total, 89,818 marks. Assets of publishing house in stock, 184,264 marks; realty and buildings, 100,000 marks; total, net assets above all indebtedness, 223,238 marks.

During the last year twenty-two new books or editions were printed in Finnish and six in Swedish, some of which were in editions of 20,000; total number of books and papers, 147,500 copies,—123,600 in Finnish, 23,900 in Swedish; bought from other firms, 7,329 copies. During the year the society disposed of its own publications, 76,931 in Finnish, 18,760 in Swedish; total, 95,691. Including those from other firms, 114,323 copies.

THE LUTHERAN LAPP MISSIONS IN FINLAND.—Among the Lapps living in Northern Finland no missionary work was undertaken before the Reformation. The first attempt known to have been made for Christianizing the Lapps was in 1574 by Johan III., King of Sweden. Finland was at the time under the Swedish government. But even this was merely an attempt with very small results.

In the middle of the seventeenth century the government of Sweden appointed two missionary pastors to work among the Lapps, Esaias Mansveti Bothniensis to be stationed in Enare, and Jacob Lapodius in Kemitræsk. Church buildings were erected at both places. These two missionaries accomplished a blessed work; but as idolatry and witchcraft had been deeply rooted in this heathen people the missionaries often had a hard work in destroying the images and the customs connected with the heathen worship. Mansveti had a good helper in a converted Lapp by the name of Peter Pajviæ. After Lapodius died in 1660, Mansveti was for ten years the only missionary among these Lapps. In 1670 he was assisted by Gabriel Tuderus, a missionary pastor. Much good was done for the Lapps, and the light of the gospel penetrated many a heart, though the heathen darkness remained in many places.

In the first half of the eighteenth century several other ministers carried on missionary work among the Lapps, viz.: Zakarias Forbus and his father, Provost Lars Forbus, Andreas Hellander, and David Erik Høegman. The latter was taken sick and died at his post. These men succeeded in furthering the missionary work to such an extent that the Lapps attained a higher moral character and proved to be better Christians than the Finlanders among whom they lived.

Linguistic difficulties have partly been a hindrance to this mission, as attempts have been made to force the Finnish language upon the Lapps. In the present century their missionary pastors have been obliged to learn the Lapp language so that they may preach the gospel in the same.

Few mission fields can show such blessed results as this Lapp mission. Of course, those nomades roaming about on the wild mountains are less influenced by the gospel; but the Lapps in general, especially those living in and about Enare, lead an exemplary life. They are characterized by profound honesty. Judges, courts, and prisons they have little use for, as crimes are very seldom committed. Travelers have been astonished to find

how well the common parish people have been versed in the Word of God. It is not uncommon among them to recite by heart most of the New Testament. At their public worship they are accustomed to sing without books as they have committed the hymns to memory.

Since 1809, when Finland came under Russia and the Finlanders received their own independent Lutheran Church, the Lapp Mission has been considered a part of that Church. From the middle of the present century the religious text books used in the mission have contained both the Finn and the Lapp text, and in this way the work has been greatly prospered. At present the Lapp Mission constitutes in the Finnish State Church one provostry and four parishes. As these ministers must acquire proper knowledge so as to preach in the Lapp language, they receive additional salary.

THE EVANGELICAL LUTHERAN SUNDAY SCHOOL UNION OF FINLAND, in its late report of 1890, shows great progress in organizing new schools and developing those already organized, in the country as well as in the city pastorates. No church work of Finland reminds one of America so much as that of this National Sunday School Union. The schools open with singing and prayer, the Divine word is read and explained verse after verse, questions are asked and proof texts are committed to memory, the lesson is reviewed and the school closes as it opens with a short liturgical service. The Lord's Prayer, the Glorias, the Apostles' Creed and Luther's Small Catechism receive a prominence in the uniform order of exercises which last about one hour and a half. Almost every school has its own library from which every scholar can receive a book each Sunday. These schools, as in other Lutheran countries, are superior to those of America in one respect, and that is they have more of the spirit of worship, and are more a children's divine service than a school. All the work is voluntary as unto the Lord, and females as well as males are teachers. In the country parishes the exercises are more simple than in the towns and a recess of ten minutes is given, after which the second part of the exercises is confined to learning Bible history, the catechism and church and other spiritual hymns.

The Union has 586 members, among whom are ninety-nine ministers. It employs representative traveling preachers in the summer, who visit all parts of the nation in the interests of the Union, organizing the work more efficiently and holding conventions.

In the following table some of the regular children's services are included:

District.	Schools.	Teachers and Helpers.	Scholars.
Kuopio.....	1,690	2,900	44,000
Borgo.....	2,726	3,500	53,836
Total.....	4,416	6,400	97,836

The figures for the Abo district are not at hand.

CHURCH EXTENSION.—A number of new churches are being erected and old ones repaired. We read of Bishop Alopæus of Borgo recently making an official journey to the easternmost portion of Finland, a region never before visited by a Lutheran Bishop. Some of the church edifices are massive and imposing, comparing in size with those of the Russian Greek Church. Thus one in Helsingfors, seating 3,000, stands upon a lofty rock and can be seen from a great distance on the Baltic. Twelve apostles stand in stone on the roof, and Luther, Melancthon, and Agricola, the Bishop of Finland, stand inside. The new Lutheran Cathedral, with two gothic spires, costing 2,000,000 marks, and seating 3,000, was dedicated Dec. 13, 1891, by Bishop Alopæus with impressive ceremonies. The architecture is beautiful and substantial, and the acoustics perfect. The Swedish-Finnish congregation of Helsingfors is perhaps the largest Lutheran congregation in Russia. Ten years ago it numbered 37,721 souls, now 58,771, and is served by eight pastors. In two churches of the congregation, "the Old Church" and St. Nicholas Church, two Finnish and two Swedish services are held every forenoon and afternoon. In addition, regular services are conducted in their prayer chapels. Since the new cathedral has been consecrated the congregation has three large temple edifices and more pastors will be added to the eight.

DIASPORA MISSION.—The Lutheran dispersion found in Finland consists of about 300,000 Swedes, mostly on the coasts and islands, and about 1,200 Germans in the two cities of Helsingfors and Viborg. These are all well provided with Christian privileges in their native languages. The German Lutheran Church in Helsingfors is a large imposing brick structure and the congregation is true to itself, reflecting the excellent traits of German pietism.

The Inter-State or Home Emigration of the Finns eastward has been stronger until the present than that westward across the

sea. A large number of Finns are found in St. Petersburg, the Baltic provinces, the interior of Russia and even in Siberia. These settlements are by no means indifferent to their church, nor is their church unconcerned about their welfare. Many massive and costly churches, school houses and parsonages have been erected for them through self-help and the aid received from their fatherland. Pastor Erikson, of Sibbo, Finland, regularly visits the Finn Lutherans in Siberia, while other pastors do a like traveling diaspora missionary service for the sparsely scattered Finnish settlements in central and eastern Russia.

TRANS-MARINE EMIGRANT MISSION.—Finland is about 22,000 square miles larger than Norway, and has a few more Lutherans. When we remember that Norway has given to the present statistics of the Evangelical Lutheran Church in the United States, 565 ministers, 1,511 congregations and 170,000 communicant members, may we not expect that the Finns, who have in recent years commenced to emigrate to the United States, may in time give a like contribution to American Lutheranism? How important it is in view of this for the Finnish Lutherans, in America as well as in the homeland, to put forth their best missionary efforts in behalf of their emigrating brethren at the present time!

Though our passport was suspiciously scrutinized and the proper official failed to sign it upon landing, we managed to visit Abo, Helsingfors and Viborg during our European tour of 1881. The churches of Helsingfors, the capital, were cheerfully opened to hear of the Emigrant Mission from an English Lutheran minister from America. On the evening of November 2d, we spoke in the large German Lutheran Church, which was built some twenty-seven years ago by a German general for the 1,500 German residents. Two evening addresses were delivered to the University students, when forty-three signed a paper to organize a Students' Missionary Society. We were then informed that during the past eighteen years the number of theological students of the University had increased from 30 to 155. Our Emigrant Missionary lecture was interpreted to an audience of about 700 Finns on Friday evening, Nov. 4, from 6:00 to 7:00 o'clock, when the Finns vacated the auditorium, which was at once filled by the Swedes to hear the same interpreted to them from 7:15 to 8:15. At these services an opportunity was granted the people to give for the mission work in behalf of their countrymen and brethren in the faith going to America. They responded nobly by giving seventy marks, which they generously offered us for services

rendered. Feeling that it was more blessed to give than to receive, we appropriated it to the Evangelization Society for the purpose of printing Finnish Lutheran emigrant tracts. That was a memorable night. We could not sleep until 3:00 o'clock in the morning, when we vowed, God sparing our life, we would use our tongue and pen in helping to make the Evangelical Lutheran Church acquainted with herself and her mission in the world. Had it not been for the prayers and experiences of that midnight



J. A. PONTAN.

President Finnish Lutheran Seamen's Missionary Society, 1876-1888.

we no doubt would never have commenced the laborious work of twelve years which has resulted in this volume. We have a grateful love for Finland and do most earnestly pray that the church there may do her full duty in ministering to the 75,000 to 100,000 Finns in America. The yearly increase of population in Finland is 1.05 per cent, so that it can send 20,000 people to America yearly and still augment its population.

THE FINNISH LUTHERAN SEAMEN'S MISSIONARY SOCIETY.—The Finns are a seafaring people, and their brave sailors have battled for many generations with the northern icy waves and piercing winds as well as with the southern tropical heat. But, as these Lutherans from the far North arrived at foreign harbors, they never found any one to meet them with the Word of God in their

own tongue. Those who unfortunately became sick while away from home had to suffer or die at the hands of foreigners.

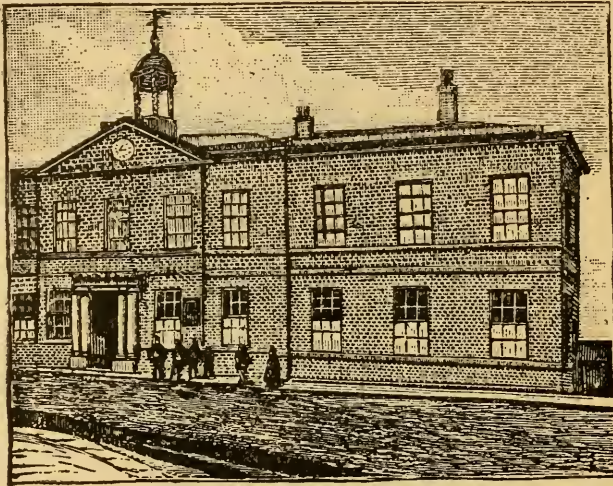
In the spring of 1874 Rev. J. C. H. Storjohann, the "Father of the Seamen's Missions of the North," came to Helsingfors, the capital of Finland, and undertook to interest the people in the organization of a missionary work among their seamen. He succeeded and the Seamen's Missionary Society of Finland was established, the statutes of which were sanctioned by the Russian government on the 22d of June, 1875. On the 30th of September following the society was fully organized and a chief executive board elected. The board proceeded at once to send Finnish tracts and their publications to foreign harbors for distribution through the seamen's missionary stations already established by the Scandinavian countries. The thought of sending out a missionary to a foreign port could not be realized for several years, as the necessary funds were wanting. In the meantime, the new undertaking was made known to the people at large, and sympathy for the same was awakened. The first missionary of the society, Rev. E. Bergroth, was sent to Grimsby on the eastern coast of England, in July, 1880, to establish a Finnish Lutheran Seamen's Mission. The mission, however, was later removed to the neighboring seaport of Hull as the principal station, while the work was continued at Grimsby as a sub-station. At the principal station a good and commodious property has been secured.

The society at first met with some difficulty in procuring the necessary means to sustain the work. But as the churches of the country began to embrace the mission with ever increasing love and sympathy, all obstacles were finally overcome and a second station was established in July, 1882, at the docks of London.

Itinerant work was constantly carried on throughout the country, which thus helped to keep up the finances of the society. (The Seamen's Friend) *Sjåmansvænnen*, an organ for the society, was edited, which has helped to make the mission known among the Finns at home and abroad, and to awaken an interest for the same. Since the year 1883 the society received from the national government a yearly contribution of 5,000 marks, and since 1886 it has received 12,000 marks annually. As the income thus increased, the society established a third station at New York in July, 1887, and later a fourth in San Francisco. Last year the four stations held 722 services which were attended by 5,500 Finnish sailors. The missionaries wrote 3,709 letters and sent home for the sailors 145,802 marks. The society received last year 49,601

marks. From a small beginning, the Seamen's Missionary Society of Finland has thus gradually been enabled to exercise a wholesome influence over the whole Finnish nation.

JEWISH MISSIONS.—Since 1864 the Foreign Missionary Society of Finland has been missionating among the descendants of God's ancient Israel, the people of God's promises. During the last year



FIRST FINNISH EVANGELICAL SEAMEN'S MISSION
BUILDING, HULL, ENGLAND.

the society brought the Jewish Missionary, P. Wolf, from Sweden for five months to deliver sermons and addresses on the Jewish Mission and to speak to the Jews about Jesus, the Christ, the Messiah, who has come.

THE LUTHERAN FOREIGN MISSIONARY SOCIETY OF FINLAND.—Finland was the last of the northern nations to receive Christianity. This came about in 1157 through the Swedish King Erik, the Holy, and the Upsala Bishop Henrik. It was likewise the last of the northern nations to take up the heathen mission work. The occasion came in 1857 while celebrating the 700th anniversary of the introduction of the Christian religion into the country. There had been, however, a preparation before this.

Finland, like all Lutheran countries, gave at an early time missionaries to other societies. As early as 1742, a Finlander by the name of Nyberg, came to Copenhagen, met the Moravian brethren, went to Hernhut, Germany, and in 1756 with other

Moravian missionaries sailed to Surinam in South America, where he met an early death.

The general religious awakening in Finland, 1820-1830, caused some to think of the heathen, and when in 1835 the first missionary society was formed in Sweden, many wished to organize a similar society. Chaplain Jonas Lagus of Yliewiska bought with his own means a building, dedicated it as a Mission School, in 1837 sailed to Stockholm to study the Swedish society and then traveled in southern Finland to awaken an interest in heathen missions. Pastors in 1838 commenced to gather missionary offerings, some of which were forwarded to the Swedish Society.

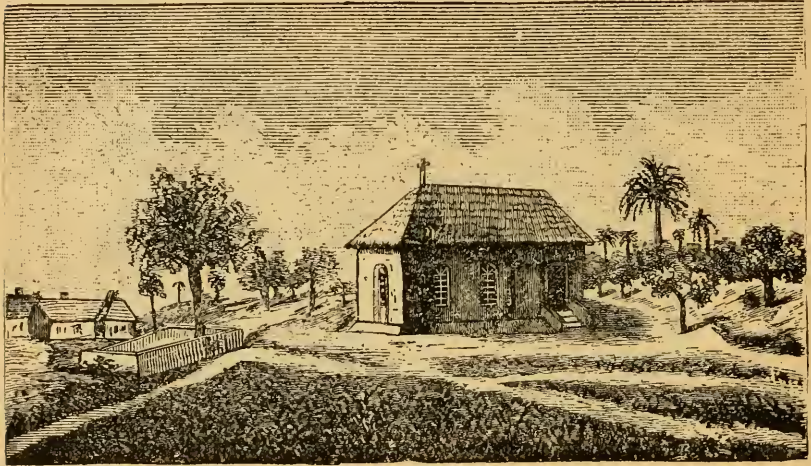
Emperor Alexander II. granting permission, the 700th jubilee was celebrated, the first suggestion for which came through the theological professor, the senior bishop of Borgo, F. L. Schauman. June 18, all the churches of Finland were filled with festive crowds, the services were inspiring and the offerings for the spread of Christianity among the heathen amounted to the large sum of 16,000 marks. Some young ministers drafted articles for the organization of a Finnish Missionary Society, which were laid before the Senate in 1858, signed by 200 ministers and prominent laymen. Their request being granted, it was agreed that each year an offering for the society should be taken in all churches on a Sunday in June in memory of those who had sent the first Gospel ambassadors to themselves. January 19, 1859, was chosen for the permanent organization of the society, with Prof. Schauman as the first president. This was the day Bishop Henrik first preached Christ to the heathen of Finland.

In 1860 the fund had reached 38,000 crowns, literature was liberally circulated, and interest increased until checked by the famine which spread over the whole country from 1863 to 1869. Missionary offerings had in the meantime been sent to the Hermannsburg, Leipsic, and especially to the Gossner Society. To the latter 8,000 marks were forwarded to support a married and a single missionary as their own. Consequently Herman Onasch was sent to the Kols in India, who with Henry Batsch founded a new sub-station and gave it the name of Finland in the Finnish tongue, Suomi, for the founding of which Finland contributed 8,600 crowns and 4,000 marks yearly for its maintenance. Onasch extended his work also among the Santals.

It was natural that some Finlanders themselves should feel moved to preach the gospel to the heathen. Malmstrom and Jurwelin first presented themselves, were accepted and sent to the

Hermannsburg Mission School in Germany for preparation. The former was appointed in 1866 to the Hermannsburg station, Matlabe in Bechuanaland, South Africa, and the latter remained to learn German until 1868, when he was ordained in Hermannsburg.

In the very year their own mission school was opened, 1862, Carl Hugo Hahn, of the Rhenish Society, born in the city of Riga of the Baltic provinces in Russia, visited Helsingfors and delivered addresses on the mission among the Hereros and on the pioneer



FINNISH EVANGELICAL LUTHERAN MISSION CHURCH, OLUKONDA, SOUTH AFRICA.

The Station was opened May, 1871, and the Church dedicated Sept. 29, 1889.

missionary journey he had made in 1857 among his neighbors, the Ovambo people. The spontaneous thought was, "God has called us to found a Finnish mission in Ovambo." Hahn returned, and 863 crowns followed him for his work. Agreeable to their wishes, in 1866 Missionary Hahn repeated his visit to Ovambo and forwarded his "diary" of the same to the Finnish Society. In an accompanying letter he said, "this diary will prove to the Finnish Society that it is time to 'come over and help us.' I turn to you in God's name, who wills that all men shall be saved, in the name of our Lutheran mission which is so weak in this country, and in the name of the thousands of heathen, to whom the Lord has now prepared an open door and in whose heart God's grace through me calls to you, 'come over and help.' With the conviction that the Finnish Society would feel called to make this its own special

field, I promised that within two years they should have missionaries and Christian workers."

This letter and diary called together an extraordinary meeting of the executive board on Sept. 18, 1868, when the five students of their mission school and three colonists were commissioned for Ovambo, where they landed safely after tarrying awhile in the Mission Institute at Barmen, Germany, and with their helpful friend, Hahn, in Hereroland. The Finlanders, Malmstrom and Jurwelin, who preceded them, transferred their relations and the Ovambo station started with ten laborers. Their first six baptisms in 1883 have since increased to 500 baptized members. The missionaries labored for thirteen years before the first converts were baptized. They, however, sowed bountifully, and have now seven European ordained missionaries and three schools with 230 pupils. All things were overruled most wonderfully by God, as seen in this account, for Finland to grasp the unstretched hand of Ethiopia. God has surely been in the midst of this work, both in Finland and in Africa.

The society publishes two foreign missionary monthlies. The one in Finnish has a circulation of about 10,000, and the one in Swedish, for the 310,000 Swedes living in the coast country, has a circulation of 2,000. Other small papers are also issued regularly. Luther's Catechism, the Psalms, a Hymn Book, and the Gospel of St. Luke have been translated into the language of the Ondongas.

The society's rules and constitution were not permanently adopted, however, until November 24th, 1865, which fix its aim to be: "To spread the Evangelical Lutheran doctrines among the non-Christian people." Every one who pays at least forty marks into the treasury is a member. The executive board headquartered in Helsingfors, is composed of nine members, three of whom are elected each year. At the anniversaries sermons are delivered in Finnish and Swedish. Since 1864 it has carried on also Jewish mission work, and since 1865 an Inner Mission more in the form of colportage.

There is a live organized and systematized interest in the cause and many auxiliary societies exist, among which there are seventy Missionary Sewing Societies to raise money and to send clothing to the naked converts in their South African field. A large quantity of missionary literature is circulated. One missionary pamphlet was distributed in 10,000 copies, another in 5,000. For heathen missions there were circulated during the

year, 26,316 copies of printed matter, and for Inner Missions, 76,492; total, 102,808 copies. The value in stock of the Foreign Mission literature is 32,000 marks, and of their Inner Mission literature, 33,000 marks. Their funds at the close of the year, May 1, 1891, including the balance from the previous year, indicate the extent of their work. Foreign Mission fund, 166,375 marks; Inner Mission fund, 21,099 marks; Jewish Mission fund, 5,883; fund for a Mission House in Finland, 23,786 marks; fund for a Mission Ship, 3,149 marks; fund for a Home for Fallen Women, 4,040 marks; fund for educating youth for the Inner Mission, 2,648 marks; pension fund, 1,014 marks, and another benevolent donation fund of 10,400 marks. Among the above are many large personal gifts from 100 to 2,700 marks each.

Pastor K. G. Toetterman in 1872 was appointed as "missionary pastor" who constantly traveled for years from one congregation to another, arousing the people to a Gospel interest in Africa's millions. Returned missionaries were employed in a similar work and multitudes flocked to the churches to hear them. Dr. G. M. Waenerberg was president of the society for twenty-five years and Provost K. J. G. Sirelius the first director from 1860 to 1871. Pastor K. G. Toetterman is now the director, and Prof. Herman Robergh of the University the president.

THE FINNISH MISSION SCHOOL was opened Nov. 12, 1867, in Helsingfors with fourteen students, nine of whom continued through the five years' course. After six years' work, the first principal pastor, A. V. Lucander, died, and Pastor K. G. Toetterman succeeded him. May 1, 1872, the school discontinued and was not started again until Sept. 1, 1880, when six students entered. At present there are eight.

LITERATURE.—Michael Agricola, Bishop of Abo, was the first one to translate the New Testament into the Finnish language in the year 1548. Paul Justin, rector at Abo, published the Psalms at Stockholm three years later, in 1551. The entire Bible was again translated from the original texts and published under the patronage of Queen Christina between 1630-1649. Other editions followed in 1644, 1758 and 1776. Another translation of the whole Bible, also from the original texts, by Henry Florin, appeared at Abo in 1685.

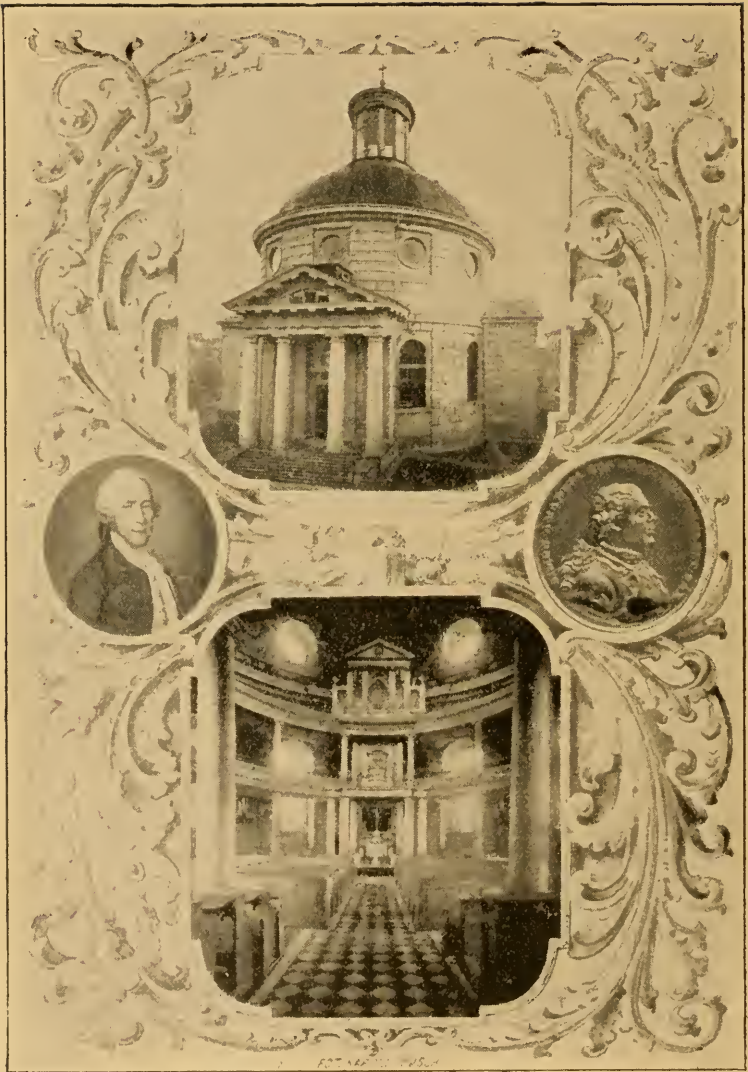
The Finnish Bible Society at Abo was organized before the American Bible Society, in the year 1812. A large number of auxiliary societies scattered throughout the land have been organized. It has printed and circulated 239,273 copies of the Holy

Scriptures, while the British and Foreign Bible Society disposed of 627,991 portions of the Bible in Finland since 1811.

In 1875 Finland reported twenty-four publishers who issued 154 books, which had a sale of one million and a quarter copies; and fifty-five journals of various kinds, one-half of which were in Finnish, the others being mostly in Swedish.

The national epic poem, *Kalewala*, existed only in fragments until Dr. Elias Lonrot systematically arranged and published it in 1835. Max Mueller says of it: "From the mouths of the aged an epic poem has been collected, equaling the *Iliad* in length and completeness; nay, if we can forget for a moment all that we in our youth learned to call beautiful—not less beautiful." Longfellow's *Hiawatha* is claimed to be a pretty true imitation of it.

Other Christian literature is noticed in the different parts of this chapter.



EVANGELICAL LUTHERAN CHURCH, WARSAW, POLAND.
Exterior and interior views. It is the largest church in Poland and seats 5,000.

LUTHERANS IN POLAND, RUSSIA.

Poland or Polska means a plain, but we would judge it has its picturesque and sublime scenery also since the district of Kielce is known as the "Polish Switzerland."

More than once Poland rose to the front rank of the Slav states. Its history is full of political vicissitudes, of glorious deeds, and of internal instability of government.

The Poles, who are a better and a brighter people than many judge them to be, form the most numerous branch of the western Slavs. They are brave and liberty loving and number about 10,000,000, distributed in Poland, Russia, Prussia and Austria. Among them there are 500,000 as loyal Protestants as can be found anywhere. The most of these are in Prussian Poland, while a considerable number of the Lutherans in Poland are German settlers. In the part of Poland annexed to Russia by the treaty of Vienna, there were in 1845, in a population of 4,857,250, no less than 252,000 Lutherans, 3,790 Reformed and 546 Moravians. In the provinces of ancient Polish Prussia 502,148 out of a population of 1,019,105 were Lutherans, and among the 1,364,399 people of the province of Posen, 416,648 were Lutherans. The Prussian Christian government cannot be justified in forcing its Slavic subjects to substitute the German language for the Polish in their churches and schools no more than the Czar can in his efforts to Russianize the Germans or the Finns.

Polish historians assert that Christianity was introduced into Poland at an early period by disciples of Methodius from Moravia, with the assistance of the German Emperor, Otho the Great, and that the bishopric of Posen was founded as early as 966 A. D.

THE REFORMATION.—Poland supported the Reformation of Huss and while the Germans rightly claim the honor of effecting the Reformation, the Slavonians assisted very materially in laying the foundations for it. Luther himself said, "John Huss has

weeded the vineyard of Christ from thorns. He has condemned the scandal of the apostolical see. I have found a fertile and well-tilled ground. I arose against the Popish doctrines and destroyed them. Huss was the seed which ought to die, and to be buried, in order that it might germinate and grow."

Many Hussites before the Reformation came from Bohemia to Poland, successfully missionated for their cause, especially among the nobility, and thus provoked the first Protestant persecution in that country. Dr. James Murdock, who translated Mosheim's Church History, says: "Luther's writings at once circulated among the dissenters from the Church of Rome, corrected their views, and strengthened their opposition to popery. Even some of the bishops favored evangelical doctrines, and as early as 1525 there were several evangelical preachers in Poland, and also in Polish Prussia. But so vigorous a persecution was kept up, that Protestant worship could be maintained only in private, until near the middle of the century." Luther's writings entered Poland in 1518 and Lutheran teachers in 1520. Danzig was organized Evangelical in 1529 by Pankratius Klemme, the New Testament was translated into Polish by J. Seclucyan, and a Protestant school was opened in Wilna, 1529, by Abraham Culva. The Lutherans at their synod in Gostyn, 1565, became an organized body.

The effects of Luther's Reformation on Polish Prussia were not confined to Danzig, but simultaneously spread over many parts of that province. So popular were those doctrines at Thorn, for example, that when the legate of the Pope arrived in 1520 to burn with great solemnity, before the church of St. John, the portrait and writings of Luther, they pelted him and his assistants with stones, and having compelled them to flee they saved Luther's portrait from the flames.

Count Valerian Krasinski in his two volumes, "Historical Sketch of the Rise, Progress and Decline of the Reformation in Poland," which he dedicated to the Protestants of the British Empire and the United States, says: "The rapid progress and equally speedy decline of the Reformation in Poland presents to the Protestant reader a melancholy, but at the same time an instructive picture. The Protestant cause attained in that country in the course of a century such a degree of strength, that its final triumph over Romanism seemed to be quite certain. Yet, notwithstanding this advantageous position, it was overthrown and nearly destroyed in the course of another half century. This

extraordinary reaction was not effected by the strong hand of a legally constituted authority, as was the case in Italy, Spain and some other countries, but by a bigoted and unprincipled faction, acting not with the assistance but in opposition to the laws of the country. Such an event is perhaps unparalleled in the annals of the religious world, and is the more remarkable, as the free institutions of Poland, which had greatly facilitated the progress of the Reformation, were afterwards rendered subservient to the persecution of its disciples. The Jesuits, who defended the interests of Rome in that country, being unable to combat their antagonists with fire and sword, adopted other measures, which inflicted on Poland more severe calamities than those which might have been produced by bloody conflicts between religious parties. The long reign (1587-1631) of the weak-minded and bigoted King, Sigismund the Third, was particularly favorable to the promotion of their schemes. The country rose in its welfare and glory with the progress of the Reformation, and declined in the same ratio as the scriptural doctrines gave way to the Roman Catholic reaction." He maintains the Jesuits would never have succeeded had the Protestants only been united among themselves.

PAROCHIAL AND INNER MISSIONS.—The Evangelical Lutheran Church of Poland is officially called "The Evangelical Augsburg Church." It is now in a prosperous condition and stands under the government of "The Department for Foreign Confessions of the Ministerium of the Interior in Russia." It has a consistorial form of government and the seat of the Consistorium is at Warsaw, the capital, at the head of which, by appointment of the Emperor, there is a secular president, who at present is General Lieutenant Burmann. The others composing the Consistorium are a spiritual vice president, the general superintendent Bishop von Everth, and two spiritual and two secular members. Their duties are to examine the candidates after graduating at the University of Dorpat, ratify the calls, perform the acts of ordinations, installations and dedications, oversee the properties of the congregations, and to decide all matters pertaining to marriage. Under their supervision are placed all the Lutheran congregations and pastors of Poland.

LATEST STATISTICS OF THE EVANGELICAL LUTHERAN CHURCH
OF POLAND, RUSSIA, 1890.

Dioceses.	Congrega- tions.	Mission Chap- els.	No. Pastors.	Families.	Souls.	Baptisms.	Deaths.	Confirma- tions.	Marriages.	Communi- cants.
Warsaw	15	9	16	13,910	66,880	4,162	2,855	1,803	904	51,863
Kalisch	19	12	14	12,500	64,045	4,045	2,428	1,795	835	51,569
Plozk	22	7	18	22,386	106,930	6,997	4,217	2,669	1,474	76,014
Augustowo.	8	10	7	6,310	32,501	1,844	1,322	906	346	34,854
Additional...	..	*3	*3	.....	15,644	.....	.....	.....	.....	.....
Total	58	41	64	55,106	286,000	17,048	10,822	7,173	3,559	214,300

*Including one house chapel and pastor and two military stations and pastors for the Lutheran soldiers.

There are in Poland 105 principal congregations and affiliated congregations or missions served by sixty-four pastors. While the number of souls is given at 286,000, the Lutheran statistics are so difficult to take, it is claimed many were overlooked. The number of Lutherans, the editor of the Lutheran paper says, may be placed at 300,000. The superintendents of the four dioceses are respectively, Manitius, Mueller, Dr. von Börner and Erdman. There are annually 220,000 communicants and 7,197 confirmations.

The number of souls in the congregations is very different; the smallest is from 2,000 to 3,000, the largest 25,000. The largest parish according to the number of souls is perhaps St. John's in Lodz, at whose altar about 1,400 children are baptized yearly. In Trinity church of the same city are fewer baptisms but more marriages than in St. John's. Each of these congregations has 25,000 souls. The St. John's massive edifice which we see in the picture before the large open square was dedicated in 1874. The parsonage, erected in 1876, stands near. Its pastor, Rev. W. P. Angerstein, is the editor of the *Evangelical Lutheran Kirchenblatt*, a live organ for our Zion in that country, which in one number printed in full our tables of statistics on "Lutherans in all Lands and Languages." It is with pleasure we give his picture in the above group. He states in a personal letter enclosing valuable statistics, that he was the first pastor to hold a *missionsfest* (a mission, not an ice cream, festival) in Poland. It was in his former congregation, Wishitki, in the year 1877. Afterwards others followed and all were celebrated with much success. He also carries on an efficient city mission work and has at heart the Sunday School cause.

We now turn to Warsaw, the beautiful capital and the third largest city in the Russian Empire, with a population of half a million. Its 300 factories, employing 10,000 hands and doing a business amounting to 75,000,000 marks yearly, are efficient agents



ST. JOHN'S EVANGELICAL LUTHERAN CHURCH, LODZ, POLAND.
Dedicated 1874.

PASTOR W. P. ANGERSTEIN,
Editor *Evangelical Lutheran Kirchenblatt*, Lodz, Poland.

in giving the results of western civilization to the millions of the Czar's subjects.

One Lutheran congregation in Warsaw, with a membership of 16,871, baptized during one year 710 and confirmed 287. The pastor, Rev. Julius Bursch, writes, the massive Lutheran church edifice, whose exterior and interior we give, is the largest church in the entire kingdom of Poland and seats 5,000. Besides this temple, there are one or two frame Lutheran churches in the city. The mother congregation supports parochial schools with sixteen classes, an orphanage with fifty children, an institute for the aged with forty inmates, an infirmary with fifty patients, a hospital with seventy beds, and a parish deaconess institute employing twelve sisters.

Some things of late have been working in favor of the Lutheran Church in that country. For example, the German element of the population is increasing in numbers and in influence, especially during recent years. The manufacturing

districts of Lodz, the Polish Birmingham, is becoming more German than Polish, and west of the Vistula river German immigration is also steadily increasing. It is estimated that in a strip of country thirty-five miles wide along the Prussian frontier the Germans have the ascendancy. It is also true that many Lutherans emigrate from Poland to the east as well as to the west in order to better their spiritual and their temporal condition. Were it not for this constant emigration the growth of the church would be larger than it is.

The Russian persecution of the Lutherans, secretly and openly, is the same here as in other parts of the Czar's domain. At one time there were 505 German religious schools in Poland, the majority of which have been secularized and Russianized. The most of the Lutheran congregations are German, but in a goodly number the Polish language is used and in five the worship is conducted in the Lithuanian language. All alike, however, must give way to the Russian tongue which is imposed upon them by tyrannical force; except that in their secular schools two hours a day are given to religious instruction and one hour to instruction in their mother tongue. The pastors receive but little help from the state and are supported by the congregations and their consistory. The church exhibits consequently a self-helpful spirit.

Conferences, synods and general conventions convene regularly and their reports indicate a deep interest in the solution of their perplexing church problems. The Warsaw Evangelical Lutheran Synod of twenty-five pastors held a most interesting and practical convention Oct. 15, 1891, and reported their work in a growing and promising condition. The Thirteenth General Synod of the Lutheran Church in Poland convened in Warsaw, Sept. 13-14, 1892. The venerable General-Superintendent Bishop Everth, because of age, was unable to preside to the regret of all. Resolutions were passed to formulate a new liturgy and to introduce Sunday Schools or children's services with classes. Superintendent Manitius also agitated the founding of a Lutheran Deaconess Institute in the capital city, which met with general and hearty endorsement.

EMIGRANT MISSION.—From 1869 to 1890 inclusive 65,183 immigrants registered at the New York harbor from Poland, while during the last year ending June 30, 1891, the astonishing large number of 27,491 registered from the same country. Total landing at this one harbor in these twenty-two years 92,674. Chicago alone has 52,756 Poles. Among the Polanders there is

only a sprinkling of Lutherans, who are located mostly in Decatur, Ill.; Metropolitan, Iron Co., Mich.; Chicago, Ill.; St. Paul, Minn.; and Sauk Rapids and Gilman in Benton Co., Minn. There are also Polish Lutherans in America who have not come from Poland. For example, nearly all in Benton Co., Minn., have come from



THE REV. C. L. ORBACH.

First Polish Lutheran Pastor in America, Sauk Rapids, Minn.

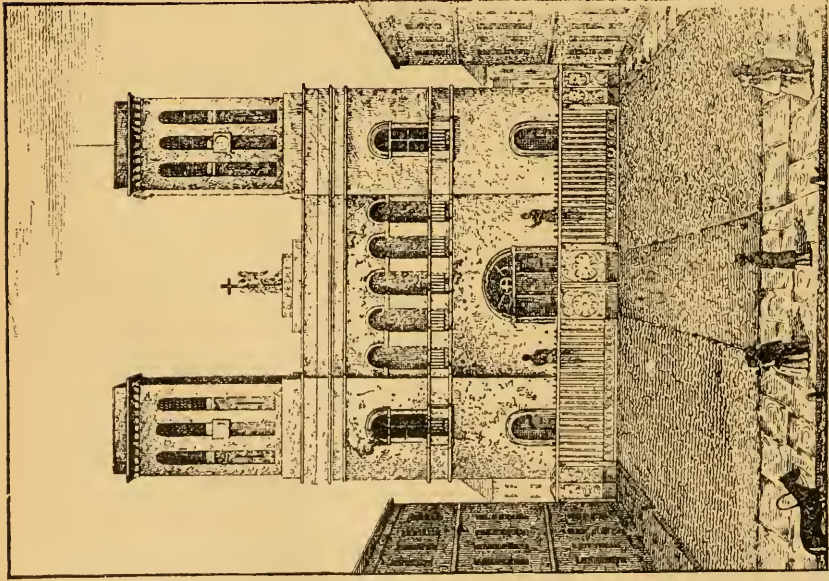
East Prussia, a few from West Prussia, and are good church-going Lutherans. Many Poles understand German and are perfectly at home as members of German Lutheran churches. Rev. C. L. Orbach, who studied at St. Louis, is the first and only Polish Evangelical Lutheran pastor in America. He came to Sauk Rapids, Minn., at the end of September, 1888, and started there the first regular Polish Lutheran services in America every other Sunday, where there are now nine Polish Lutheran families, twenty-six communicants and forty-three souls. In Gilman he met with even greater success, where he organized the first Polish Lutheran church in America under the name of "First Polish Evangelical Lutheran Congregation of the Unaltered Confession of Augsburg at Gilman, Benton County, Minnesota." Thus it is incorporated in the office of the Secretary of State in St. Paul,

Minn. It reports 26 voting members, 152 souls, and 69 communicants. They are about to build the first Polish Lutheran church in America. Rev. Orbach is an efficient diaspora missionary and the Lutheran Poles of America is his parish. Others, no doubt, will join him soon.

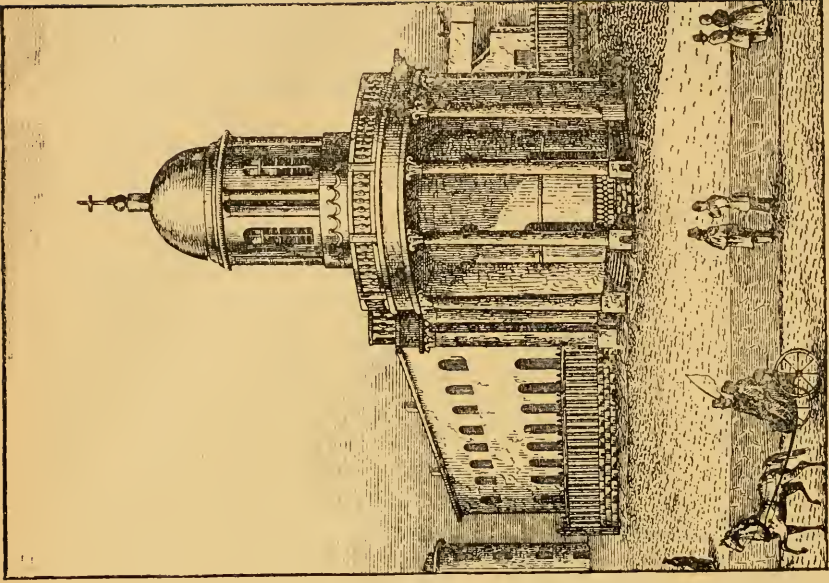
JEWISH MISSIONS.—Luther, Franke and all the pietistic Lutherans believed the New Testament promises relating to the people of the old covenant, and the same spirit which moved them to undertake heathen missions prompts them to do the same for the Jews, for with Christians there is neither Jew nor Gentile. It is with special pleasure that we gather the statistics of what the Lutherans in the various countries are doing for the conversion of Israel. Poland Lutherans are not indifferent on this point, for we are surprised and cheered to learn they gave 1,283 marks during 1891 to this cause, 513 to the Jewish Mission in Kishinew, 700 to the Inland Jewish Mission of Warsaw and seventy marks to the Central Lutheran Jewish Missionary Society at Leipsic.

FOREIGN MISSIONS.—Poland is looked upon by the Protestant Church as a beneficiary of other nations instead of a benefactor to the nations sitting in darkness and in the shadow of death. We learn nothing of the Lutherans of Poland being aided by their brethren in other lands. They are left to themselves. The only help they have is self-help. The Gustavus Adolphus Society, whose special aim it is to do Protestant mission work in Roman Catholic countries, has no mention of Poland among its 3,735 congregations aided. The Lutheran Lord's Treasury seems also to have overlooked Poland. Now to read of the Lutherans of this kingdom under such circumstances, giving in 1889, 3,897 marks and in 1890, 2,707 to the Leipsic Foreign Missionary Society, not to count that contributed to other societies, is an example worthy the imitation of some others. Who have had harder battles to fight at home than they? Let those who say they have too much to do at home and they can not therefore do anything for the heathen, yes, let all such think of their Lutheran brethren in Poland. Giving for a certain cause tells our interest in it. We love our Polish Lutheran brethren more since we learned how they prove their love for others. While writing this we received the following late facts in a letter direct from the capital of Poland. The Lutheran Synod of Poland contributed for foreign missions in 1891 the large sum of 11,466 marks. Of this 3,300 went to the Hermannsburg Society, 2,300 of which is to go to Polonia in South Africa, which station is supported by the

Lutherans of Poland alone; 2,300 marks to the Leipsic Society; 50 to Gossner Mission; 440 to the Syrian Orphanage; 117 to Pera Johannes in Persia; besides small gifts to the new church in Bethlehem, the Mesopotamia Christians and others.



ST. PETER'S GERMAN EVANGELICAL LUTHERAN CHURCH,
ST. PETERSBURG.



ST. ANN'S GERMAN EVANGELICAL LUTHERAN CHURCH,
ST. PETERSBURG.

LUTHERANS IN RUSSIA.

The Russian Empire comprises about one-sixth of the land of the globe, about one-half of Europe and one-third of Asia, and is the largest dominion in the world. It stretches from the Baltic Sea to the Pacific Ocean, and from the Black Sea to the North Pole. Its area is 8,500,000 square miles or more than double that of the United States. Its population, 85,000,000, is one-fourteenth that of the entire earth and is very polyglot, embracing about 100 different nationalities, more or less distinct, and speaking some forty different languages. The Slavie element predominates, comprising 61,000,000 of the population. The principal non-Slavic races are the Finns in Finland, the Poles in Poland, the Letts in Courland and Livonia, the Germans in the Baltic provinces and southern Russia, the Tartars, Cossacks and other Mongolian tribes in the south, and 2,647,000 Jews.

The exports of this big part of the earth are wheat and other grains, timber, flax, wool, hemp and cattle. Its imports of western civilization come mostly from Great Britain and Germany, while a large overland trade with China and the East, the principal article of which is tea, is also profitable. Their inland commerce is carried on mainly at great annual fairs, the one at Nijni Novgorod being the largest fair in the world. The principal sea ports are Odessa on the Black Sea, Riga on the Baltic, and Cronstadt, the seaport of St. Petersburg and Russia's chief naval station. The government is an absolute monarchy under a Czar (a corruption of Cæsar), who is the head of the State and of the State Greek Catholic Church. The Czar family are not real Russian Slavs but descendents of the old Scandinavian Vikings. The present Emperor, Alexander, should certainly have a different feeling toward the Lutherans since the Lutheran Church gave him his excellent wife, Princess Dagmar of Denmark.

THE REFORMATION.—While the Lutheran church was established in Central, Northern and Southern Russia by the

diaspora movement; in Eastern Russia on the Baltic, it was planted by the Reformation.

The Letts, a Lithuanic shepherd people of Livonia and Courland, were conquered by the German Knights and through them they were led to accept the Lutheran Reformation. The decalogue, translated in 1530 by Ramm, and Luther's catechism, translated by J. Rivius (died 1586), are the oldest monuments of Lettish literature. Ernest Glueck, a Lutheran dean, first translated the Bible into Lett, which was revised by John Fisher, general superintendent of Livonia, and then printed in 1689 under the patronage of Charles XI. The British Bible Society alone has disposed of 256,840 portions of the Lettish Bible.

Christianity was introduced into Livonia in the twelfth century by merchants from Bremen. The first bishop, Albrecht von Apeldern, founded the city of Riga in 1200. Archdeacon Andrew Knoepken, expelled from Pomerania, was the first to preach the Lutheran faith in Riga, in 1521. He was followed by Tegetmaier from Rostock and Briesmann, a student of Luther's. In 1562 Lutheranism was fully established in Livonia, but the Jesuits under Polish protection were active until Swedish supremacy and the founding of the University of Dorpat, by Gustavus Adolphus in 1632, brought to them despair. A new church government was introduced in 1632 and a new agenda in 1633. The orthodox Greek church in 1841 commenced to send out their emissaries to prosylite the Lutherans, which effort has continued to increase until the present. In 1867 the Russian was made the official language. What the future may bring God only knows.

Esthonia, 7,818 square miles of low rocky, marshy surface, with more than 200 lakes, first heard the gospel in 1190 from a monk, Meinhard of Segeberg. It was Christianized in 1201 under King Canute of Denmark, bought by the German Orders in 1346, and Lutheranized under Walther von Plattenberg. No less than ninety-six per cent. of its 392,738 population are Lutherans.

John Fischer, a German Lutheran professor of theology, translated and published in 1686-1689 the Bible in Esthonian. The Esthonian language, a branch of the Finn, is divided into the Dorpat and Reval dialects and in both dialects versions of the Scriptures have appeared.

PAROCHIAL.

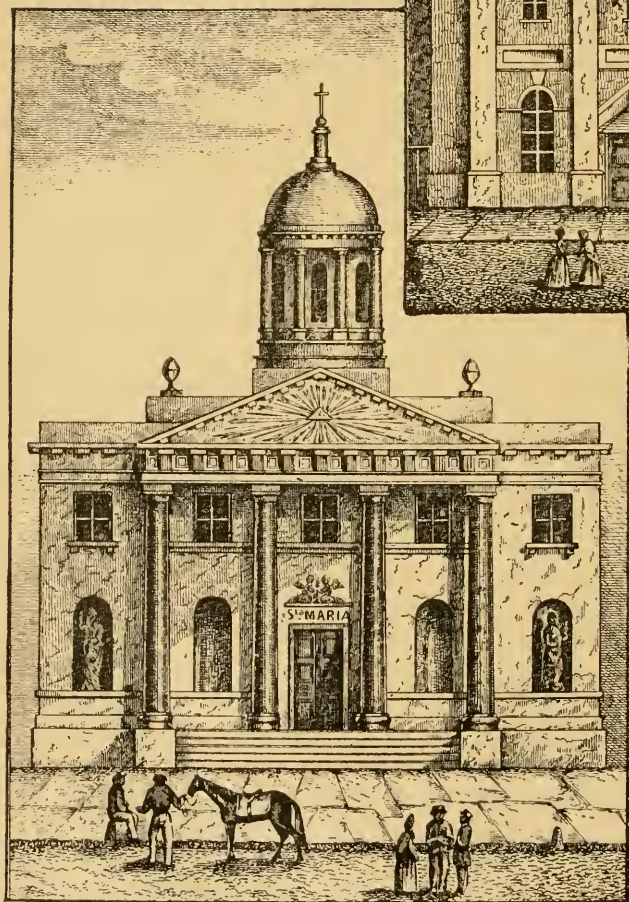
The ministers, theological professors and congregations of all the consistories hold to the book of concord and observe the

church festivals and some of the national holidays. In addition to the Sunday and church festival services, week services and mission and Bible meetings are held. The Lutheran liturgy directs the worship. Children must be baptised within six weeks after their birth and the communion is administered once a month, accompanied with absolution. Catechization and confirmation are not neglected by the ministry nor by the people. Marriage must be performed by the church and no one is permitted to marry a heathen. In all these things they are very strict. The ministers are highly educated at the University of Dorpat, and they are quite successful in educating their congregations in giving intelligently, regularly and as the Lord has prospered them, both for charity and missions. The Lutheran Church prospers here separate from the state, both temporally in acquiring property and in maintaining herself, and spiritually in awakening and developing the Christian life through the means of grace.

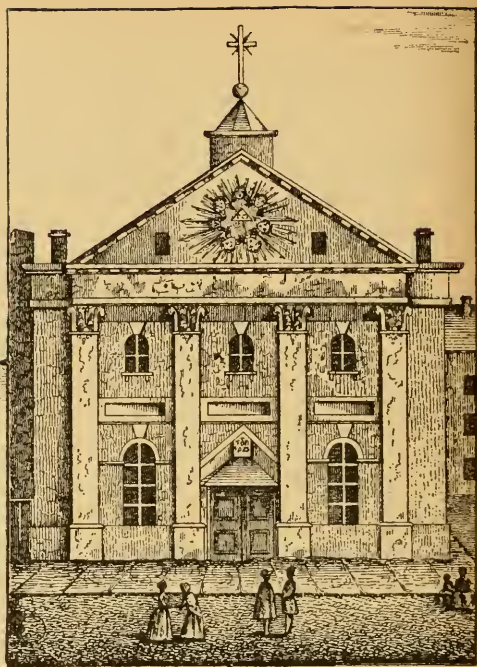
The relations between Greek Catholic and Lutheran congregations at some places have in the past been quite friendly. They have at times a common cemetery. Greek Catholics have given to the support of Lutheran congregations, to the building of churches and to their hospital at St. Petersburg. They have been more kindly disposed to the Lutherans than the Roman Catholics are. The government appoints nineteen Lutheran military pastors to minister to the Lutherans in the Russian army and navy. These often become efficient missionary pastors to the Lutheran diaspora without church privileges.

THE EVANGELICAL LUTHERAN CHURCH IN EUROPEAN RUSSIA,
EXCEPTING FINLAND AND POLAND.

CONSISTORIAL DISTRICT.	Superintendents and Provisos.	Pastorates.	Pastors.	Church Edifices	Parishioners.	Parochial Schools.	Teachers.	Scholars.	Cash Value of Church Property.	Yearly Confirmed.
1. St. Petersburg.....	6	75	101	246	244,885	205	407	13,077	\$265,807	6,481
2. Moscow.....	3	52	61	184	188,924	144	235	31,391	231,578	5,718
3. Courland.....	9	115	134	209	481,544	406	505	17,233	285,133	10,416
4. Riga.....	1	10	17	17	55,241	77	264	3,642	114,453	1,173
5. Livonia.....	9	107	131	296	624,672	810	1,005	29,546	59,782	13,269
6. Oesel Isles.....	1	14	15	42	34,942	168	182	4,588	19,764	662
7. Reval.....	1	4	7	8	15,978	30	155	1,519	19,027	368
8. Esthonia.....	9	45	54	130	272,875	253	290	8,347	80,091	5,254
9. East of Black Sea.....	.....	5	5	6	3,716	7	8	716	.....	.....
Grand Total.....	39	427	525	1,138	1,922,777	2,100	3,051	110,059	\$1,075,035	43,341



FINNISH EVANGELICAL LUTHERAN CHURCH,
ST. PETERSBURG.



SWEDISH EVANGELICAL LUTHERAN
CHURCH, ST. PETERSBURG.

In these districts there are yearly about 19,244 marriages, 80,914 births, and 54,883 deaths. They have also 75 different funds to aid the widows and orphans of ministers, amounting in all to \$520,081.

The above table we collated from Busch's extensive works of 1862 and 1867 for Stall's Lutheran Year Book in 1886. There is nothing later except an official table in the Russian language for 1885, from which the following are taken: mother churches 429; affiliated churches 266; prayer houses 498; 21 chapels, among which are two castle chapels, three house chapels, five hospital chapels, ten mortuary chapels, and one prison chapel; total 1,214 church edifices; pastors 488; pastorates in 1890, 467; and baptized Lutheran members in 1892 (other figures not specified being for 1885) 2,788,279, instead of 1,922,777 in 1862. The Lutheran Church of Russia since 1890 has five consistorial districts instead of eight; Oesel and Riga having been united to Livonia, and Reval to Esthonia. The number of pastorates in each in 1890 is as follows: St. Petersburg 90, Moscow 63, Courland 120, Livonia 139, Esthonia 55; total 467.

In St. Petersburg, the proud capital of the Czar's domain, founded by Peter the Great in 1703, there are 86,000 Lutherans, of whom 42,000 are Germans. They are organized into fourteen churches, served by thirty pastors. In one church building five Lutheran congregations worship on Sunday in five distinct languages: German, Swedish, Finnish, Esthonian and Lettish. The large Swedish Church of St. Petersburg is one of the oldest Lutheran congregations in Russia, dating back to Axel Oxenstjern's times. It has 6,650 souls, four schools, one orphan home with forty children and a home for the aged with eighteen inmates. The Reformed Church has three congregations: German, Dutch and French, with 4,250 members.

While the Greek Catholic Church receives extravagant aid from the state, the Protestants receive none whatever. The voluntary contribution of each Protestant church member is large and averages about six or seven dollars annually. One of the above congregations is building a church to cost about 500,000 rubles. This same congregation has its own gymnasium, which graduates its pupils into the University. Another congregation has its own gymnasium, one of the best in the Empire, maintained at an annual expense of \$20,000. In the interior of Russia the words German and Lutheran are synonymous, and the same is also true in the capital city. While an aggressive Home Missionary

Society is by great sacrifice carrying the preached Word and the holy sacraments to the Lutherans scattered to the most distant parts of the Empire, the City Mission of St. Petersburg is equally active.

In the thirteen Lutheran and one Reformed congregations of St. Petersburg during 1890, 1,947 children were born; 1,163 confirmed; 507 marriages performed, of which 469 were Protestants with Protestants, and 38 Protestants with Roman Catholics; the communicants numbered 38,389; deaths 2,341, and baptized members 89,833.

In Odessa, Southern Russia, a metropolis of 184,000 people, the German Lutherans are very active in benevolent, educational and church work. One church edifice is of stone and cost \$50,000. Its communicant membership is over 1,000, and employs two very able pastors. In the pastorate there is a Lutheran gymnasium, also a real school for boys, a high school for girls, and two elementary schools. In the court where the parsonage stands, there is a hospital for the aged and the sick, an orphan home for boys and an orphan home for girls. All these institutions flourish under the leadership of Provost Bienemann. In the suburbs of the city there are three other German Lutheran congregations, which have their own houses of worship, besides some preaching points. May the Evangelical light from Odessa dispel some of the darkness of Southern Russia.

The General Consistory of St. Petersburg, the central church board and court of appeals, is composed of the following members for 1891-93, with headquarters in St. Petersburg: Pastor K. Freifeldt of St. Petersburg, Pastor Everth of Moscow, Privy Counsellor Count Sievers and Privy Counsellor Baron Schwanebach. The president is a layman. The St. Petersburg consistory extends south as far as Bessarabia and the Moscow consistory embraces Eastern Russia and all of Western and Eastern Siberia. The voluntary salary, permanent funds, tithes and perquisites give the ministry a fair support without government aid. Synods are held in all the consistorial districts.

LUTHERAN PERSECUTION.

A book might be written on the cruelty suffered by the Lutherans in Russia during recent years. Space will admit of only a few lines. Why this persecution? All because these people are conscientiously guilty of one thing, and that is that they are

uncompromisingly Lutheran. In the Baltic provinces there are one hundred thousand Lutherans without the Protestant means of grace just because their pastors have been hushed or banished. The untiring missionaries of the Rauhe Haus were driven from the country before the face of their Russian supplanters. The reports received from the suffering ones are shocking to the light and liberty of these closing years of the nineteenth century.

The Russian Emperor, by a law of Nov. 22, 1890, places all the Lutheran parochial schools of the St. Petersburg and Moscow districts under the control of the Russian Ministerium. The records tell us that the most of these schools were founded and developed to prosperity chiefly through the efforts of the pastors, and that they have been supported by the offerings of the congregations. It is evident if this command of the Emperor is followed out, it will bring ruin to these parochial schools, which have been the joy and pride of their supporters.

The civilized world sympathized with the Poles when the Russian double eagle was placed over the front door of their university building, when their professors were forced to acquire another language in order to hold their positions, and when all Polish inscriptions were replaced by Russian ones. We tremble because the exclusive Lutheran countries of Finland and the Baltic provinces are now to be treated in like manner. More than one-third of all the non-Slavic population of European Russia are as good Evangelical Lutherans as are found anywhere in the world. The Martin Luther spirit, "*hier stehe ich, ich kann nichts anders,*" they have. It is an intelligent, firm, missionary Lutheranism that is so deeply rooted in the Czar's empire. Luther's catechism and other Lutheran literature has been carefully translated into fluent Greek and Lutheran churches are worshipping in the language of the Slavs, and it certainly is not because the Lutheran church refuses to introduce the Russian language that the Czar acts as he does. No, for she is ready and able not only to preach to her own people but to the Russians themselves in the Greek language, if the opportunity is afforded.

The through and through Lutheranism of our brethren in Russia gives hope for a bright future even amid all their unmerciful persecution. They are not apologizing in any way whatever but are standing steadfast in doctrine and life. Their Lutheran consciousness is not suffering though their bodies and estates are. Lutheranism has never feared opposition or controversy, and, with the blessing of God, light will break forth from this intense

darkness. The contributions to Home Missions and Church Extension by the Lutherans of Russia have increased 20,000 rubles in one year because of this persecution.

EDUCATION.

The Lutheran parochial school must accompany the Lutheran church everywhere, in Greek Catholic as well as in Roman Catholic countries. The 2,100 Lutheran schools number nearly as many as the Lutheran church edifices. As among the Germans in the United States so here, the parochial school is often the means of starting organized missions. The Lutheran school statistics would indicate that the strength of Lutheranism in Russia is greater than that indicated by the church statistics. Besides, the ambulatory school work of traveling teachers and missionaries has assumed a system that is quite extensive. These schools serve a double purpose; first they teach the children the mother tongue so that they can worship in the church of their fathers unto edification; and secondly they teach the children the fundamental saving truths of God's Word. This work is harder, but at the same time it is more helpful to the church, than holding revival meetings for several nights.

The Lutheran parochial schools and teachers are found generally alongside of the pastors and the churches. Their salaries are small. The one in Petrozavodok has a home and 200 rubles, while the other four teachers have yearly 125, 85, 40, and 25 rubles and their perquisites which amount from 25 to 50 rubles. At times they earn something in other ways while a few become traveling parochial teachers, making trips as far as 300 miles, teaching in each village two or three weeks.

There are governments, however, without one Lutheran school and without a central Confirmation Institute, to which parents may send their children to be prepared for church membership. Thus the church districts of Smolensk, Smela, Vladimir, Tula-Kaluga-Orel, Tambow, Kursk, Astrachan, Pensa, Nischegorod, Kamsko-Ischewks, Jekatherinenburg, Orenburg and Tobolsk are reported to be without a single church school. Will not the children, reared under such environments, forget their mother's tongue and their father's faith? Thus it is in the interior of Russia. In the Baltic provinces the Lutherans are blest, however, with most excellent parochial schools.

Higher education is not neglected. This is in connection with the stronger congregations in the larger cities rather than with a synod or conference of a certain territory. For example, the St. Peter's congregation in St. Petersburg reports a gymnasium with 490 students, a high school for girls with 241 students, an elementary school, an orphan home and an institute to train neglected boys of poor parents. St. Ann German congregation reports a gymnasium, an elementary school, a high school for girls, an orphan home, and an asylum. So other city congregations.

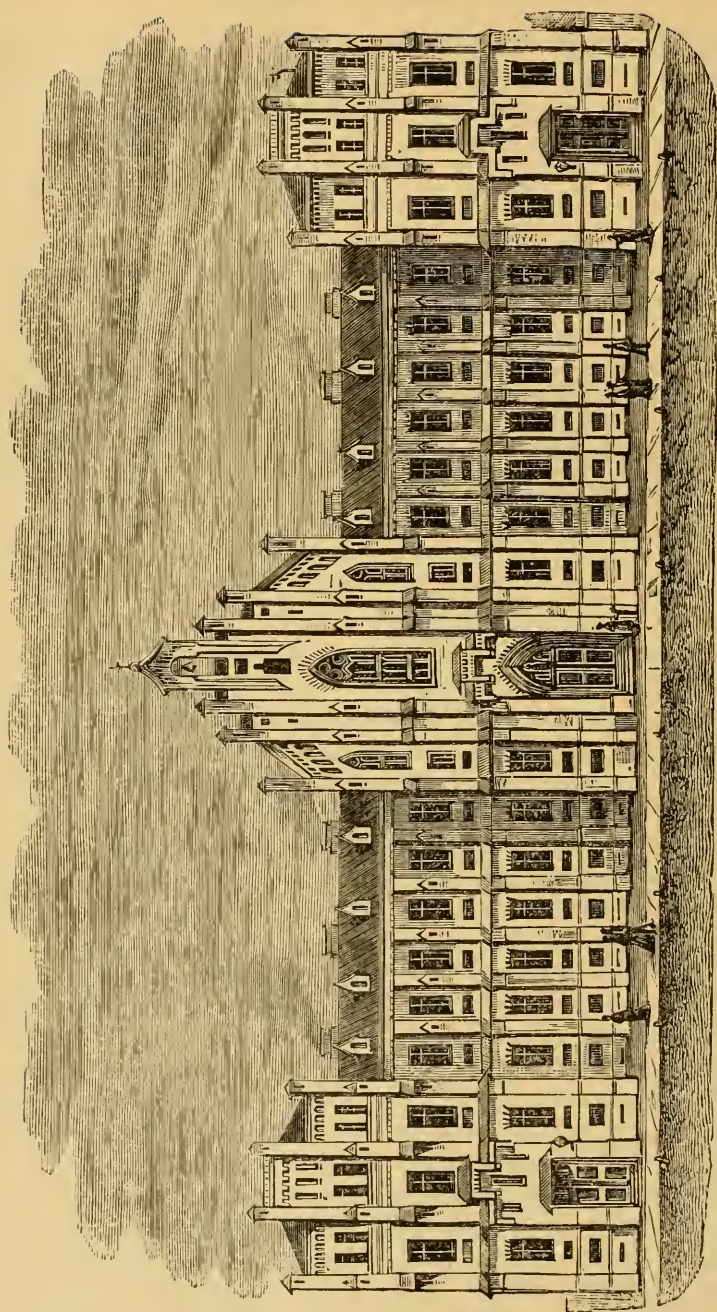
The University at Dorpat is after the German model and ranks with those of the fatherland. It was founded in 1632, the year Gustavus Adolphus fell at Lutzen. It has at present 73 professors, 1,586 students, of whom 238 are studying theology. Its library of 145,000 volumes has 600 documents, among which is the official correspondence of the great Swedish Chancellor Oxenstiern, and sixty letters and documents written by Gustavus Adolphus.

CHRISTIAN CHARITY.

THE DEACONESS INSTITUTION IN ST. PETERSBURG was not originated as such, but it grew out of an Evangelical Hospital founded Sept. 20, 1859, by Dr. von Mayer, who aimed to employ Christian men and women to care for the sick. The deaconess work started and developed naturally but very gradually from and alongside of the hospital. The small beginning and the unfavorable conditions considered, the thirty-four sisters at present represent a work that has been most remarkably successful. Dr. von Mayer in time cheerfully gave due prominence to the deaconess cause and in 1878 the Deaconess House received equal recognition with the Hospital. Since that year they both work together in perfect harmony.

The first "mother" or head sister was the wife of the director, Pastor Ruckteschel; then for fifteen years Sister Angelika Eschholtz, who was followed by Miss Luise Donat for three years, when Sister Angelika again accepted the honored office.

The twenty-fifth anniversary of the hospital was celebrated Sept. 20, 1884, and the following year the twenty-fifth anniversary of the deaconess work in connection with the same. The beautiful, stately edifice, the wood cut of which is presented on the next page, furnishes every facility and convenience for this growing work among the needy multitudes of Russia's beautiful capital.



ST. PETERSBURG HOSPITAL AND MOTHER DEACONESS INSTITUTE.

Statistics: Number of sisters thirty-four, of whom twenty-four are consecrated; one filial house, the hospital of the mother house, five fields of labor, and three hospitals,—St. Petersburg, Moscow, and Riga. Sisters are employed by the parishes of St. Ann German Lutheran Church in St. Petersburg and Goldingen in Courland. The sisters have charge also of an asylum for Israelites, a hospital for women, an asylum for children of sick mothers, and a school for little ones of poor parents. Receipts 1890, 41,786 rubles; expenditures 31,481.

THE DEACONESS INSTITUTION IN SARATOV.—This city of 85,220 inhabitants, on the Volga in Eastern Russia, is one of the most important commercial centres of the Czar's domain. The deaconess house, "Alexander Asylum," was founded in 1865 by Pastors Behning, Becker, and Bienemann. Like so many other deaconess beginnings, this was also started in rented quarters, but already on May 5, 1867, they dedicated their own building and named it in honor of Emperor Alexander II. At this time the deaconess work in these parts was not at all known, so they applied to Lœhe in Neuendettelsau for helpers, who sent them first two, and later four deaconesses. Since 1871 no sisters have been asked from abroad, as they train sufficient for their needs in their own school.

In the late Turkey war of 1877-78 the Institution united with the Order of the Red Cross in caring for the sick and wounded on the battle field and in the hospitals and barracks. A new building for the convalescent with eight beds was dedicated in 1874 so as to furnish light out-door exercise for the patients. More and more the need was felt of a special hospital building, and in 1883 one was consecrated which cost 11,000 rubles. Many, also, who are not regular sisters give the service of their talents and culture to this blessed sphere of Christian activity as a personal and hearty voluntary service to the Master.

The province contributes yearly 500 rubles, each patient pays a half a ruble per day and each ward forty rubles a year. The Lutherans every where along the Volga in Eastern Russia, and as far west as Bessarabia, cheerfully and liberally support this plant of their own church. The Institution was of great service in many ways to the Volga Lutheran settlers during the recent severe famine.

Statistics: Twenty-four sisters, eleven consecrated; three filial institutions, a hospital, institutions for the care of the aged, invalids, idiots and epileptics, and a male asylum in Arcis. The

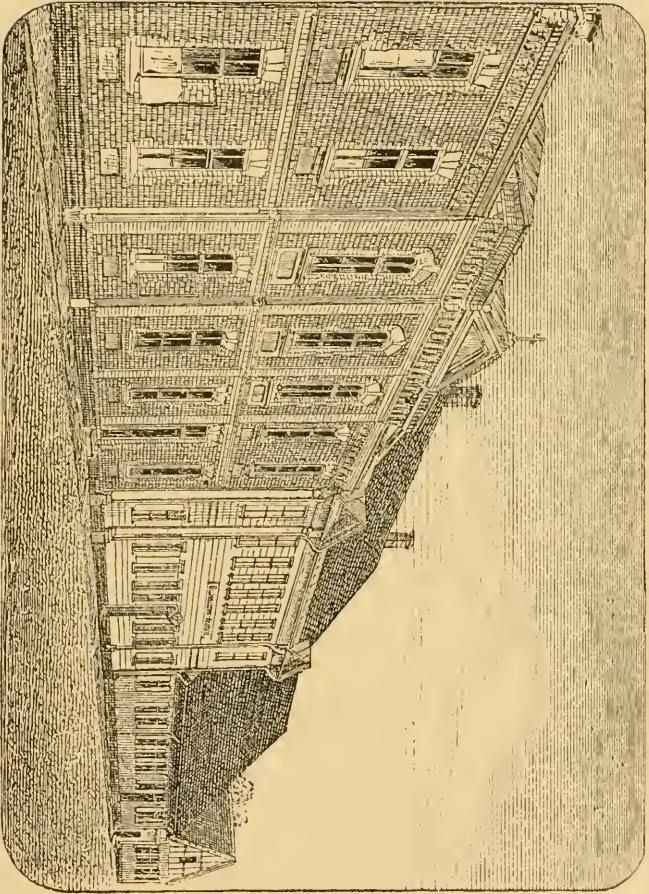
five fields of labor are a hospital near "Alexander Asylum," invalid homes in Saratov and Arcis, a training institute with six sisters, "Alexander Home" and an orphanage in Kiev, and an orphanage and government home in Odessa. Receipts 1890, 6,799 rubles; expenditures 7,305.

THE DEACONESS INSTITUTION IN MITAU.—This city, the capital of Courland, dates back to 1266 and has 22,186 people, about half Germans and half Letts. It is an educational centre. The old castle of the Courland Dukes is used for a gymnasium, beside which the city has about forty other schools. The three large Lutheran churches are served by five able pastors. The city is the seat of a Lettish literary society, a natural history society, and a society of art and literature. But nothing interests a Lutheran more than the long row of buildings of the picture on the next page.

This deaconess house, founded on June 2, 1865, by some sisters from Dresden in 1888, had twenty-six sisters and five filial institutions: a hospital for men, a hospital for women, an eye clinic, a female invalid home, and a training school for the children of servant mothers. Its thirteen fields of labor are: seven hospitals in Mitau, Candau, Forkenhof, Tabelu, and Tukkum; an invalid home, a small children's school, and a training school, all in Mitau; an institute for epileptics near Mitau; and parish work in Mitau and Goldingen. Receipts 1887, 15,950 rubles; expenditures 15,173.

THE DEACONESS INSTITUTION IN RIGA.—Riga, the capital of Livonia and the seat of the Governor-General of the Baltic provinces, is a city of 168,700 inhabitants and is in importance the third seaport city of Russia. The majority of the citizens are Germans, the others are mostly Letts and Esthonians. The Lutheran churches here are among the largest of Europe. The organ of one church has 6,826 pipes and is said to be the largest organ in the world. One of the finest churches, the Luther church, was dedicated March 8, 1891, the necessary funds being raised in a single day.

The Deaconess Institute in this city started in a praiseworthy manner though differently from most such Christian enterprises. It was by raising first a fund of 4,000 rubles, which was managed by a society for deaconess work. On the evening before Reformation Day, Oct. 18, 1866, this institution was called into existence and received its name in honor of the Empress who was present at the time, "Evangelical Marien-Deaconess Institute." Baron R. von Ungern-Sternberg, State Minister L. Kalstner, Mr. Henke, M. D., and Pastor Loesewitz were the honored founders.



EVANGELICAL LUTHERAN MOTHER DEACONESS INSTITUTE,
Mitau, Baltic Provinces, Russia.

In the third year of its existence a commodious building was purchased for 9,000 rubles, the half of which was paid cash. The first deaconesses were secured from Dresden, and later a prayer chapel erected. Its assets were reported recently at 38,000 rubles and its liabilities at 28,000. The interest bearing indebtedness has, of course, been an embarrassing impediment to its work.

Statistics: Eighteen sisters; one filial institute, the hospital of the mother house; four fields of labor,—a hospital, a Magdaleneum, a school, an asylum for children, and parish service. Receipts 1890, 20,755 rubles; expenditures 19,673.

THE DEACONESS INSTITUTION IN REVAL.—Reval, with 50,000 population, like Riga, belonged to the old Hanseatic cities and is to-day one of the most important commercial cities and seaports of Russia. The Lutheran churches have an ancient appearance, and they are indeed old. St. Nicholas church was built in 1317 and St. Olai church, with a 429 foot spire, was erected in 1240. The Cathedral, with its many shields and tombs, is also of interest to the observant traveler.

The Evangelical Lutheran Deaconess Institute of Reval was born in the heart and head of a Lutheran, while traveling in a Lutheran country. Pastor N. von Stackelberg it was, who was so influenced by Pastor Løe and the deaconess mother house while in Neuendettelsau, Germany, that he received a passionate desire to start a similar institution in his own home city, which the Lord permitted him to do on a small scale May 23, 1867. Three sisters arrived from Neuendettelsau Sept. 9, 1871, and the movement lost its private character by the organization on the 14th of September of the same year of "The Society for the Furtherance of the Deaconess Cause in Reval." The constitution being approved by the government, Miss Therese von Mohrenschildt was consecrated a deaconess on the 30th of September, 1872, and at the same time introduced into her office as superior sister. Henceforth this institute with ten sisters was considered a self-supporting mother house. There being so few Germans in the city, it is marvelous how successfully this work has been planted among the Lutheran Esthönians.

A dark period came in 1874–1876 when the rector was quite ill, and the work, without a head, consequently suffered. After his recovery, however, Pastor von Stackelberg was installed as the deaconess pastor, and the institute became a filial or branch congregation of St. Olai church. A large legacy of 100,000 rubles was received in 1878 from the estate of Mr. Aug. von Kursell, by

virtue of which additional grounds were purchased in 1880, when the institute entered on a new era.

Statistics: Twenty-five sisters, seventeen of whom are consecrated; and one filial institute,—the hospital of the mother house. The five fields of labor are: a hospital for female acute diseases with a branch of a like one for males, both having twenty-five beds; a small children's school of eighty pupils of very poor parents; an asylum for the aged and women with chronic sickness; an asylum for the weak-minded; a Magdalene asylum; and city parish work in charge of six sisters. Receipts 1890, 16,875 rubles; expenditures 17,900.

INNER MISSIONS.

CITY MISSIONS.—The St. Petersburg Evangelical City Mission felt for years the need of a suitable building as a central headquarters for all their many and various departments of religious work. During ten years the subject was agitated and a fund of 40,000 rubles was gathered for a building. The missionary building of the Moravian brethren, presented to them by Catharine II. in 1760, was offered for sale, and though standing for 125 years it was considered very suitable and many were enthusiastic to purchase it. But where was the money to be had? At this juncture, through the wonderful goodness of God, a benevolent soul, for many years a faithful member of one of the St. Petersburg Lutheran congregations, gave 135,000 rubles, the price of the property, and handed to the City Mission the deed without any conditions to interfere with its future work. The fund of 40,000 rubles was consequently appropriated to repairs and the necessary modern furniture and equipments. This promises to be a tower of strength for the Lutherans not only in the capital city, but throughout all Russia. The St. Petersburg Evangelical City Mission will hereafter bear the name of "The Society for Religious Instruction and Edification among Lutherans."

The last annual convention reported:—six city missionaries; the Greisen Home with thirty-three inmates from the age of sixty to ninety is supported with 4,800 rubles annually; at Cronstadt a mission to seamen is sustained; 2,553 visits were made to the hospitals and 2,028 to the prisons; and professional begging was considerably checked. Sunday Schools and 300 "Bible Hours" were held, and 9,000 copies of devotional printed matter circulated. In St. Petersburg the German Lutheran churches spread intelligence also by a circulating library of 100,000 volumes.

SUNDAY SCHOOLS.—Astonishing is it that there are in the world more Sunday School children than soldiers of the regular armies, and more Sunday School teachers than military officers. This, however, is not the case in Russia. The Sunday School army among the several millions of Lutherans even there, however, is growing, and is being better drilled. All the Sunday School work in Russia, excepting Finland, is of recent origin, for of the fifty schools only three were organized before 1878.

That the fifth report of the Lutheran Sunday Schools of Russia for 1890, containing fifty-two pages, and the Sunday School year book of ninety-six pages of good reading, circulated in 8,000 copies during 1891 at a small purchase price, is sufficient evidence of the recent deep interest in this branch of training the children in the nurture and admonition of the Lord. The forty-seven schools report eighty-four male and 492 female helpers and 9,597 scholars.

In St. Petersburg and vicinity Pastor Eisen organized and conducted during one year, three Sunday Schools in Cronstadt, in three different languages,—Esthonian, Swedish and Finnish. This is an example of the language problem, and a Sunday School literature must be provided in all the various tongues spoken in the empire if the children of all are to be reached.

In all parts of the Baltic Provinces this cause receives more or less attention, with encouraging results. Special care is given to prepare the children for the confirmation classes. In some places children's services are held on week evenings from five to six o'clock during the summer. The Baltic Lutherans believe in gathering together the children as well as the adults on week evenings for religious services. It will not answer to defer all Christian work for the children to the Lord's Day.

HOME MISSIONS AND CHURCH EXTENSION.

The Central Committee of the *Unterstuetzungscasse* acts as a district committee for the German Lutheran churches of the city of St. Petersburg. In this, the Czar's largest and most beautiful city, the Lutherans preach the gospel in no less than nine different languages, and five nationalities are represented in its thirteen Lutheran pastorates. The Finns, Swedes, Esthonians and Letts have each a church and the Germans maintain nine self-supporting pastorates. In addition to these two other German congregations have been gathered in the St. John's Esthonian and in the

Tabular exhibit of the work of the Central and the twenty-two District Home Mission and Church Extension Societies of the Evangelical Lutheran Church in Russia, not including Finland and Poland, from their organization until 1883, when the Central Society in St. Petersburg celebrated its twenty-fifth anniversary.

RECEIPTS IN RUBLES.

APPROPRIATIONS IN RUBLES.

NAMES OF SOCIETIES.	YEARS OF WORK	RECEIPTS IN RUBLES.						APPROPRIATIONS IN RUBLES.																		
		Collections, gifts, bequests.	Special objects.	Interest.	From books and literature sold.	Returned loans.	Total.	Land, Buildings and Repairs.	Churches and church sites.	Prayer, school-houses and teacher's h'ns.	Parsonages.	Church furnishings.	Salaries of pastors and church officers.	Pastors' fund.	Poor and disabled pastors, and after death to families.	Salaries for teachers, etc.	Devotional and educational books.	Education of pastors and teachers.	Various aid given.	Total of appropriations.	Office and printing expenses.	Total.	To Central Society, — in behalf of receipts and extragifts.	Total appropriations of the district societies.		
Central Society	1850-83	199,612	73,697	13,466	3046	46,643	438,509	127,560	108,866	50,550	4973	93,092	300	7,504	95,727	5971	70,436	1,323	561,306	64,807	626,113	.....	.....	
Petersburg	1840-83	27,803	.....	705	.....	380	28,183	1,701	1,650	640	62	2,399	.....	1,080	2,642	1,160	11,336	2,170	13,507	13,345	26,852	.....	.....	
Narva	1860-83	11,275	.....	.....	.....	125	12,106	650	300	.....	.....	27	.....	400	4,808	.....	5,638	150	5,788	5,713	11,522	.....	.....	
Smolensk	1860-83	2,305	558	.....	.....	100	2,993	662	688	50	.....	150	.....	478	33	90	9,800	4	9,804	1,542	2,958	20,041	.....	.....
Riev	1860-83	20,454	401	100	196	377	21,529	1,369	2,108	400	.....	.....	.....	.....	73	.....	944	10,744	9,596	1,542	20,041	.....	.....	
Odessa	1860-83	15,429	500	.....	.....	500	16,259	49	1,605	500	.....	.....	.....	.....	.....	.....	5,211	6,999	5,911	10,316	16,228	.....	.....	
Tamino	1867-83	11,643	80	.....	.....	80	12,293	400	850	.....	.....	.....	.....	.....	.....	.....	3,914	3,971	3,971	11,572	9,287	12,173	.....	.....
Nikolaiyev	1860-83	14,213	.....	.....	.....	.....	14,238	527	784	300	80	200	.....	.....	.....	.....	46,048	6,433	52,491	46,551	99,043	.....	.....	
Moscow	1860-83	93,062	227	3,833	10,468	75	107,612	5,770	6,774	3,100	566	16,171	2,807	113	2,921	2,921	1,988	4,909	
Irkutsk	1860-83	4,369	146	138	.....	.....	4,909	649	912	.....	.....	.....	.....	.....	.....	.....	.....	2,092	79	2,171	3,182	5,356	.....	.....
Kasani	1860-83	8,823	30	.....	.....	.....	8,964	800	1,075	100	.....	.....	.....	.....	.....	.....	.....	4,261	456	4,718	4,677	9,395	.....	.....
Thiss	1860-83	9,753	30	9,951	912	1,075	100	5	11,433	58	11,532	5,104	16,707	
Charkov	1861-83	10,929	6,708	549	.....	.....	18,248	475	6,769	487	.....	.....	.....	.....	.....	.....	.....	24,791	1,053	25,845	22,336	48,228	.....	.....
Mifan	1860-83	44,389	3,406	1,483	21	2,000	50,500	7,220	2,327	2,021	.....	.....	.....	.....	.....	.....	.....	3,154	2,222	3,154	2,222	5,376	.....	.....
Jacobsstadt	1870-83	44,389	3,406	1,483	21	2,000	50,500	7,220	2,327	2,021	.....	.....	.....	.....	.....	.....	.....	.....	1,587	1,587	1,587	22,336	.....	.....
Albat	1860-83	17,705	958	371	.....	.....	19,290	728	2,612	25	.....	.....	.....	.....	.....	.....	.....	.....	3,059	3,059	3,059	48,228	.....	.....
Vilna	1860-83	16,273	937	17,174	1,165	855	625	195	1,451	9,113	592	9,705	2,831	5,922	
Riga	1860-83	50,216	9,785	4,874	332	580	65,209	1,165	9,354	911	44	1,694	30,415	2,302	32,717	27,114	59,831	
Livonia	1860-83	62,318	8,968	7,866	91	2,500	81,745	9,354	9,491	20	50	.....	.....	.....	.....	.....	.....	.....	2,142	20,089	45,972	66,082	.....	.....
Dorpat	1860-83	57,911	3,430	5,217	31	1,622	66,745	8,092	8,115	20	32,720	832	33,552	30,570	64,123
Keval	1861-83	32,981	300	171	47	162	33,500	1,092	1,200	5,508	175	5,684	5,410	11,094
Bethonia	1860-83	39,731	236	1,413	177	167	41,726	4,302	1,600	330	200	9,786	1,103	1,103	16,174	16,979	33,154
Total, 22 districts societies	567,194	36,207	28,163	923	17,423	649,914	54,879	37,524	17,933	1889	65,875	2352	10,043	59,395	2748	16,830	9,867	274,840	20,778	295,618	305,316	600,933	
Total of all 23 Societies	766,306	109,905	41,622	3971	64,067	1,088,424	182,439	141,390	68,484	6362	158,967	2652	17,547	155,123	8730	36,266	8,190	836,146	88,586	924,732	

The "Luther Fund" raised in 1883, the 400th birthday of Martin Luther amounted to 102,043 rubles, which added to the receipts gives a grand total of 1,088,424 rubles. *The Irkutsk District Society united with the Moscow District Society in 1880.

Jesus' Lettish churches. In 1881 the Protestant population of St. Petersburg was 85,662, of whom 79,000 were Lutherans, and of this last number 42,000 were Germans. The constantly increasing Lutheran population indicates the extent of this mission field.



DR. CARL CHRISTIAN ULMANN,

Born 1793. Founder of the Lutheran Home Mission and Church Extension Society, or *Unterstützungscasse*, St. Petersburg, Russia.

Although the gifts of the well-to-do city German congregations went to the weak points throughout the empire, yet the Central Committee, feeling the need of more chapels in the resident part of this widely spread city as well as among the laboring and poorer classes, recently occupied three suburban districts with church and parochial school facilities.

At the same time another pressing need presented itself to the Central Committee and that was the shepherding of the Lutheran children who spoke no other than the Russian language. This was a necessity in order to save them from going to the world or to the Greek Catholic religion. The Reformation emphasized the importance of preaching the gospel in the language best understood by the people, and in this respect the Russian

Lutheran pastors have been faithful and zealous, for many of them preach in two, three, four and even five languages—Lettish, Esthonian, Finnish, Swedish and German. Thus they serve the people most acceptably. The children of all these tongues often speak only Russian and how they were to be held to the Lutheran church became the burning question. In 1852 permission was given to the Lutherans in the military service to impart religious instruction in the Russian language to their children in the Military Educational Institutes. Luther's Catechism and other devotional literature were consequently translated into Greek and government permission was secured to circulate the same. This, however, was not sufficient. Lutheran congregations worshipping in the Russian language were needed to retain the children after they were instructed and confirmed. The next step was taken by the Central Committee making a start in preparing a Greek Lutheran ministry, by selecting a gifted student to learn the language with this in view. But the next difficulty was to secure governmental sanction to preach a foreign religion in the language of the country.

The Candidate of theology, Albert Masing, was installed April 15, 1865, as adjunct pastor of the St. Petersburg ministerium, who received also the right and privilege to confirm his catechumens in the Greek language. At the same time he was to be the minister for the newly erected prayer house, which was dedicated Jan. 22, 1867. The altar and pulpit of this chapel were furnished by friends in neat taste.

In March, 1867, Rev. Masing received royal sanction to found a pastorate, and he at once agitated the building of their own edifices for church and school. The city gave to the Central Committee a site for this purpose, with the condition that Russian be taught in the school, and that the children of non-Protestants have the privilege to attend. A building committee was appointed by the Central Committee, and within two years a fund of 25,000 rubles was gathered as free will offerings, the Emperor himself giving 5,500 rubles. In the summer of 1872 the corner stone of Saint Mary's Church was laid, in the autumn of 1873 the parsonage and school house were occupied, and Sept. 14, 1874, the church was dedicated. The cost of all was 72,000 rubles, of which 55,056 were paid cash. From 1874 to 1882, no less than 879 children attended the school, of whom only 286 were of the Lutheran faith. Those who cannot understand German

are prepared for confirmation in their native tongue, and every Sunday divine services are conducted in the Greek language.

While our brethren here must labor and battle in order to found Lutheran Churches in the language of the country, it is a strange contrast that Lutherans in America and other countries, at times, have battled as faithfully to keep the language of the country out of their congregations. Thus they drove their children from the church that baptized them, and at the same time failed to impress the Lutheran doctrine upon the native population.

The above is a short account of the founding of the first Evangelical Lutheran Greek or Russian Church. The future developments of Lutheranism in the Greek language will be followed with universal and profound interest.

DIASPORA MISSIONS.

Indeed, nearly all the Lutheran work in Russia might be considered under the above heading. We give only a few illustrations from different parts of the Empire.

Neusatz is the name of one of the pastorates in Crimea, in the far south. It numbers 11,000 Germans, all of whom except 1,000 are colonists; 1,500 Esthonians, mostly farmers; and about twenty-five Lutheran Czechians, to whom the pastor ministers in the Greek language. The pastorate embraces the following: Three central villages, Neusatz, Friedenthal and Kronenthal, with sixty-five out stations on the Crimean prairie, with about 10,000 souls; Simferopol, with 400 souls, Esthonians and Germans; Sevastopol, which since the war of 1855 is united with Neusatz, has about 500 souls and 500 Lutheran soldiers; and Jalta, with a new beautiful church, has 150 Germans and sixty Esthonians.

In the Crimean war the church at Sevastopol was destroyed. Damages were paid to the amount of 1,000 rubles, and 2,000 rubles more were collected for its re-building. In 1888 there were 4,500 communicants, 125 marriages, 640 baptisms and 310 funerals.

The pastorate is 160 miles long and 65 miles wide, and the minister travels about 7,000 miles yearly with horses. He has now fortunately an assistant. The pastorate has forty-seven schools of one class each and one central school with three teachers and 1,291 pupils. The teachers instruct the catechetical classes on Sundays. All the expenditures for church and school

are made up by voluntary contributions. The assistant pastor, F. Hørschelmann, formed a second pastorate, but the government, unfriendly to Lutheran progress, will not recognize it. The pastor writes to the mission that wherever they can help in the general work of the church they will do their part.

In the far north, bordering on the Arctic Ocean, a pastor serves a parish of 2,803 Lutherans, scattered over an area of 46,293 square miles, a larger area than Pennsylvania. He makes one round and a half a year, or 1,371 miles of foot and horse travel, and preaches in at least five different languages.

The Lutheran Home Mission Society, whose activity is felt in every part of the country, in 1885 celebrated its twenty-fifth anniversary, when a circular setting forth its work and needs was circulated in 60,000 copies. It tells of the pastorate of Rochischtschi, in the province of Volhynia, which is composed of more than 300 settlements, with 2,197 baptisms and 878 confirmations annually. All this work, scattered over a large territory and in the midst of other confessions, has only one pastor.

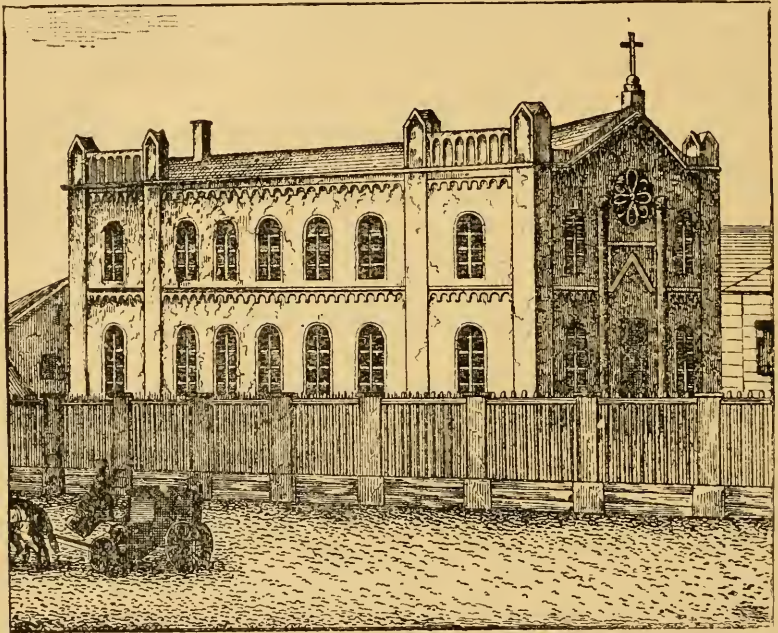
Other pastorates as large and larger might be mentioned. The Christian world praises, and justly so, the patience, sacrifice and consecration of heathen missionaries who must learn only one foreign language, but well informed people know nothing of the greater courage, sacrifice and consecration of the Evangelical Lutheran diaspora pastors of Russia. The Lutherans have a wonderful talent in doing some of the greatest charity and missionary work of the world in the most quiet and unostentatious manner. No doubt it is just as pleasing to our dear Saviour as if it were trumpeted from the house tops.

The Seamen's Missionary Society of Denmark decided, on April 24, 1868, to establish a mission in St. Petersburg for the summer months, from June to October. The idea was first brought forth by the Czaress Dagmar, princess from Denmark. Pallisen, general consul to Russia, was also much interested in it. Pastor N. A. Buchwaldt was sent to St. Petersburg to open the mission, but after some activity the work was discontinued and it has not been re-established as far as we can learn.

EMIGRANT MISSIONS.

Sometimes people emigrate because they want to and at other times because they have to. The latter is the case with many Lutherans in Russia to-day. On the Volga and in other sections

famine and poverty drive them to forsake their homes and their all, while in the Baltic Provinces and the Caucasian sections cruel persecution is even more severe. Thousands and thousands on the shores of the Baltic during the last few years have given up their old comfortable homes rather than their faith, and, Abraham like, have emigrated back to Germany or to Brazil and Chili in South



LETTISH EVANGELICAL LUTHERAN CHURCH, ST. PETERSBURG.

America, or to the United States. More are following. This seems to be only the beginning, not the end. From the city of Tiflis in the Russian Caucasus, the report comes that 140 Lutherans, because of their religious convictions, were banished to the province of Elizabethpol. Protestant children were forced from their parents and given to Greek Catholic guardians. Oh! that we might know more about the real condition of the people of our own dispersion, and that then we might make them realize how their church feels for them, and prays for them, and how she is ready to minister unto their bodies and souls to the full extent of her ability. Such things, it seems, must needs come to pass. Will not God overrule it all to His glory? Let not even banishment separate their church from her people nor they from their church!

Central and Eastern Russia compose such an extended area that our comparatively few people are easily lost to one another. Several years ago the surprising intelligence appeared in the current missionary periodicals that in Southern Russia, along the Kuban river, there were twenty-three small German Lutheran settlements entirely neglected. Long ago we were of the conviction that it would require a discoverer greater than Columbus or Leif Erickson to find all the Lutherans in the world. How is their church to minister to them when she does not know where they are? May they therefore cry out still louder, "come over and help us!"

The Greek Catholics did not allow the Roman Catholics to settle in Russia but many, however, accomplished their end by the false means of pretending to be Evangelical settlers under the assumed name of Hussites, and thus secretly made propaganda. The many Lutheran Czechians emigrating from Bohemia and Moravia to Volhynia, Russia, were gathered into the church of these "Hussites," who found Catholic ceremonies instead of the Evangelical sermon. Finding themselves deceived they sent forth an appeal for help. Although the Lutheran ministers of Russia are able to preach in three or four languages, none are able to preach Czechian, and the poor Lutherans of Bohemia are consequently called upon to help their countrymen in Russia.

JEWISH MISSIONS.

1. THE ASYLUM FOR JEWISH GIRLS IN ST. PETERSBURG.—Russia encourages only the Greek Church to do aggressive mission work among the Jews. Lutheran and Reformed ministers are allowed to give instruction to Jews and baptize them on a permit from the government. A similar permit must be obtained for the distribution of Bibles among the children of the Old Covenant. This asylum was founded by a former London missionary, Mr. Schultz, and is supported by a band of women. The girls are under the guidance of a Christian mother, who trains them so that they may be able to make their own living. Revenue, September, 1889, 5,400 marks. Reports appear in the *St. Petersburg Evangelische Sonntagsblatt*.

2. THE BALTIC CENTRAL JEWISH MISSIONARY SOCIETY.—The London Missionary, Mr. Hefter, while traveling through the Baltic Provinces in 1863, succeeded in awakening some interest for a mission among the Jews, and in 1865 the Synod of the Lutheran Church of Courland engaged a Jewish convert as its

own missionary. The other Baltic Lutheran Synods promised their support, and in 1870 a Central Society was formed, composed of the superintendents of Livonia, Courland, Esthonia, Oesel, Riga, and Reval. The first station was established at Mitau, which was afterwards removed to Riga. Annual revenue, 6,000 marks. Its intelligence is given in the *Mittheilungen und Nachrichten fuer die evangelische Kirche in Rusland*. The society's activity is represented by two Bible colporteurs, one asylum, one Bible woman, and five mission schools in Libau, Mitau, Reval, Dorpat and Riga. In Riga alone there are 19,000 Jews, in Wilna 60,000, and in Russia 3,000,000. In the city of Riga 3,000 copies of Delitzsch's translation of the New Testament into Hebrew were sold to the many inquiring Jews. Rev. Paul Dworkowitz has been the leading spirit of the society, and he makes extensive missionary tours far into the east and the south.

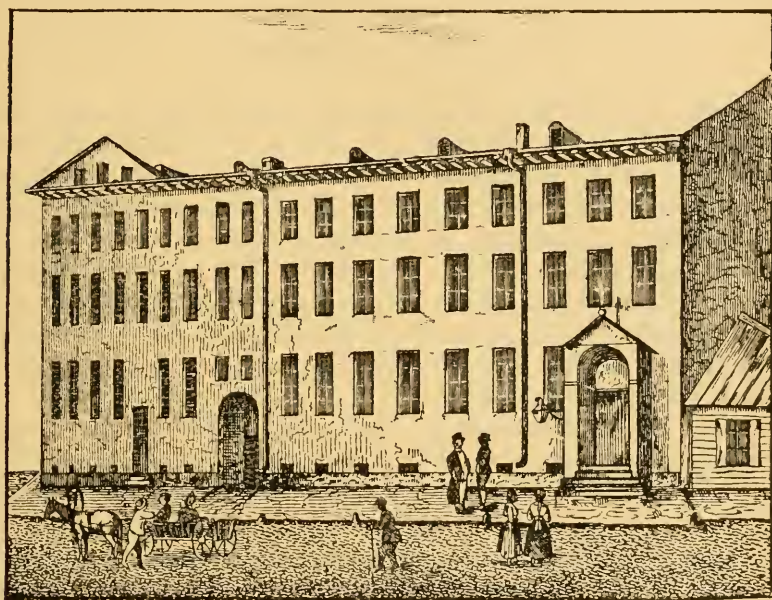
3. THE LABOR OF PASTOR R. FALTIN IN KISHINEW.—Since 1859 he came into contact with Jews, who often asked him for instruction preparatory to baptism. At first he referred them to the British missionary in Jassy, but afterwards he took the work in hand himself. The number of candidates increased, so that in 1869 it rose to 234. A home comprising several buildings was erected, and in 1886 an agricultural colony was established at Onetschi, which had to be given up in 1889. Yearly income, 18,000 marks. Reports are mailed to friends.

4. THE LABOR OF JOSEPH RABINOWITCH IN KISHINEW.—This convert has preached Jesus as the Messiah to his Jewish compatriots since 1883. He is one of the most active evangelists of modern times, although he did not succeed in forming his large following into independent congregations of the Israelites of the New Covenant as contemplated. In January, 1885, he obtained permission to officiate publicly for the Jews, but he has not been able to secure a permit to baptize them. A society was formed in London on March 15, 1887, to assist in defraying the expenses of his work. Prof. Delitzsch wrote an interesting document on this marvelous movement in South Russia, and various English mission papers have published letters from Rabinowitch.

FOREIGN MISSIONS.

THE RUSSIAN EVANGELICAL LUTHERAN FOREIGN MISSIONARY SOCIETY.—Wherever Lutherans are found they take some interest in sending the gospel to the heathen. If they are not able to

support a mission of their own, they send their contributions to the treasuries of the societies of the mother church in Germany or Scandinavia. Thus the Lutherans of Russia, though needing much in their extensive home field, for years regularly sent liberal contributions, and at times also men, to the Gossner, Rhenish, Hermannsburg, Basel and Leipsic German Foreign Missionary



ESTHONIAN EVANGELICAL LUTHERAN CHURCH, ST. PETERSBURG.

Societies. For example, Russia, not including Finland, sends at present 25,000 to 30,000 marks yearly to the Leipsic Foreign Missionary Society, over 3,000 marks to the Rhenish Foreign Missionary Society, and more than 5,500 marks to the Basel Society. These offerings come not only from the Baltic Provinces, but also from the St. Petersburg and Moscow Lutheran consistorial districts and even from Odessa and Southern Russia. The auxiliary societies and missionary church services increased and hence the missionary spirit and offerings grew.

Pastors Huhn and Haller of Reval had good reasons, consequently, for agitating so long the advantages they would have in organizing their own missionary society. In 1882 the primitive step was taken in opening in Reval a mission school to educate at

present home missionaries with the hope that in time some would feel called to preach to the heathen.

The Lutherans in Russia have given, besides their liberal contributions, also some illustrious missionaries to the foreign field. Rev. Hahn, of Livonia, was so successful in his mission work in South Africa that he is known and esteemed as "the Apostle to the Hereros."

LUTHERAN LITERATURE.

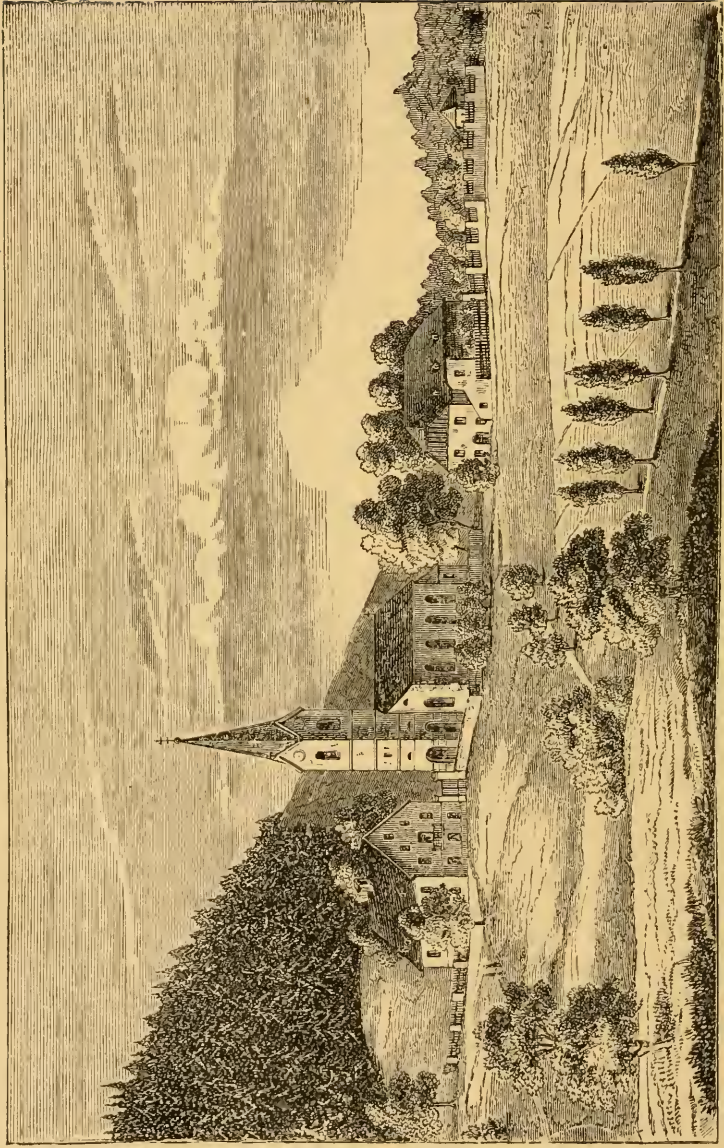
BIBLE SOCIETIES.—The Russian Bible Society, which was almost exclusively supported by the Lutherans—there being very few other Protestants in the whole empire—was organized by Paterson and Pinkerton in 1812, and had its headquarters in St. Petersburg. It prospered until 1826, when it was suspended by an Imperial ukase. At this time it had 289 auxiliary societies and had printed the Holy Scriptures and distributed 861,105 copies of the open Bible in the various languages of the Russian polyglot population. Two other strong central societies have since taken the place of this one.

The Russian Evangelical (Lutheran) Bible Society at St. Petersburg was organized five years after the above mentioned ukase, in 1831, and works also through auxiliary societies, Bible depots, and colporteurs. In 1886 it reported 1,025,467 copies of the Protestant Bible distributed in this Greek Catholic country.

The Imperial Russian Bible Society at St. Petersburg, though organized as late as 1868, had until 1887 circulated 1,223,044 copies of the Word of Life—more in nineteen years than the other society did in fifty-five years. The three societies together aggregate a total circulation of 3,109,616 Bibles and Testaments in all the languages and dialects spoken by the Russian Lutherans. But what are these among more than 113,000,000 Russians? There is no better field for Bible distribution any where. The only hope for the oppressed and persecuted Lutherans in the empire of the Czar is for them to scatter the preached and written Word of Light.

Since 1831 the work of the Evangelical churches must be confined, according to law, to Protestants. As ninety-five per cent. of the Protestants are Lutherans it readily appears how largely the Bible distribution of Russia in some thirty different languages and dialects benefits our people. At the same time the work of distribution largely depends upon them. The printing is done in Germany, England and the United States.

THE CHRISTIAN LITERATURE AGENCY FOR THE EVANGELICAL CONGREGATIONS OF RUSSIA, organized in 1860, has a noble aim, namely: the importation and distribution of Christian literature in the German, Finnish, Swedish, Esthonian and Lettish languages among the poor, sick, indifferent and shepherdless dispersion. A very inviting field is open to efforts in this line. The contribution of one ruble annually constitutes one a member. It also prints some of its literature. Its headquarters are at Riga.



CHURCH, SCHOOL AND PARSONAGE, FELDKIRCHEN, CARINTHIA, AUSTRIA.

LUTHERANS IN AUSTRIA.

The Austro-Hungarian monarchy, commonly called the Austrian Empire, is a bipartite state, united by the fact that the Emperor of Austria is also the King of Hungary. The population of the various parts of the empire differ widely in race, language, manners and religion. One-half of the people belong to the Slavonic, one-fifth to the Germanic, one-sixth to the Magyarian, and the others to the Roumanian, Jewish and Greek nationalities. More than twenty tongues and dialects are spoken, but the German and the Hungarian are the only official languages.

Wheat, maize, wine, flax, and hemp are largely grown, and the plains east of the Danube support great herds of horses, cattle and sheep. All the metals, except platinum, abound in Austria; also gold, silver, quicksilver, copper, tin, lead, iron and coal. Two-thirds of all their commerce is with Germany, and this country exerts the dominant foreign influence upon the many races of the empire, industrially, educationally and religiously.

Of the 23,895,424 people in Austria 8,461,997 are Germans and 5,473,576 Czechians. The Germans are mostly Catholics and they unite with the Czechians to suppress the German Lutheran element. With 1866 a new era began for Austria, when the minister of foreign affairs, in opposition to the old policy of favoring the Slavic races to the exclusion of the Germans and Hungarians, attempted to make the Germans and Hungarians the leading nations in the empire.

THE REFORMATION.—The Hussites opened a friendly correspondence with Luther as early as 1519, exhorting him to persevere in his good work and at the same time assuring him that there were very many in Bohemia who prayed night and day for him and his cause. These brotherly epistles, salutary to Bohemians and Lutherans, were suspended after 1525 for ten years because of the slanderous reports respecting Luther, which were circulated in

Bohemia. The correspondence was renewed in 1535 when the Hussites corrected their former creed, and the Lutherans commenced to multiply, notwithstanding the bitter persecution through which they passed before their religion was tolerated.

PAROCHIAL.—Vienna ranks among the finest capital cities of Europe with 1,104,000 population and 35,400 Lutherans. One church is served by four able pastors, in which 9,748 persons communed last year, 491 were confirmed, 390 married, and 864 buried. Converts from other religions, 318; dissenters from the Lutheran to other churches, 98. No less than 3,601 children receive religious instruction in its schools. The suburban Lutheran missions are prosperous. Waehring received 32,923 florins for a new church, to which Emperor William later gave 3,000 marks, and the Emperor of Austria gave 2,000 florins. Krems on the Danube, bought a church site; Stockerau secured the use of a church for fifty years; and St. Poelten is completing a new church edifice. The Lutheran churches and missions of Vienna have received quite a number of legacies and are well endowed.

In Prague, the capital of Bohemia, there are 16,000 Lutherans, 15,000 Reformed, 155,000 Catholics, and 17,500 Jews. The educational, charitable and mission work of the Lutheran church in Prague is prospering amid many adverse conditions.

CHURCH OF THE AUGSBURG CONFESSION IN AUSTRIA,
NOT INCLUDING HUNGARY.

COUNTRY.	Seniorates.	Parish Con- gregations.	Chapels.	Missions in Schools, &c.	Pastors.	Schools.	Teachers.	Members.
Upper Austria.....	2	19	3	20	19	16	21	17,683
Lower Austria.....	5	31	17	7	33	16	72	62,677
Bohemia.....	2	31	8	36	26	22	41	32,295
Asch.....	3	3	.....	.....	5	.....	.....	23,528
Moravia-Silesia.....	3	36	6	77	40	34	63	105,756
Gaicia.....	3	23	58	82	23	84	90	48,333
Salzburg.....	.....	1	1	1	1	1	1	500
Styria.....	.....	6	4	9	7	9	9	7,115
Corinthia.....	.....	16	10	34	16	34	34	17,075
Coast District.....	.....	2	1	2	3	2	2	1,195
Tyrol.....	.....	1	1	.....	1	1	1	550
Vorarlberg.....	.....	2	1	.....	2	2	1	600
Bukowina.....	.....	4	15	13	4	13	13	9,855
Total.....	15	175	125	281	180	234	348	327,162

The Reformed Church in Austria numbers less than half as many as the Lutherans. From 1881 to 1890 the Lutherans increased 21,254 members and the Reformed from 1883 to 1890 3,162 members.

EDUCATION.—Pastor Carl von Lany, of Cernilow, superintendent (or in Austrian ecclesiastical phraseology, senior), reported last year fourteen Slavic Evangelical Lutheran pastorates in Bohemia, and that in each congregation there is a local Gustavus Adolphus Society. These Czechian Lutheran congregations have, as a rule, more members than the German churches of Bohemia.



TEPLITZ, BOHEMIA.

During the festive celebration of the 400th anniversary jubilee of Luther's birth, a house in Königsgratz was bought for a Practical Theological Seminary and Gymnasium, where pious young men may enjoy a higher education and prepare themselves for the holy office of the Christian ministry. This is the first and also the most important church institution among the Czechian Lutherans and some claim, had it not been founded, in course of time nearly all the Lutheran Czechians would have been gathered into the Reformed and Catholic churches. The Presbyterian council in Belfast, by vote appropriated 100,000 marks to the Reformed Churches of Bohemia in 1884, and it was indeed time for the Lutheran Lord's Treasury and others to come to the help of those of the Augsburg Confession. Last year twenty-six students applied and

were refused admittance as the "Luther House" had room for only twenty-two. The most receive beneficiary aid. A new building, however, is about to be erected. The congregation of 200 souls worships in a board shanty edifice, which was formerly used as a "garden pavilion." The rain comes through the roof and for the honor of our Zion a new house of worship should, and no doubt will, soon be erected in this city under the shadow of the bishop's cathedral. The educational institution also requires this new church.

In Linz, Upper Austria, there is an institution similar to the one at Königsgratz.

Other efforts are made abroad to aid in furnishing for Austria an efficient and adequate ministry. The Lutheran Lord's Treasury of Germany, for example, gives yearly liberal assistance to seven Austrian Lutheran students, while pursuing their theological studies at the University of Erlangen in Germany.

In Southeastern Europe the Lutherans of the various countries and provinces are also constantly emigrating and immigrating. They are a goodly host in this empire, it is true, when all are taken together, but scattered over all those strong Catholic countries, they often find themselves isolated and alone. The parents have none but Catholic churches to attend and the children none but Catholic schools. To build a church and demand all to come to it will not answer. They are scattered too far from one another for that. The Lutheran church and school must become ambulatory, peripatetic. Traveling preachers and also traveling teachers are aided by missionary societies like the Lutheran Lord's Treasury and the Gustavus Adolphus Society, to visit, though at a great personal sacrifice, our brethren in the remotest sections at least once a year, and thus keep them and their children from turning to the Romanists or to the world. Only those who do it know what it is to minister faithfully and continuously to 800 Lutherans dotted over 2,400 square miles of the earth's surface.

In the Bohemian state schools Lutheran children must learn *Ave Maria*, make the cross and perform other Catholic ceremonies. The parochial school problem has become a burning question for the Lutherans in many other lands than the United States. In Vienna the keenly felt need of more and better Lutheran schools is being satisfactorily supplied.

Catechumen Institutes are also efficient in ministering to our dispersion. Here the pupils go to the teacher instead of the teacher



GOISERN, UPPER AUSTRIA.

to the pupils. They are built in central accessible cities to which Lutheran families from near and far send their children. When confirmed they carry good influences back to their homes and thus all the family remain intelligent Lutherans. These Catechumen or Confirmation Institutions are becoming very popular in Austro-Hungary and other parts of the world where our Zion is struggling to establish herself. The one at Gmunden, Upper Austria, was started in 1881 by a gift of 2,500 marks from Hanover. Another one in Upper Austria is located at Weickersdorf.

Other means are used to teach our precious faith to the youth. In Leitmeritz, Bohemia, and other places the Lutheran scholars of the gymnasiums, seminaries, and public schools are regularly gathered into various classes for higher instruction in the scriptural doctrines of their church.

In Bielitz, Silesia, a normal seminary has been founded to educate parochial school teachers.

DEACONESS WORK.—Through the evangelical preaching of Martin Boos, at Gallneukirchen, Upper Austria, many repented of their sins and believed in Christ, and naturally left the Catholic church. Amid persecution and suffering they organized in this city an evangelical congregation and in 1872 bought the old court house in which the Protestant “Boosians” had often been falsely accused by their enemies. In this house, in the part that was used as a parsonage, two deaconesses, natives of Upper Austria, who were received in the Mother House at Stuttgart in 1874, commenced the first deaconess work in Austria. Their consecration on Oct. 4, 1877, by Inspector Hoffmann of Stuttgart had just taken place in the church at Thenning during the annual meeting of the Society for Inner Missions in Upper Austria.

A repaired building was dedicated on Sept. 8, 1880, as a hospital. This, however, did not furnish sufficient room, and two sisters from Linz, assisted by a lady of Vienna, bought another building and remodeled it for a Lazaretto, and on June 24, 1884, the “Zoar” hospital was consecrated by Superintendent Koch of Wallern. In these years the number of sisters had increased and on December 3, 1883, two sisters were set apart for parish work in the city of Vienna where Dr. von Zimmermann organized a Deaconess Society.

On Dec. 13, 1885, soon after the dedication of the new church at Meran, in Tyrol, two sisters were installed as parish deaconesses of the same. A retired deaconess placed in the hands of Pastor Richter, of Meran, 10,000 marks for deaconess’ services to the

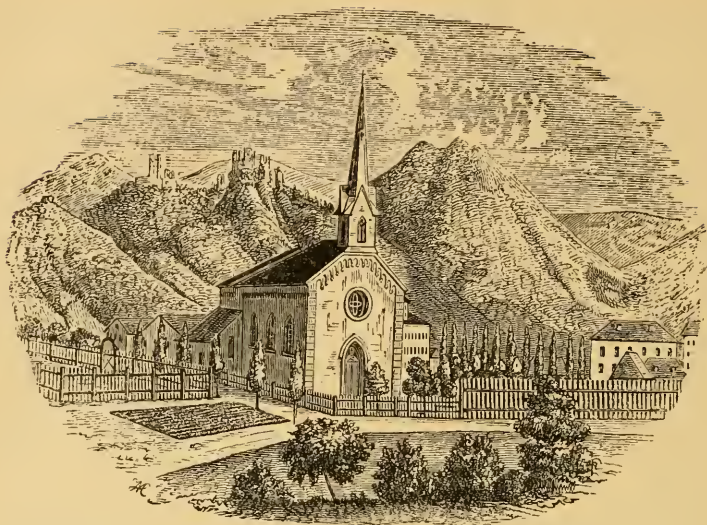
multitudes who visit their city as a health resort during the winter and spring from all parts of Northern Europe.

Later more land was bought and a third building erected. Emperor William sent a liberal contribution to the institution. The twenty-three sisters have charge of three other institutions besides the Mother House: a hospital, an infirmary, and Martinstift for epileptics. In all ninety patients. Fields of labor, seven; four hospitals with ten sisters; Mother houses, four; Bath Hall or summer resort for scrofulous children, one; Meran and Pressburg each three sisters; infirmary in Gallneukirchen, three sisters; parish deaconesses in Vienna, seven; and Martinstift, with seventy-nine inmates, two sisters. The orphan home at Weickersdorf near Gallneukirchen has sixty-one children and during its sixteen years' work it has cared for 148 orphans. Receipts of Mother Deaconess House, 1890, 42,070 marks; expenditures, 45,195 marks.

Deaconess Institute in Vienna.—The sending of the two sisters from Gallneukirchen Institute to the capital city of Austria, in 1883, and the organization of the Deaconess Society of that city about the same time by Dr. von Zimmermann, hopefully looked forward to the founding of a Mother House for Lower Austria. The constitution was complete, and a warm lady friend of the cause presented a house. How disappointed all were to learn that their hopes were frustrated by the authorities not allowing a hospital to be erected in which Evangelical deaconesses were to be educated. As this difficulty could not be overcome, the society employs seven sisters to do congregational and private work in the city.

INNER MISSIONS.—The Upper Austria Society for Inner Missions held its annual convention Sept. 8, 1891, in Gallneukirchen. The church could not accommodate the multitudes, so the meetings had to be held in the open air, in the court of the parsonage and the Deaconess Institute. The music was grand and festive. Evangelist Reimmuth spoke touchingly of his work among the Protestant diaspora in Styria, Tyrol, and Carniola, and on the necessity of doing more for these neglected and widely scattered brethren. The charitable institutions were visited and a children's mass meeting of the orphan home and congregation was conducted by the parochial school teacher.

This society was organized by Pastor Aug. Herman Kotschy (died July 6, 1890), for twenty-four years the zealous and faithful pastor of Attersee, and Pastor L. Schwarz, of Gallneukirchen. Its organ, *Evangelisch Vereinsblatt*, of Upper Austria, started fourteen years ago and has an extensive circulation at home and abroad.



CILLY, STYRIA, AUSTRIA.

The society has founded at Gallneukirchen the only Deaconess Institution in Austria.

The Women's Gustavus Adolphus Societies of the General Society of Vienna contributed 2,516 marks in 1891, as follows: the one of Vienna gave 2,072, Klagenfurth 100, Goerz 181, Biala 110, and Prague 53 marks.

The Pension Fund of the Augsburg and Helvetian Confessions in Austria was 14,275 florins more in 1891 than in 1890.

A summer health resort for the poor with weak lungs has been founded at Kiesling, near Vienna.

Tyrol has few Lutherans, but an excellent home for poor and orphan children in its capital city, Innsbruck. A wealthy resident of Tyrol gave a million gulden to found the same, reserving nothing for himself except that in his old age he is to have free living, with two rooms in the home, and at his death a becoming Christian burial. The institution was opened October, 1889.

In Austrian Silesia, as in other countries, the Catholics make many converts on sick beds, and the Protestants, in order to care for their own sick, have erected in Teschen a hospital that cost 80,000 florins. At first the plan was to erect a hospital with twenty-four beds, but the Lord blessed them beyond their faith. Supt. Dr. Haase, of Teschen, made an earnest plea for the hospital at the General Convention of the Gustavus Adolphus Society at

Danzig in 1889, which helped materially to accomplish this result.

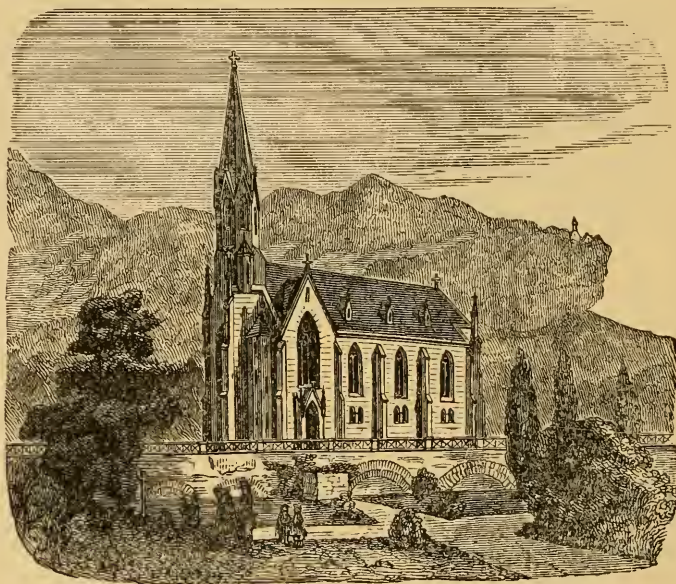
Mr. Stettner, a warm friend of the Gustavus Adolphus Society, and the son of a Protestant pastor, gave at his golden wedding in 1880, as a thank offering to God for his goodness, 3,000 florins to found a fund for the widows and orphans of evangelical pastors in Trieste.

DIASPORA MISSIONS.—While the most of the Lutheran congregations in Austro-Hungary are rooted in the Reformation many owe their origin and prosperity to immigration. The Gustavus Adolphus Society has given its most attention to this empire, for 920 of the 1,580 missions aided by it are in Austria and Hungary. The Toleration Patent is more than a dead letter. The Emperor himself contributes to the Protestant church and school buildings and to their missionary societies. Although in the large minority, the Lutheran church exerts a powerful influence, especially the congregations in the large cities of Vienna, Prague, Reichenberg, Trieste, Troppau, and Bregenz. The many national antipathies have not been leavened with the spirit of Christ. Sad it was that the Czechian Reformed refused to unite with German Lutherans in celebrating the 100th jubilee of the issuing of the act of toleration whereby liberty came to both.

Bohemia and Moravia have been the special fields of the Leipsic and Dresden Gustavus Adolphus Societies ever since the founder of the society, Dr. Grossmann, plead so successfully for the Fleissen mission. The emigrant German mechanics and laborers have founded congregations at Reichenberg, Aussig, Gablonz and Rumburg; the Saxon officials at Bodenbach-Tetschen; the railroad men at Eger; the tourists at the resorts of Teplitz, Carlsbad, Franzensbad, and Marienbad. The "Bohemian Brethren," whom Scotland is laboring to reclaim to the Reformed church, never adopted the fundamental doctrines of that church. The Czechians, without doubt, are a very religious Protestant people, and the Lutheran church is doing a successful work for them.

Upper and Lower Austria and Styria are German Provinces, and the cry from them for more Lutheran preachers is most pitiable. So also the cry from Silesia and Galicia. Carniola, Carinthia and Tyrol have prosperous missions at Bleiberg, Gnesau, Sirnitz, Gœrz, Laybach, Pola and Innsbruck. The best people of the city of Bregenz, Vorarlberg, belong to the Lutheran church, and the mission at Salzburg is self-sustaining.

Bohemia is a promising Lutheran mission field though the congregations are small and scattering. During the last four years the Lutheran Lord's Treasury has been assisting the Church of the Augsburg Confession of Bohemia in starting preaching stations and religious instruction at twenty-one places and in visiting and circulating Lutheran literature in seven other stations. There



CHURCH AT BREGENZ, VORARLBERG, AUSTRIA.

seems to be special need here of such kind of work in order to hold the people together until pastors can be secured for them.

The Evangelical Church of the Augsburg Confession and of the Helvetian Confession at Innsbruck, a city of 20,500 population, reports in 1892 the number of members at 665, receipts from the congregation 1,169 florins, and from the Gustavus Adolphus Society 1,901 florins. A member of the Trieste congregation, who helped many other needy points, gave the Innsbruck congregation a legacy of 1,000 florins. Its religious school is attended by fifty-six scholars.

Thousands of Lutherans are scattered abroad in Austria as sheep without a shepherd. Their greatest need and greatest joy is to hear a Lutheran missionary. The most efficient work the church can do for Austria is the educating and commissioning of worthy men as home missionaries. To this the Lutheran

authorities are now bending their best energies. The Saviour's words apply here: "Lift up your eyes, and look on the fields, for they are white already to harvest."

Beneficiary education is an important work in these parts at present. For this cause a large fund has been accumulating.

Among the 100,000 Catholics of Vorarlberg 600 Protestants live scattered from one end of the land to the other. In the southern part of the country we find only one congregation of 200 souls, Feldkirchen, crying most pitifully to their brethren for aid to employ a pastor and a teacher, and to build a church and a school. If the parents want to go to the Holy Communion they must either go to the Catholic mass or minister it to themselves; and the children, yes the poor children, if they are to go to school, they must knock at the doors of the extreme Catholic schools, for there are none other. Is it any wonder that under such circumstances our Lutheran people become indifferent and some even fall from their faith? It could not be otherwise than that the Catholics should make prosylites of some Lutherans. The Catholics are forbidden to read the Scriptures, and the Lutheran colporteurs circulate Bibles, and Catholics gather them together and think they do a Christian act by casting them into the fire.

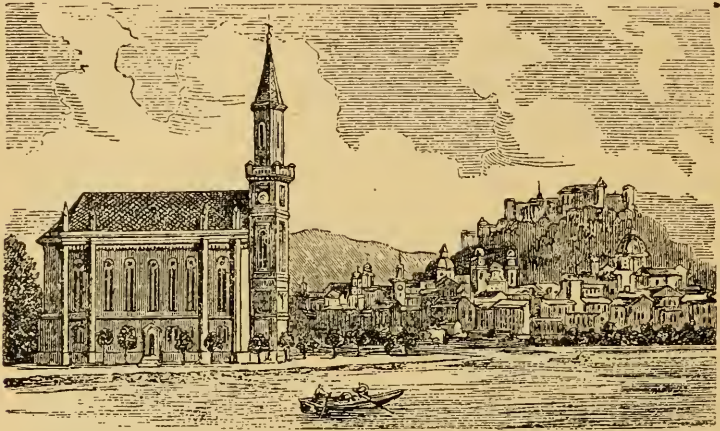
Some of the Austrian Lutheran dispersion, the Salzburgers, found their way across the ocean and were among the first to plant the Lutheran faith successfully in the virgin soil of America.

FOREIGN MISSIONS.—The receipts for Foreign Missions from the Lutherans of this country are annually increasing. The same spirit which prompts people to organize congregations, build churches and schools, and found institutions of mercy, will also prompt them to pray and give for the conversion of the heathen. We have seen that this great empire in southeastern Europe during the last century has made most gratifying progress in Home Missions, Church Extension, and education, and it is not surprising to learn of new interest in foreign missions among these people, who in the early days of the Reformation were among the very first to take active steps to organize a society to send the gospel to the heathen.

True, Austria-Hungary has no Lutheran Foreign Missionary Society to awaken an interest in this cause, but many pastors and congregations are in close sympathy and union with the various societies of Germany. The Leipsic Foreign Missionary Society in 1889 received from seven congregations 473 marks, and in 1890

from eleven congregations 526 marks. The Basel Society in 1890 received 3,116 francs, the North German Society 71 marks.

Austria has also given men to foreign missions. Several years ago a student of Koeniggratz Institution passed the examination and was admitted to the Mission Institute at Leipsic. It is



SALZBURG, AUSTRIA.

The old Home and Church of the "Salzburgers."

significant that many missionaries to the heathen come from our diaspora congregations.

CHRISTIAN LITERATURE.—The Protestant literature of Austria and Hungary in the form of books, pamphlets, tracts and periodicals, written by resident scholars in the interest of theology, inner missions, Gustavus Adolphus Society work, and the early Reformation and Counter-Reformation authentic histories, is improving in character and increasing in circulation. This is a good omen for the future. If space would permit pages could be filled with the titles of literary works relative to the Evangelical interests of the various provinces. These Protestants are carefully and faithfully conserving their history, which has many valuable lessons for their brethren in other lands.

Among the periodicals devoted to the practical mission work of the church, the following are worthy of note: *Evangelische Kirchenzeitung fuer Oestreich*, edited by Pastor Schur of Bielitz; *Evangelisches Vereinsblatt aus Ober-Oestreich*, edited by Senior Schwarz in Gallneukirchen; and *Evangelische Glocken*, for church, school and home, edited by Pastor Hollerung, Pressburg. A *Gustavus Adolphus Kalender*, or almanac, is issued in Klagenfurth.

LUTHERANS IN HUNGARY.

The Hungarians are neither Germans, Slavs, nor Latins, and just as little affinity have they to the great nations of the East. Hence, for 500 years Hungary has held the pivotal position in the politics of southeastern Europe. Centuries ago they came from the highlands of the Altai region and are of the same race as the Finns. This little nation alone more than once prevented the Turks from ravishing Europe and thus did a grateful service to western civilization.

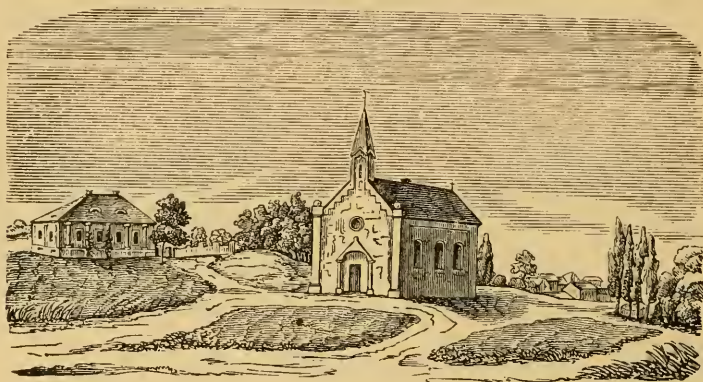
Their thrilling patriotism in many wars and their love of liberty displayed in the short lived independent republic of 1848, modeled after that of the United States, and their present prosperity, prove that their place is not among the weaker races of the earth. Buda-Pesth, their proud capital, is taking its place among the world-famed cities and rivals Vienna. Its greatest industry is flour milling, in which it is surpassed only by Minneapolis. The modern processes of milling were first developed in Buda-Pesth and then adopted at Minneapolis.

One has well observed that "Hungary is essentially of the East. Its people are wonderfully fitted to mediate between the Occident and the Orient, and to aid in the adaptation of modern ideas and methods to the best uses of the now awakening and rising peoples of Southeastern Europe and Western Asia." Because of the above it is with more than ordinary interest that we now consider the Lutheran church in this country.

THE REFORMATION.—The majority of the Hungarians embraced the Protestant teachings of Huss, Luther and Calvin, and while they were fighting the battles of all Europe in keeping back the Turks, they were being punished by popes and emperors for their zealous interest in the Reformation.

Perhaps in no other country did so many in so short a time openly forsake the Church of Rome and embrace the Reformation.

A historian of the Protestant church of Hungary says: "The Reformation appears at once before us like a powerful stream; and when we search carefully after its source, we find it losing itself amid wars and misery—much like the rivers of Africa, whose sources lie hidden in the shifting sands. The marvelous success of the Lutheran doctrines in Hungary is in every respect an object



CHURCH AND PARSONAGE, MAGYAR-BOLL, HUNGARY.

of deep interest to the historian. It appears like a well organized and disciplined army under able leaders, driven out of the field by a few bandits in a guerilla warfare."

The introduction of the doctrines of the Hussites, the secular ambition and moral corruption of the Catholic church, the German troops which came to help Hungary against the Turks, the freest distribution of the prose works and hymns of Luther, encouraged by the German residents and merchants in the free cities and in Transylvania, all favored the Evangelical cause.

• That Luther had many adherents at an early date is clear from the archbishop of Gran having read from the pulpits of the principal churches of Hungary in 1521 a condemnation of Luther and his writings. This made many friends for the cause and "whole parishes, villages and towns—yes, perhaps the half of Hungary—declared in favor of the Reformation."

When Luther wrote to Queen Mary, the widow of Lewis II. and sister of Charles V., he sent her four psalms which he translated for her comfort and one of his own hymns, and remarked that "he had with great pleasure seen that she was a friend of the Gospel." Her brother, Charles V., had reason indeed to say "that

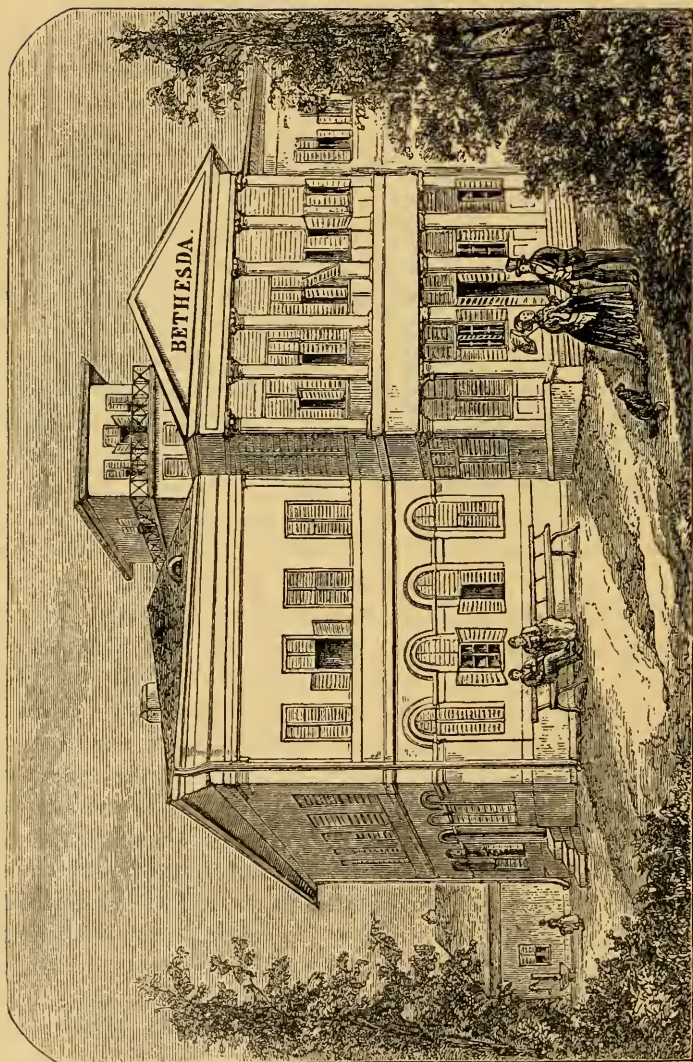
she did not cease on all occasions to show favor to the Lutheran religion."

Rome saw the black cloud over its head and resolved to crush the movement by force. Luther's writings were ordered to be burned everywhere. The pope's legate, Cajetan, instigated Louis to issue the horrible edict of 1523 that, "All Lutherans, and those who favor them, as well as all adherents to the sect, shall have their property confiscated, and themselves punished with death, as heretics and foes of the most holy Virgin Mary." Again this was renewed by the Diet of Bakosch decreeing that "All Lutherans shall be rooted out of the land; and wherever they are found, either by clergy or laymen, they may be seized and burned."

Notwithstanding all, the friends of Luther increased. Young Hungarians started to Germany to study. Martin Cyriacus went to Wittenberg in 1520; Dionisius Linzius Pannonius and Balthasar Gleba of Ofen, followed in 1524; and previous to the year 1530 John Uttmann of Ofen, Christian Lany, John Sigler of Leutschan, Michael Szaly, Matthew Biro de Vay, and George Debrecsin were also found among the students of Luther and Melancthon. In 1525 Vitus Viesheim, an exile Hungarian, was professor of Greek at the University of Wittenberg. These educated Lutherans returned to their native land as powerful agents and supporters of the cause they so warmly and intelligently embraced.

In Northern Hungary five free cities declared themselves as Lutheran in 1530 and presented a confession of their faith to the King. The following year Matthew Devay, the Luther of Hungary, who, for a time, lived in Luther's home and ate at his table, began his marvelous career battling for the purification of the Church. In 1555 the five free cities, twelve market towns in the county of Zipf, a few towns in lower Hungary and several noblemen obtained and used their liberty to worship as Protestants.

The synod of twenty-nine ministers at Erdöd established the Hungarian Evangelical Lutheran Church in 1545, by adopting a confession of faith in twelve articles in agreement with the Augsburg Confession. The Germans in Hungary, as in almost every other country at that time, readily joined the Lutheran church and remained loyal to all her interests. In 1557, twelve years later, the Calvinists also prepared their Hungarian Confession. The whole Saxon nation in Transylvania at the Synod of Medwisch adopted the Augsburg Confession in 1545, and the Synod at Enyed gave the Lutherans and the Reformed each a superintendent in 1564.



"BETHESDA" MOTHER DEACONESS INSTITUTE, BUDA-PESTH, AUSTRO-HUNGARY.

After the Reformation prosperous Lutheran congregations existed in Hungary. In the years of persecution, 1662-67, they were, however, robbed of their pastors, teachers, schools and churches. For more than a century the fire of Protestantism was smothered until the edict of toleration in 1781, when, by sacrifice bordering on suffering, new churches and schools sprang up on many of the old sites. Some are now self-sustaining and in as good a condition as they were before the persecution.

In the middle of the sixteenth century nearly all the Germans in the Western districts had already confessed the Lutheran doctrine. In the time of persecution, although robbed of their church and school buildings, they nevertheless remained loyal to their faith. All their Bibles, postils, hymn books and catechisms were not taken from them. They gathered in private houses and in the secret places of the mountains, and made a common table answer for pulpit and altar, and thus quietly kept the smoldering coals of the Protestant Reformation burning until deliverance came in 1781. Their property, however, was never restored.

By the power of self help alone, without patrons, funds, and benevolent societies abroad to aid, they built new chapels, schools, and parsonages, and formed a working nucleus in the Eisenburg comitat, which has developed so rapidly that to-day they number 52,584 souls. This is another illustration of how difficult it is to suppress the true Lutheran doctrine and life. All the externals may be destroyed, but the inner life works as silently and effectually as leaven.

PAROCHIAL.—The Evangelical Lutheran Church of Hungary is composed of four superintendencies: The Cis-Danubian, Trans-Danubian, Montan and the Theiss districts. It is larger and better organized than is generally known, having 971,179 members. Sixteen congregations have each two or more pastors, and 594 one pastor each. The smallest congregation numbers 106 souls and the largest one is the Slavonian Church at Bekes-Csaba, numbering 27,000 baptized members. The largest German Churches are Oldenburg, 8,000, and Pressburg, 7,000 souls. In 210 congregations the preaching is Slavonian, in 147 Magyarian, in 113 German, and in two Wendish. The last named being in the Eisenburg district. In the remaining 158 churches the services are held in various tongues. For example, in twenty-five congregations regular worship is conducted in three different languages and in 115 in two. The Magyarian language is in the ascendancy

among the congregations. Including Transylvania there are at least 1,182,487 Lutherans in the Catholic Kingdom of Hungary.

It is interesting and encouraging to know that the greater number of their churches were founded during the last century. Emperor Joseph II. issued, Oct. 25, 1781, an edict of toleration, and after long years of oppression and martyrdom the Lutherans and Reformed had the privilege of not only existing but of doing aggressive missionary work. Since 1881 many Lutheran Churches in Hungary have been celebrating the centennial of their organization, church building or restoration, when the respective congregations made large jubilee offerings for the Lutheran mission work at home and abroad. These offerings testify to their liberality, ranging each from 700 to 50,000 gulden. These centennial celebrations and the "Luther year" have awakened a greater missionary activity and a stronger Lutheran consciousness in the church of the Augsburg Confession. Kis-Somlyo erected a new parsonage costing 4,000 gulden, Csikos-Toeltes a new church, Eisenstadt organized a mission church, and old Catholic chapels are being turned into Lutheran Churches. It seems strange to see on a Lutheran Church spire the coat of arms of Hungary. How much more appropriate the Christian cross would be.

The church of the Augsburg Confession is growing everywhere in Hungary. It reported in 1890, 914 pastors and 281 assistants, 881 mother and 552 filial congregations. Total: Pastors, 1,195, churches, 1,433. The net increase in members the last five years was 52,018 and during the last decade over 100,000. In the last semi-decade the parishes had a net gain of nineteen and the pastors of twenty-one. The church here is very polyglot. The Lutherans are twenty-two per cent. Hungarians, thirty-four per cent. Germans, thirty-eight per cent. Slavonian, and the others are mostly Wends. One of the greatest barriers, however, in the way of the Evangelical Lutheran Churches is their poverty. Though tolerated, they have been more persecuted by the state than aided. In a large measure they were robbed even of their church endowments, which were started in the Reformation times. Their churches and institutions are now maintained by the voluntary benevolence of the members. Since 1883 the state has contributed to them from a fund, which is considered more as a charity, in view of the services of the Protestants to the state.

In Northern Hungary over a half million Slavonian Lutherans are living, who have been so shamefully persecuted since the Reformation that they are called there the martyr church. In the

last century the cruel and bloody oppression came from the Roman Catholic authorities. Of late years it is coming from the Magyarians, who want to take from them their Slavonian language as well as their faith, or in one word, to Magyarize them. Their higher schools have been taken from them and the confessional, gymnasiums, which they built by their own offerings have been closed under the pretense of political suspicion. For more than 300 years they have struggled faithfully to maintain an existence. Surely their condition appeals pitifully to their more favored brethren in other lands. The Lutheran Lord's Treasury of Mecklenburg has been doing an excellent work in assisting Slavonian students at Lutheran universities in Germany in order to provide an educated and believing ministry to champion their cause for them.

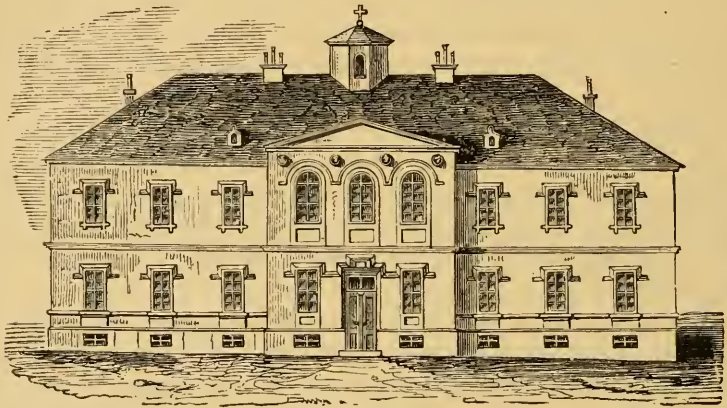
The Lutheran Slovaks are also persecuted by the Magyarians. They seem to try to take from them their language and their faith and to drive them from the very Christian institutions they founded. In eleven years, from 1869 to 1880, no less than 1,595 new Magyar schools were started, and 471 German schools were abandoned.

Amid the loose and unionistic tendencies of Hungary the Lutheran National Synod gave on May 4, 1892, a clear and emphatic emphasis to the fact that it is founded on the Augustana, and that nothing can move it from the foundation which has been laid. It was wisely resolved to divide those parishes with more than 5,000 souls, and to group some of the smallest ones. Each Protestant in Hungary is apportioned for the general fund of the Evangelical Church.

EDUCATION.—Having no Lutheran university in their native land Hungarian students have been encouraged to attend foreign universities by benevolent persons establishing permanent scholarships and foundations.

The following are for Lutheran students: 1. The Pelmis foundation, 16,000 florins in the bank of Vienna, may be applied to any foreign university. 2. In Tuebingen, a free table for twelve students of theology, established in 1668. In the same university, the Fiffertis foundation, for two Hungarian and two Transylvanian students. 4. In Wittenberg, the Kassay foundation of 7,641 florins. 5. Also the Poldis fund of 2,000 florins. 6. Emperor Leopold II. in 1791 gave 1,000 ducats for the support of two clergymen's sons, the one to study at Leipsic and the other at Wittenberg. 7. In Greifswalde, the gift of Charles XII., for four

Hungarians. 8. Also Szirmay's gift of 3,000 florins for the benefit of Hungarian students. 9. In Goettingen, Burgstaller's foundation of 1,500 florins. 10. In Jena and Wittenberg, any Hungarian student is received for \$18 annually. 11. In each of the three universities, Goettingen, Leipsic and Erlangen, three students have a free table. 12. In Halle, a free table for all Hungarian students who teach two hours a day in the orphan house. 13. The fund at Altdorf, for three students, was removed with the university to Erlangen. 14. So also the three foundations at Helmstadt were removed to three other universities. 15.



SEMINARY AT OEDENBURG, HUNGARY.

In the school teachers' seminary in Halle some of the more promising students receive, besides free board and lodging, also a small sum of money. 16. In Groeningen all Hungarian students had free dinner and supper.

Thus the universities of Germany have been a blessing to Hungary as to many other countries. A native Lutheran ministry is being educated by eight theological institutions, which report 166 students. The University of Vienna has also Lutheran theological students from Hungary.

The parochial schools of the Hungarian Lutherans are quite efficient and well attended, 147,690 children having been in attendance in 1884. The Lutheran and Reformed together have 3,826 parochial schools.

In the middle of the eighteenth century the primate exclaimed in a consultation on the state of the schools: "In vain have we lowered the schools of the Protestants; in vain forbidden them to

attend foreign universities; notwithstanding all we have done, they still surpass us in learning."

On May 3, 1891, all the Lutherans of Hungary celebrated the centennial jubilee of the religious laws of 1790-91. Slovaks, Germans, and Magyars at the same time made a thank offering of 10,000 florins for the Leopold Fund, whose aim is to assist Protestant schools and benevolent institutions without regard to language. Mr. Felix, a merchant of Leipzig, also gave 1,000 marks to the "Leopoldianum."

INNER MISSIONS.—There are cheering evidences that the church in Hungary is developing its resources, that it is being united in a Christian brotherhood though of many languages, that it is growing more and more in the inner life of Christ, that it is keenly conscious of its divinely-given mission, and that it is engaged in a warfare that will bring certain victory.

In 1839 the Hungarian Lutheran Church in Pesth was founded. Being in financial embarrassment the superintendency beyond the Danube contributed very liberally to it, whereby a precedent was established to develop a fraternal spirit among the Lutherans of all nationalities. Protestant, not political or national motives, should move us to extend a helping hand.

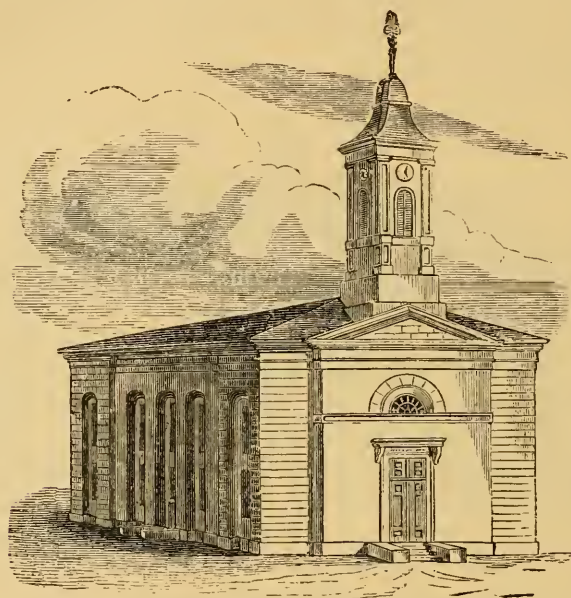
The German Lutheran Church of Pesth numbers 6,000 souls, is served by two pastors, and supports its own gymnasium. It has also many funds and is well endowed. The Luther fund clothes the poor German catechumens. The members of the churches everywhere in the Austro-Hungary Empire are being developed in the Christian grace of giving.

In Debreczin, Lower Hungary, and other places new churches have recently been dedicated. A reference to the Gustavus Adolphus Society under Germany will exhibit in part the Home Mission and Church Extension work in Hungary.

The first mission help extended by the Gustavus Adolphus Society to Hungary was received at Lutzmannsburg as early as 1836, only four years after the organization of the society. Since many other places in the Hungarian Kingdom have been aided in the same way. This giving developed a giving spirit at home, and in 1843 a Home Missionary and Church Extension Society was started on a small scale in Hungary itself. In 1846, because of political and other unfavorable conditions, it went into a long winter sleep until 1860 when it awoke to new and vigorous life.

Its twenty-fifth anniversary was therefore celebrated, Oct. 2 to 4, 1885, in the largest Protestant Church of Hungary in the

city of Bekes Csaba. General superintendents, inspectors, superintendents, seniors, professors, pastors, parochial school teachers, representing 200,000 families and over 900,000 souls, all united in lifting their hands to God in thanksgiving, and in extending the same hands to one another as a pledge of their Christian brotherhood and of a united interest in Evangelistic work for their native



CHURCH AT LUTZMANNSBURG, HUNGARY.

land. Many are the difficulties and strong the opposition, but on the other hand the church is wide awake and aggressive, building on the imperishable foundations of our Lutheran faith. As Austria and also Hungary are kingdoms, which cannot exist without due respect for all nationalities, so the church there cannot continue, much less prosper, without treating all languages and nationalities alike. This the mission work takes special pains to do and the results have been gratifying.

The society's first twenty-five years' work was as follows: New pastorates founded 46, with 46 pastors, 66 parochial school teachers, and 40,462 souls; new churches erected 128, at a cost of 2,812,014 marks; new parsonages built 100, at a cost of 700,702 marks; new school houses and teachers' parsonages erected 225, at a cost of 1,532,715 marks; repairs on churches, parsonages and

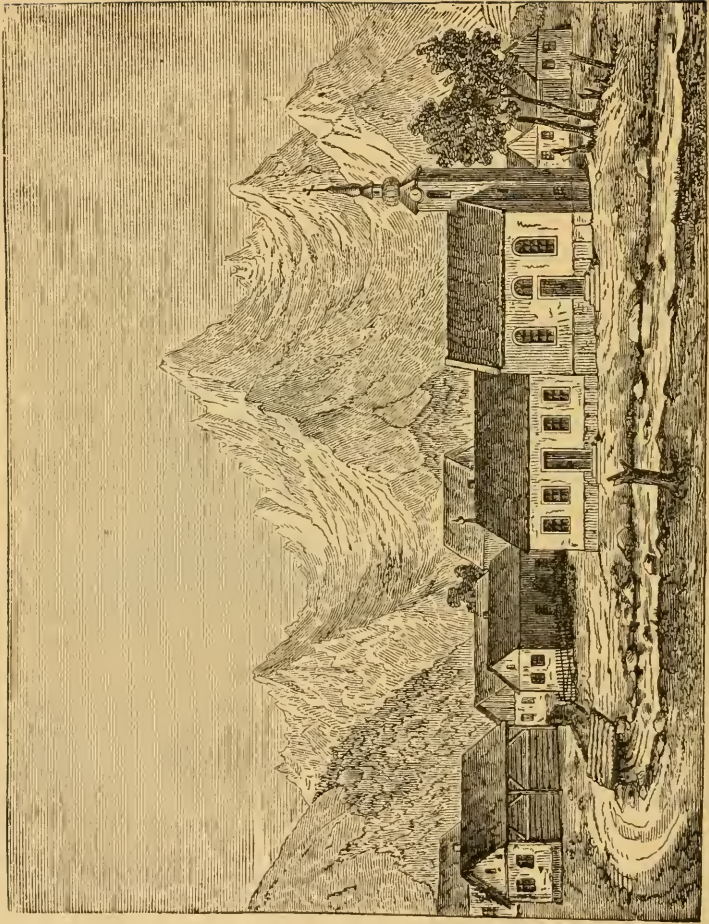
schools amounting to 669,303 marks; total expenditures for the twenty-five years, 5,714,734 marks. The property of 120 congregations were damaged in one way or another to the amount of 380,000 marks. Of this amount 569,000 marks were received from the Gustavus Adolphus Society, 500,000 through correspondence, and four million marks were free will offerings from the poverty of the membership of the churches.

In addition to this large sum, 2,423 noble souls gave 5,800,000 marks by bequests or large gifts, to endowments of various congregations and church institutions, among which there stands in the lead a gift of 118,000 marks from his majesty the King.

Orphan Homes were founded in Rosenau, Neudorf and Raab; higher girls' schools were established in Rosenau, Neudorf, Eperes, and Buda-Pesth; Homes for the Poor were maintained in Pressburg and in many other large congregations. Of all the 1,500 school teachers 420 were appointed in recent years, which shows the deep interest that is universally taken in education.

This society has developed the strong, strengthened the weak, gathered the scattered, relieved the suffering, and saved churches which were ready to die. It helped to increase the salaries of missionaries, pastors, professors and teachers. It erected many buildings and ministered largely to bodily and spiritual want.

DEACONESS WORK.—Because of the pressing need of gathering the scattered multitudes into congregations and building the outer walls of Jerusalem, the deaconess cause has been somewhat neglected in Hungary. The Lutherans, however, have of late manifested a vigorous zeal in the sisterhood, and in connection with the hospital and congregation at Pressburg they laid the foundation for a Deaconess Institution, on August 1, 1891. It will have liberal financial support and a field of usefulness unlimited.



CHURCH, SCHOOL AND PARSONAGE, NEW WALDDORF, HUNGARY.

LUTHERANS IN TRANSYLVANIA, HUNGARY.

The Saxons here were a powerful support to the Reformation in Hungary, and have been to its Protestantism ever since. As soon as Luther's writings left his hand they were brought by merchants in rapid succession to his Saxon countrymen in distant Hermannstadt. His sympathizers there were astonished, rejoiced and comforted, when they read his fly-sheets and writings on "Christian Liberty," "Confession," "Repentance," "Baptism," "The Sufferings of Christ," "The Communion," "The Epistle to the Galatians," and similar works. They thus became established in a more excellent way and demanded that the Popish abuses be reformed. From that day to the present they have been loyal aggressive Lutherans. Through their influence Transylvania allied itself with the Protestant princes of Germany and Sweden during the thirty years' war.

PAROCHIAL AND EDUCATIONAL.—The 235,000 Saxon Lutherans in the Seven Mountains, or "Siebenbürgen" as the country was known to the Germans, worship God in the German tongue as their forefathers did, who settled there seven hundred years ago. This is the rule, but there are some exceptions. For example Pastor Orendi, of Leschkirch, remarked at the convention of the Gustavus Adolphus Society in 1889 that he served five congregations, which still bear German names, as Bremendorf, Siegenthal, Eulenbach, Hochfeld and Sachsenhausen, and that no German accent is heard in their speech. This is chiefly the result of the Turkish and Tartar invasions into that section of the country.

The church of the Augsburg Confession in Transylvania has one superintendent and 269 parishes, of which 253 are German. Each congregation chooses its own pastor and a council over which an inspector presides. Each of the German churches has a parochial school, 43 of which have one class, 140 two classes, 43 three classes, 20 four classes, and in seven of the principal schools

there are five classes. A few have an eight years' course. Co-education is the rule, and separate schools for young ladies exist only in the Saxon cities. The total number of children attending these parochial schools is more than 30,000. Compulsory attendance is required.

The law of 1870 prescribed the following studies: religion and morals, reading, writing, arithmetic, geography, history, physics, singing, drawing and gymnastics. The girls are taught handiwork. No pupil leaves the school unprepared for the duties of citizenship.

The obligation to sustain the schools rests on the Lutheran congregations. If these should prove too weak, the state comes to their assistance. The appointment of the teacher by the congregation is for life. Formerly the head of every family gave a designated portion of his harvest as school money. Each child in addition paid a small sum in money and produce. During the winter every scholar brought daily a stick of wood for fuel. This old custom is everywhere giving way to the better plan of paying a stipulated support, and the aim of the law now is to give each teacher a living salary. After a service of ten years their salary is increased twenty per cent.

From 1850 to 1880 these Saxon congregations built no less than 148 new schools, 89 of which were organized from 1850 to 1867 and cost \$200,000; the other 59 cost nearly as much. In the period from 1868 to 1880 they devoted for church and school purposes no less than \$275,000, besides paying \$199,000 taxes for church and state objects. During this term of years \$586,700 were also expended for sixteen church buildings, twelve towers, thirteen altars, nineteen organs, fifty-nine schoolhouses, twenty-nine parsonages, twenty-eight bells, three pulpits, two baptismal fonts, and sixty-five different buildings; \$202,530 more were spent on important repairs, and all their property consequently is kept in good condition.

In every district the teachers have formed an association, which meets twice a year. Each association is subdivided into smaller societies, which meet quarterly for the discussion of school work and for the purpose of visiting each others' schools.

In 1879 there were enrolled 31,452 children, of which number 28,783 were of Lutheran parents. The number of teachers was 93 ordained, 717 unordained and 12 female teachers.

There exist five Normal Seminaries for the education of teachers for the schools of the Augsburg Confession. At the final

examination the state school inspector must be present, and sign the certificates of those graduating. A course of three or four years is prescribed, including Latin, music and horticulture. A training school is connected with each seminary.

The gymnasiums in Transylvania are patterned after the one founded in Cronstadt by the Reformer, John Honterus, as early as 1543. The teachers in the gymnasiums must be graduates of the universities of Germany. The Lutherans maintain five complete gymnasiums, which offer an eight years' course of study, in the cities of Hermannstadt, Cronstadt, Bistritz, Schæsburg and Mediash. One with a four years' course at Muehlbach, and another in S. Regen. These gymnasiums have large libraries, and complete collections of pedagogic and school apparatus.

INNER MISSIONS.—The General Women's Society of the Evangelical National Church of the Augsburg Confession of Transylvania, in their seventh annual report of 1890, bring good news of cheering progress in the inner and outward life of the local and provincial societies. The local societies beautify the churches and keep in good order the church cemeteries and the church and school grounds. Their work is also to minister to the poor and sick, to erect small children's institutes and kindergartens, and to found industrial schools for the girls of the laboring classes. The receipts of the local societies were 12,929 florins, against 11,657 florins the year before. The General Society gave thirteen young ladies a course of instruction to prepare them to enter different Christian callings.

CHRISTIAN CHARITY.—The Lutheran deaconesses have in the providence of God been invited to Transylvania. The fragrance of their sweet Christian charity reached this country recently, and on May 9, 1886, a paper, signed by forty-two of the leading citizens of the capital city of Hermannstadt, calling attention to the Deaconess work of Germany, was sent to the authorities of the German State Churches. This document petitioned at the same time that such an institute be founded in Transylvania. On June 24, 1886, the National Church Council favorably considered the petition and resolved to encourage the introduction of this branch of apostolic charity into their churches. The first three candidates for the deaconess office were consequently sent to the Sophia House in Weimar, in February, 1887, which was opened to them by the wife of the Grand Duke of Weimar. On Reformation Day, 1888, the Institute for the Care of the Sick in Hermannstadt, costing 8,000 florins, was dedicated and occupied

by the returned sisters. Already in 1890 the institute had to be enlarged at a cost of 3,000 florins, so that it has now fifteen rooms. The three sisters have increased to nine, and by means of the church and house collections, the woman's societies and personal gifts, 3,000 florins are raised annually for its work. It has become a beautiful custom at Hermannstadt to make an offering in money to the institute on occasions of family sorrow or rejoicing. It is very probable that this Mother-Institute will establish similar institutions in all the Saxon Lutheran cities of Transylvania.

LUTHERANS IN CROATIA, HUNGARY.

Like other nations of southeastern Europe, Croatia has an interesting Reformation history. It was the home of Matthias Flacius, a personal friend of Luther, who was known in Germany by the name of Illyricus and in the Slavonian language as Vlacic. It is the homeland also of Peter Paul Vergerius, Jr., bishop of Modrus; George Drackovic, bishop of Agram; Primus Truber, Carniola's Reformer; Morrantonio, bishop of Jenzy, and others who labored to introduce the Reformation. Hans, baron of Ungnad, one of the greatest military leaders of the times and one of the bravest warriors against the Turks, was also a true friend of Luther's cause.

Small and large tracts and books in the Croatian and Wendish languages, printed at Urach, were sent from Wuerttemberg and circulated by the thousands of copies among the South Slavic nations. Notice the character of this literature: the Gospels, the Acts of the Apostles, the Catechisms and Postils of Luther, spiritual hymns, a translation of the Augsburg Confession, the dogmatics of Melanchthon and the Wuerttemberg Order of Service.

The baron of Ungnad rejoiced so much over these writings, through which his countrymen became acquainted with the gospel, that he left his possessions and his home for Christ's sake, saying that a piece of dry bread tasted better than all his sumptuous living did before. He wrote to the city of Ulm, which with other German cities and princes supported his work, "these books, especially those in the Croatian and Servian languages, were circulated, read and understood through all Croatia, Dalmatia, Bosnia, Servia, Bulgaria, and beyond, clear to Constantinople." Yes, he hoped that the Almighty God would conquer the Turks by the sword of His eternal Word and erect among them His kingdom.

The Banus Nicolas Zriny, Peter Erdödy, Franz Frankopan, Bishop George Draskovic and nearly all the nobility were favoring

Protestantism. A sad change suddenly came and in no country, Spain alone excepted, was the counter-reformation more successful and thorough in its work than in Croatia and Slavonia.

After Thomas Erdödy became the Banus of Croatia the second time, in 1608, and while the Hungarian legislature was discussing the question of granting privileges to the Protestants, he cried out: "We will drive that pestilence (the Protestants) out of our country with the sword. We will give them of the waters of the Save to drink. I will rather with the whole kingdom separate from the Hungarian Crown, than that this pestilence should spread during my reign over our land." Anyone was authorized to seize a Protestant preacher and bring him before the Banus or Bishop, and if this were not possible, they had the right to put him to death.

Bohemia and other states of Austria, and even Hungary, from time to time enacted laws tolerating the Protestants, while the triple kingdom of Croatia, Slavonia and Dalmatia was enacting the most rigid laws against them. Even the edict of toleration by Joseph II., whom Franz Balassa, Banus of Croatia, called a Protestant, was received here only conditionally. The year of freedom to the oppressed Protestants, 1848, brought no religious freedom, however, to these lands. Think, no Protestant marriages, baptisms, communions, sermons, schools, funerals or songs in Croatia for almost three centuries! The proverb applied in Croatia to a worthless character was: "You are a true Lutheran; you neither believe in God nor the devil."

Sept. 1, 1859, the present Emperor of Austria, Francis Joseph I., spoke liberty to Croatia, Slavonia and Dalmatia, by declaring that the laws of Hungary, relating to the settlement of Protestants and their civil and religious rights should henceforth obtain in those three countries. That day thus inaugurated a new era for the Protestants of the Augsburg and the Helvetian Confessions and ever since they have been active in introducing a new life into these dark regions.

These three countries in 1880 had 19,963 Protestants scattered in 360 to 400 villages who were served by fourteen pastors; thirteen of these parishes were in two provinces, including two military districts in the southeastern corner of Slavonia. The fourteenth one is in Agram, the pivotal city for mission work among the 900 Protestants in Croatia. The first steps towards its organization were taken by the Gustavus Adolphus Society's convention in 1859, the year of jubilee to the Protestants. In 1862 an application was made to the Gustavus Adolphus Society for aid

in which the number of Protestants in and around Agram, mostly Germans, was given at 123. Immigration from Germany increased the number to 200 in 1865, and in the Zagonie diocese alone there were 1,200 of the Augsburg and Helvetican Confessions. Further connection with Laybach ceased and the little band constituted a parish of their own, rented and refitted a house for a prayer-hall, organized a school and called a pastor, who unfortunately proved unworthy and nearly ruined the mission.

A faithful few, among them Count Ernst von Schlippenbach, and a liberal gift of 3,000 marks from the Emperor of Germany, rescued the sinking ship. A bequest from a Miss Bertha Reitter soon followed, so that their net assets were 5,566 florins instead of fifty-three florins. They were at first served by the pastors in Laybach and Marburg until the Gustavus Adolphus Society promised 550 marks yearly for five years toward the salary of a pastor, when Andreas Dianiska, of Botzdorf in Zips, Hungary, was called as pastor in 1879. In the war which freed Bosnia from the Turkish yoke, many Bosnian fugitives found an asylum in Agram, when the Bosnian Orphanage was started with eighty-two orphans, sixteen of whom were later sent to Germany for a higher education. This orphanage really was the beginning of the evangelization of Bosnia.

Agram has already two mission stations, Carlstadt and Varasdin. It stands isolated and alone as a centre of German culture and as the most important mission outpost of the East in the midst of the South Slavic countries. Among 500 Roman and 200 Greek churches in Croatia, this one Evangelical church stands now strong and unmolested after nearly 300 years of persecution and oppression.

The annual convention of the Gustavus Adolphus Society in Carlsruhe in 1880, in response to a strong plea in behalf of the Croatian Protestants, raised nearly 17,000 marks for the congregation in Agram. The following year the corner stone of a building for a parsonage and a school was laid, and March 31, 1884, Sunday Judica, the beautiful and substantial Christ Church, the first and only Protestant church of Croatia, was dedicated with the good wishes of the Banus and of the highest political and social circles. After three years preparatory work, a German school was founded in 1887, notwithstanding some confidentially said: "Pastor, if you do not cease agitating the organization of parochial schools on Croatian soil, you will rue it. They will destroy your church and parsonage and we will have nothing."

On Nov. 10, 1887, the pastor finally received from the government permission to organize a German Evangelical school, which called forth from many true souls the heartiest thanksgiving to Almighty God. Oct. 1, 1888, it opened with forty-two pupils. The following year the room was too small, a second teacher was employed and the number of scholars was more than sixty. The next year the roll reached ninety-nine and more room was provided. To us it is indeed amazing what joy and pleasure the German Lutheran pastors of the diaspora take in their parochial school work. Well they may rejoice, however, for aside from the preaching of the Word and the administration of the Holy Sacraments, there is nothing that brings better Christian results than the parochial school work.

The indebtedness on the church in Agram of 15,000 gulden is too heavy for the mission to carry alone. Rev. Dr. Kolatschek, the pioneer missionary organizer of southeastern Europe, is the present efficient and laborious pastor. His cry for help from southeastern Europe has touched the heart of Germany.

The organization of a new Lutheran Church was recently effected in Belovar near Agram. Other congregations would soon spring into life were the men and means at hand for diaspora mission work in Croatia.

Dr. Julius Kolatschek, returning from the first Evangelical mission tour through Bosnia to his home in Agram tarried nearly two days at Sissek and amid many difficulties succeeded in holding a service there Sunday, Oct. 19, 1884, for thirty-six persons, eight of whom communed. In an after conference a general desire was expressed to organize and support a church, to accomplish which preliminary steps were taken.

October 9, of the same year he also visited the few Protestant brethren in Petrinia and on October 20, those in Klein-Gorica and Lekenik. These are the interesting beginnings of modern Lutheranism in Croatia.

LUTHERANS IN BOSNIA, HUNGARY.

In the latter part of July, 1878, the Emperor of Austria crossed the Save, and within three months took possession of Bosnia, the Switzerland of the European Orient. This he did not as an enemy but as a friend, in order to bring an end to the unrest which disturbed his borders. Equal rights and protection with those of his other subjects were promised to their lives, property and faith. Thus suddenly a neglected province of Turkey was opened to European Christian culture. From the north and west hundreds of farmers, mechanics and merchants came to found new homes in this emancipated fertile country.

Among the settlers were not only Catholics and Jews but also many Protestants. According to the census of May 1, 1885, there were 500 souls of the Augsburg and Helvetian Confessions, who were scattered in all parts of the land. Although they composed a small part of the entire population of 1,336,091, yet among them mission congregations have been recently organized, which future immigration and aggressive work promise to develop into strong churches.

Before October of 1884, these true children of the Reformation were entirely neglected. They were without a church, without a pastor, without the holy communion; their children were unbaptized and consequently not instructed nor confirmed; and their marriages were performed and their dead laid to rest without the blessed ministrations of the gospel.

The first to respond to this destitution was the Central Board of the Gustavus Adolphus Society at Leipzig by raising the necessary funds to explore the territory. Dr. Julius Kolatschek, pastor in Agram, Croatia, was consequently commissioned to visit, gather together and organize the scattered brethren in the district of Banjaluka. Monday, Oct. 13, 1884, he left home and on Wednesday of the same week he conducted in Maglai on the

Verbas, at the residence of a wealthy land owner, Mr. Alfred Ebeling, the first Lutheran service of modern times in Bosnia. The holy communion was also celebrated at the same time, and to all it was a memorable and a profitable occasion. On the same day Dr. Kolatschek dedicated the first Protestant cemetery in Bosnia, the ground for which was given by a German Catholic. He also gave the first Protestant religious instruction to the children. This is indeed a suggestive example for all the missionaries who labor among our brethren of the dispersion, namely to start a Christian school on the same day they commence to preach. A warm desire was expressed for regular services and voluntary subscriptions were made to secure the same.

While Dr. Kolatschek was canvassing Banjaluka on Tuesday, Oct. 14, the sad state of the Protestants was illustrated by one, Mr. Alexander Erdösy, the proprietor of the Hotel "City Vienna," saying: "here nothing can be done, we are too few; for my part I am not such a poor Christian, for every Easter I go alone to my closet and take with me bread and wine and after reading my Bible and devotional books I give the holy communion to myself." The doctor adds this was not new to him, for during his twenty-four years of labor among the Evangelical diaspora he had often met those in other lands who having no priest became priests unto themselves. Rather than go to the Catholic mass or do without the communion they administer it to themselves.

Cheerfully was the missionary entertained in the best room of the hotel, and the dining room was turned into a chapel on Thursday at 9:30 A. M., and the welcomed missionary preached from Matt. 18: 20, to twenty-five Lutherans and Reformed and three Catholics, of whom twelve partook of the Lord's Supper. Steps were taken to organize a congregation and to collect monthly contributions for its support. In the evening eleven children came to the hotel for religious instruction in response to an invitation from the missionary. The questions answered proved that the parents had not failed to teach their children the catechism in their homes. Wherever God in His providence scatters our people they should rejoice in that they can take with them an open Bible, a catechism and devotional books, and even if there be not another Protestant within reach, nothing except their own indifference, can prevent them from starting a church and a Christian school in their own family.

Friday morning was spent in Prjedor where nineteen gathered for service and fourteen came to the Lord's table. Since 1880

Germans from Wuerttemberg had been settling here and all were well supplied with devotional books and church papers, and were found able to sing every stanza of their hymn book. Precious moments were these when they sang their German familiar tunes for the first time with a minister in their new homes. As at the other places they also gladly promised monthly contributions for the support of their church.

After dinner the missionary was taken by a farm team to Brezicani to visit the sick and administer the holy sacrament of baptism, and in the evening he returned to Prjedor to instruct a catechetical class. On Saturday morning, after giving the communion to two who could not be present the day before, and after selecting a site for a Protestant cemetery, he took the train for Croatia. The first missionary work which was accomplished during these five week days is surely an inspiration to the Lutheran Church to send forth more such men to do a like work in sections of the world as needy and as neglected as Bosnia.

The second missionary tour by Dr. Kolatschek to Banjaluka was made Jan. 27, 1885, when he preached, taught, administered the sacraments and organized the first Protestant congregation in Bosnia.

Sept. 20, 1885, he visited Prjedor again and dedicated a Protestant cemetery, confirmed the first catechumen and administered the communion. Sept. 21 and 22, while in Banjaluka he gave religious instruction and confirmed three catechumens, administered the sacraments and adopted a constitution for the first congregation of the Augsburg and Helvetian Confessions of Bosnia, fifty being present at the service. Wednesday, Sept. 23, he held an impressive service for twenty-four persons in Maglai on the Verbas, and naturally they rejoiced to learn of the successful organization at Banjaluka.

The Gustavus Adolphus Society having promised the funds to extend the missionary explorations to the far interior of Bosnia, Dr. Kolatschek arrived on Thursday, Sept. 24, in Bosna Serai, the capital city of 27,000 people. This it is said is more like a western than an eastern city, and resembles Vienna in its life. Active canvassing was done until Sunday amid many disappointments and strange observations of the bigoted sect spirit of the Nazarenes. Sunday morning at 9:00 o'clock baptism was administered, and all gave the closest attention to the sermon from Matt. 5:4. Following this was confirmation and the communion, seventeen partaking. In an after business meeting all were ready

to give and sacrifice in order to have regular service, and the hearty thanks were voted to the society which sent them this their first missionary.

Bosnia has thus in recent years been added to the many countries appealing to the Lutherans of the world for their prayers, sympathy and benevolence. Its history would suggest that it is not altogether unworthy of attention and help. It is the land which the Romans ruled as their Illyrian Province and near which Paul, the apostle to the heathen, labored. It was overrun by various tribes during the migrations of the nations and in the second half of the twelfth century it became a welcome asylum for hundreds of thousands of the persecuted Waldensians. Although ruled by Islam, countless copies of the Bible, Luther's Catechism, hymn and devotional books translated by the Carniola Reformer, Primus Truber, and others into the Slavic tongue, were circulated. Thus and in other ways it took an active part in the Reformation movement of the sixteenth century. Since the Protestant light was extinguished among the southern Slavic people in the beginning of the seventeenth century, this beautiful and fertile country had heard the voice of no Lutheran or Reformed minister before Dr. Kolatschek arrived.

The above history has been given in full because it teaches us several valuable lessons. First, that new fields are opening to us in Catholic countries at the present time and we should be preparing to enter them. Second, that although our scattered people may be neglected for decades, they nevertheless remain loyal and will welcome those sent to them to preach the Word and administer the Holy Sacraments according to Lutheran doctrine and usages. Third, that here we have a model example of missionary work among our multitudes of the dispersion, worthy of admiration and imitation.

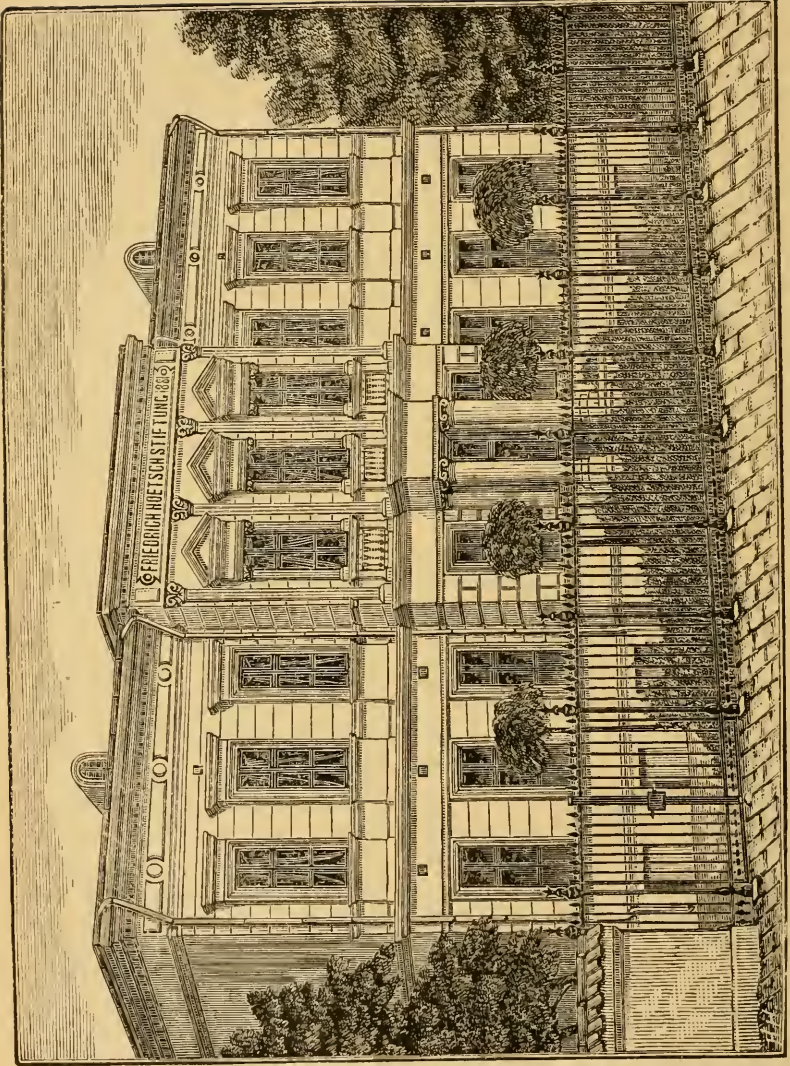
With the hope of bettering their temporal condition thirty families in 1886 emigrated to Bosnia from the German Protestant congregation of Franzfeld, Hungary, and founded a new colony near Bjelina and named it Franz Josefsfeld. A year later other families followed. By a masterly energy the unfruitful and wild soil was changed into fertile fields. The first great difficulties removed and their houses and fields in good order, this industrious company of 800 souls felt it their duty to provide for their church and school, in which the government rendered liberal assistance. A parochial school house and a parsonage for the teacher were first erected in 1888 and through the help of the government a

teacher was appointed. The next step was to secure a pastor, which was made possible by the government again helping with an annual appropriation of 500 florins, and September 7th, 1890, Candidate Ludwig Schaefer was installed as their pastor. It was an impressive occasion, it being the first installation of a Protestant pastor in Bosnia. From their former congregations in Hungary seventy-five guests with forty wagons and carriages were present to witness the ceremonies amid emotions of joy and gratitude.

The new Christ Church in Rudolfsthal—formerly called Maglai on the Verbas—was consecrated June 23, 1889, Dr. Kolatschek delivering the dedicatory sermon. The royal German Consul von Oertzen, the mayor, counts and high officials, as well as large representations from Slavonia and the cities of Bosnia, were among the guests. Mr. Alfred Ebeling, who had been so faithful from the beginning, delivered the key to the officiating clergyman, and the 300 pound bell, brought from Westphalia, broke the Protestant silence of the ages. The congregation commencing so humbly has now over 100 souls. The holy communion was observed during the day and thirty-three communed, eighteen men and fifteen women.

PROTESTANTS IN BOSNIA, 1885.

NAME OF PLACE.	Total Number of Protestants.	Lutherans.	Reformed.	Others.	Adults.			Children.			Marriages.	
					Males.	Females.	Total.	Boys.	Girls.	Total.	Pure, Protestant.	Mixed.
Banjaluka.....	49	27	22	..	17	15	32	10	7	17	4	3
Bodlocani.....	10	10	..	..	4	3	7	2	1	3	2	..
Brezicani.....	16	16	..	..	5	2	7	3	6	9	2	..
Dragocuja near Banjaluka.....	2	2	..	..	2	..	2	..	..	..	..	..
Dubitza.....	1	1	..	..	..	1	1	..	..	..	..	1
Maglai on the Verbas	14	14	..	..	4	6	10	3	1	4	1	1
Mostar.....	1	1	..	..	1	..	1	..	..	..	..	..
Prjedor.....	9	9	..	..	3	4	7	2	..	2	..	1
Bosna Serai.....	69	38	10	21	29	22	51	8	10	18	10	9
Visok.....	3	3	..	..	2	1	3	..	..	..	1	..
Warzar Vakuf.....	1	1	..	..	1	..	1	..	..	..	..	..
Windhorst.....	5	5	..	..	4	1	5	..	..	..	..	2
Zenica.....	1	1	..	..	1	..	1	..	..	..	..	..
Total.....	181	128	32	21	73	55	128	28	25	53	21	17



HIGHER GIRLS' SCHOOL AND PENSIONATE, BUCHAREST, ROUMANIA.

LUTHERANS IN ROUMANIA.

Prior to Reformation times Germans settled in the countries of the lower Danube. Most of the people came from the Saxons in Transylvania. On account of their industrious and thrifty habits, they were considered a desirable class of settlers, and one of the ruling princes of those countries granted them special privileges, thus inducing them to come and stay. In some places they also had their own churches.

The Lutheran Reformation in the course of time found its way to these remote regions and gained adherents among its people. But for various reasons the few Evangelical congregations were not able to maintain their isolated existence. The Protestants as well as the Roman Catholics were gradually absorbed by the Greek Church. The causes that produced these results were largely of a political nature; just as they are at present in the Baltic provinces. But we are assured that there was no religious persecution. Although those German settlements were lost to Lutheranism, nevertheless there remained a considerable number of Evangelical individuals scattered through the country here and there. Occasionally they were written to by pastors in the neighboring countries and encouraged to hold on to their faith and make efforts to secure a shepherd of their own. But not much was accomplished. Whatever has been done in the way of organizing and establishing Evangelical congregations, is in the main the work of recent years. The oldest and most influential congregation in Roumania, is the one in Bucharest.

The Lutheran congregation in Bucharest, the capital of Roumania, existed as far back as 1730 but how many years it had been organized before this is not known. This is one of the wealthiest congregations in the German Lutheran dispersion, possessing a fine church, a parsonage, four school houses, a cemetery, a house for the sexton, and endowments and legacies as

follows: a pension fund for widows and orphans, 65,000 francs; a legacy for the real school, 6,000 francs; a legacy for the orphanage, 201,000 francs; another pension fund for widows and orphans, 27,000 francs; two funds to buy libraries, 25,000 and 7,000 francs; legacy for poor school children, 5,300 francs; and others. In all fourteen funds.

Congregations.	Members.	Name of Pastor.	Salary, Without Parsonage. Marks.
Bucharest	4,200	Dr. Boelicke .....	.....
Jassy	600	Bruno Reck	2,700
“ 7 missions.....	135	“ “	“
Galatz	480	Otto Risch	3,400
“ 4 missions.....	85	“ “	“
Atmadscha.....	300	Carl Pritzche.....	4,050
“ 9 missions.....	1,900	“ “	“
Brahilov	300	Pastor Meyer.....	3,250
“ 1 mission	50	“ “	“
Pitesti.....	110	Pastor Vorhauer....	2,300
“ 1 mission	50	“ “	“
Krajova.....	600	John Hesselmann....	3,000
“ 3 missions	70	“ “	“
Turnu-Severin	150	Franz Mueller.....	2,500
Total, 33 churches and missions...	9,030	.....	21,200

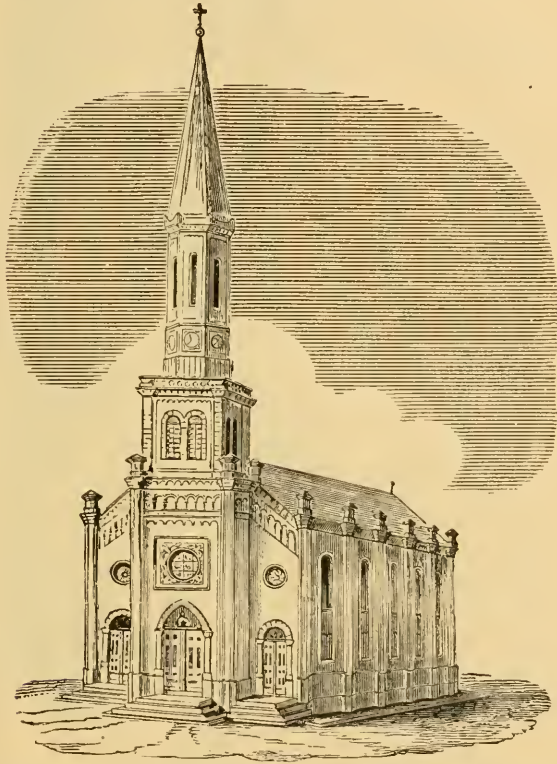
The small children's school reports 115 pupils, and the elementary school, 344. The real school with three classes reports 69 students; the school for boys, 295; the high school for girls with a boarding school attached, 45; another school for girls, 256; a branch or mission school, 65 pupils. Eleven Kaiserswerth deaconesses are employed in the girls' schools. In all 32 teachers are kept busy. The wealthy and the poor Germans of Roumania take a just pride in their efficient schools in this capital city, from which are constantly going forth streams of evangelical light. In the elementary school a Sunday School of fifty scholars is maintained. Each school has a Young Ladies' Society, organized for its welfare. Germany appropriates yearly 6,000 marks for the German Lutheran schools of Roumania.

Besides the German pastor a second minister is employed to officiate in Roumanian, the language of the country.

The Pastoral Conference of the Lutheran ministers of the Balkan peninsula has been organized for missionary, educational and charitable work and for the purpose of forming a bond of union among the pastors and churches. It meets every two years.

Jassy is an influential congregation and maintains seven missions at Roman, Piatra, Neamtzo, Botushany, Bakau, Fontanele

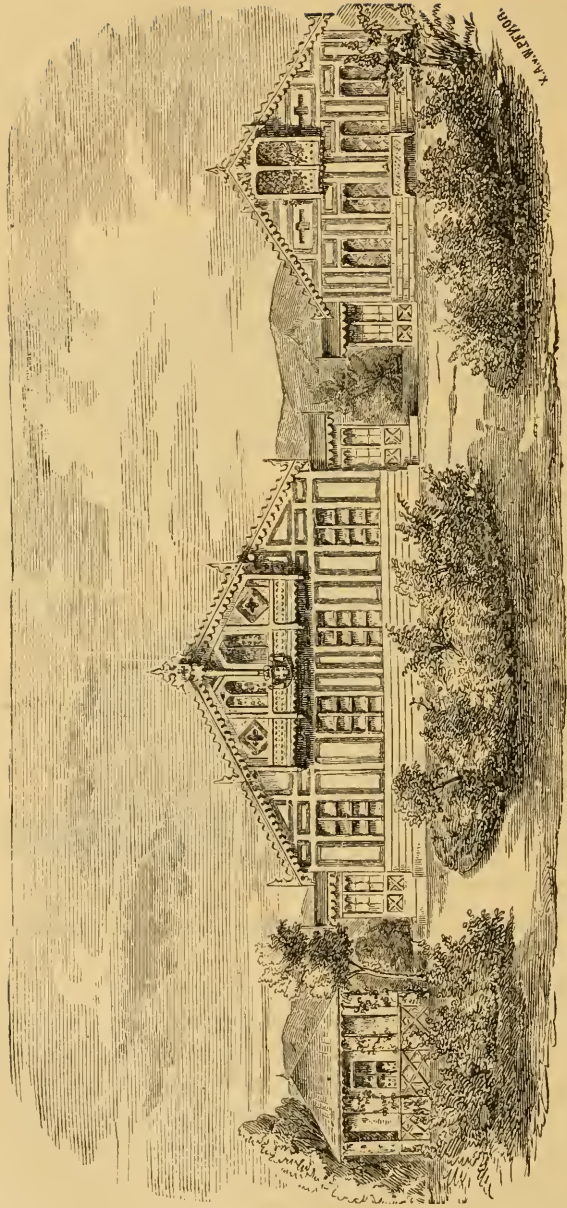
and Pashkani. Its school of thirty-seven scholars is taught by three teachers one of whom gives instruction in the Roumanian language. The parsonage was recently rebuilt, for which a gift of 500 marks was received from the diaspora mission funds.



EVANGELICAL LUTHERAN CHURCH, BUCHAREST, ROUMANIA.

Galatz has under its care four mission congregations: Tekutchiu, Berlat, Fokchany and Sulina. Its parochial school of 100 scholars is taught by the pastor and two teachers. The Gustavus Adolphus Society appropriates 900 marks to the pastor's salary.

The pastorate of Atmadscha with nine missions was divided in 1892 into two parishes. Atmadscha pastorate includes Tschukurowa, Cogelac, Toraverde, Catalici and Tultcha, while Constanza on the Black Sea, forms the centre of the new pastorate which includes Mangalia, Caraschula, Sarigol, Osmanschi, Cubadin, Fachrie, and Coschali. Rev. Paul Janke is the pastor of this new diaspora parish. There is general rejoicing because of this



DEACONESS INSTITUTE, BUCHAREST. ROUMANIA.

progress in view of the increase of German emigration to the Black Sea coast of the Balkan peninsula. The Gustavus Adolphus Society gave 1,050 marks yearly to the salary of the old pastorate and will, no doubt, continue its help. In all there are fourteen diaspora mission stations in Dobruja.

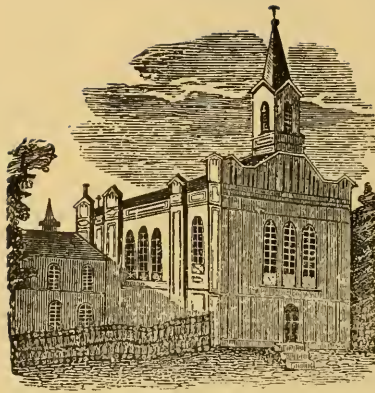
Brahilov has one home mission in Jacobsenthal. The mother congregation recently secured a site and dedicated May 8, 1892, a new church and parsonage. The pastor teaches a school of twenty-nine children.

Pitesti possesses also a missionary spirit and ministers to the Lutherans in Kimpulung. The pastor teaches also a parochial school of thirty-four pupils.

Krajova serves also three other points: Tirza-Sinai, Carovace and Slatina. The parent congregation has a church, parsonage and school house; 128 children attend the parochial school, to which the German government appropriates 2,200 marks yearly. As in the other schools Roumanian as well as German must be taught.

Turnu-Severin owns a church, parsonage and school house. The pastor and one teacher instruct 100 children. Germany appropriates 1,400 marks annually to their parochial school work.

JEWISH AND SEAMEN'S MISSIONS.—Rev. R. Gjessing of Norway, and Pastor von Harling, both graduates of the Jewish Mission Institution in Leipsic, came to Roumania in 1891 as missionaries of the Jewish Missionary Society of Norway. They located at Galatz, a live seaport, where the great Danube empties into the Black Sea. While laboring for the conversion of Israel, Rev. Gjessing ministers also to the many Scandinavian sailors arriving at this port. Thus a Jewish mission and another promising Scandinavian Lutheran seamen's mission were founded at the same time and by the same missionaries.



A FRONTIER GERMAN LUTHERAN CHURCH IN SOUTH-EASTERN EUROPE,
LAIBACH, CARNIOLA, AUSTRO-HUNGARY.

LUTHERANS IN SERVIA.

BELGRADE.—The following history and picture will be of increased interest when it is remembered that this is the only Lutheran Church in this newly founded kingdom.

In 1838 three Saxons who had studied mining accepted high government positions in developing the mineral wealth of the Servian mountains. Other Saxons followed and soon church services were started in private houses. In 1853 freedom was given to all confessions, and the following year the High Church Council of Berlin commissioned Pastor Theodore Graun to Belgrade. The following year parochial school teacher Victor was also appointed for Belgrade, who founded a school which now numbers 122 pupils. The clouds were heavy for a time, but the sunshine broke forth and success came. Prince Milosch Obrenovitz presented the congregation with the humble building in which they worshipped. Previous to this the church and school were held in a small rented building in which the pastor and teacher also lived. This building was bought, but not being able to pay for it, the Prince donated the property to the mission. Soon afterwards the Prince died, but his son Michael followed in the footsteps of the father.

On Sunday, July 22, 1860, Lazarus Church was dedicated and in the evening the corner stone was laid for a parsonage and school house to be erected under one roof. The old parsonage was then appropriated to the exclusive use of the teacher after another room was built to it. These buildings and repairs cost 18,000 marks, all of which is paid. The silver and the gold is the Lord's, and also the power is His to move the hearts of Kings and peasants, members and neighbors, as well as our brethren in the faith near and far, to give liberally and willingly.

A conference of the ministers of the congregations in the Donau diaspora convened in this church August, 1865. It was a

rare treat and brought new life to the congregation. Much expense and labor were cheerfully borne in order to give the conference a hearty welcome. The church was painted and nearly all the old furniture replaced by new, the altar covering, communion set, crucifix, baptismal font and other articles were



EVANGELICAL LUTHERAN CHURCH, BELGRADE, SERVIA.

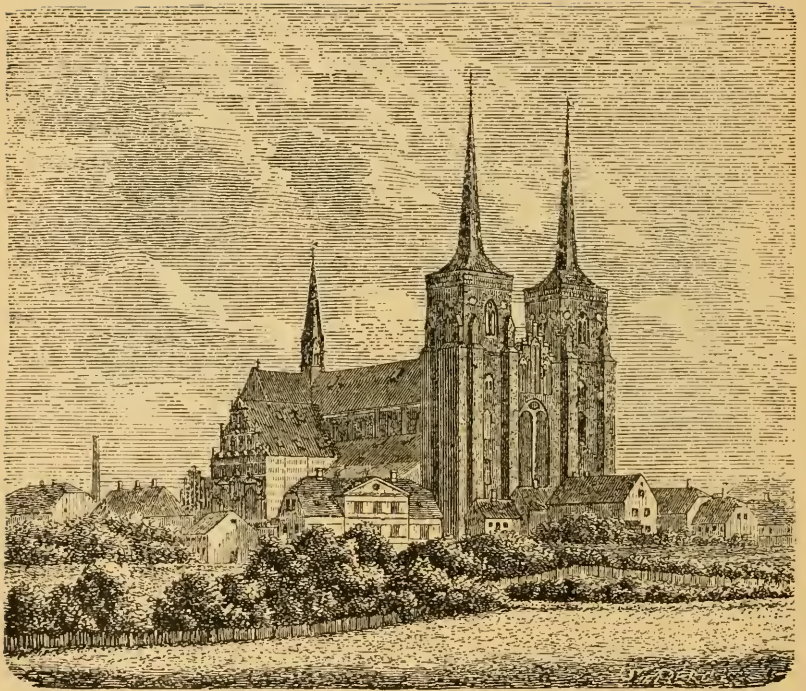
either presented or bought. This organization is an inspiration to our scattered congregations everywhere to organize themselves into conferences, even if they be few.

When the pastor on a great public occasion remarked in the hearing of the Prince, "next to Almighty God your father deserves the most praise for the existence of our Church," the Prince replied: "I hope that what my father has done for your congregation may never come to naught." The pastor agreeably to the approval of the congregation and the High Church Council of Berlin, under whose direction in doctrine, discipline and worship the congregation was to continue, became a subject of the Servian government and received yearly a state appropriation of 600 gulden. For this the congregation returned becoming thanks, and the Prince answered "as far as I am concerned, be assured that I will be as true a patron of your congregation as if it belonged to my own religion."

The real spiritual work was not overlooked. A Christian and a churchly life developed. The services were largely attended. The congregational labor of love among the poor and the sick was faithfully performed. A church reading union and library were started and many gifts of books were received. Christmas and Easter are observed, the congregation is gaining in favor in the city, and their superior school of eighty-two pupils has many pupils who are not of Protestant parents. On Oct. 26, 1890, a large new school building was dedicated. A large amount of the money was given by Germany. The building of a new church is now being agitated.

All would have been lost, however, at one time had not God raised His protecting hand over their property. On June 13, 1862, the famous night-street-battle took place in Belgrade. The center of the fight was near the church property, which to the joy of all was not damaged beyond the marks of flying lead.

The High Church Council of Berlin and the Gustavus Adolphus Society supplemented the local receipts, and an endowment fund for the church has been started. The congregation numbers over 400 souls, and soon it will be a benefactor instead of a beneficiary. Because of the difficulties to travel in the interior of Servia little has been done to take the Holy Word and Sacraments to our scattered people outside of the capital city. This will soon be different, judging from their present spirit and work. The resident pastor of Belgrade supplies at present a number of preaching stations for Servian Lutheran dispersion. They hope to organize another congregation in Nisch.



EVANGELICAL LUTHERAN CATHEDRAL, ROESKILDE, DENMARK.

LUTHERANS IN BULGARIA.

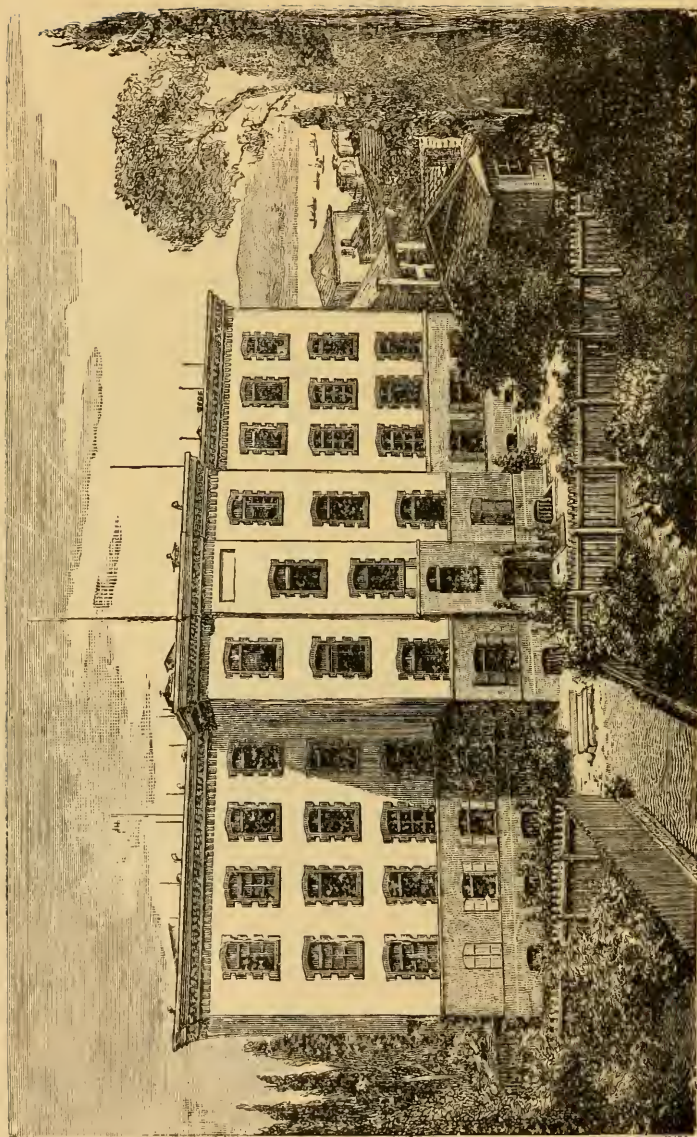
In Sophia, the capital of Bulgaria, in the midst of 20,000 Greek Catholics, 3,000 Roman Catholics, 6,000 Jews, and 3,300 Mohammedans, there is a little company of 120 German Protestants struggling for a church. The Greeks have their cathedrals, the Romanists their stately churches, the Jews their synagogues and the Mohammedans their mosques, but the German Protestants have nothing. Sunday, June 12, 1887, the first service was held for them. A congregation was organized, a chapel belonging to the government was rented, and Pastor Heinrich Grashoff of Waacke, Hanover, was called to minister to them.

At the same time a German parochial school was also started with only seven children, which has increased to 171 pupils, —divided into two classes and taught by the pastor and a German teacher.

From Constantinople to Belgrade, the capital of Servia, a long stretch of territory, this is the only German Protestant church. It tried to unite with the State Church of Prussia, but because of political reasons their efforts failed, although the High Church Council of Berlin was disposed to help them.

December 1, 1890, Rev. Kurt Sterzel, formerly the assistant minister, was elected the pastor of the congregation upon the recommendation of Dr. Trautvetter, of Rudalstadt in Germany, the president of the Diaspora Conference. Bulgaria has received little notice from other missionary agencies and the Diaspora Conference, therefore, has been opportune in rendering assistance to Sophia. This lonely diaspora mission church receives aid at present from the Gustavus Adolphus Society at Leipsic.

There is good promise for Lutheranism in this young kingdom, since Ferdinand, prince of Saxe-Coburg and Gotha, was chosen King of Bulgaria on July 7, 1887. Prince Alexander is a member of the Evangelical Lutheran Church, and a Wuerttemberg divine, Pastor Koch, is the court chaplain.



GERMAN HOSPITAL, CONSTANTINOPLE, TURKEY IN EUROPE.

LUTHERANS IN TURKEY IN EUROPE.

Constantinople, the capital of the Turkish or Ottoman Empire, commands the shores of both Europe and Asia and the trade of the Mediterranean and the Black Sea. In this metropolis, with such an interesting commercial and religious history, the church of the Reformation is active. In 1843 a German congregation was organized and in 1870 the embassy preacher, Paul Suhle, became the regular pastor, who ministers to them at the present time. The church, school house, and parsonages for pastor and school teacher were erected by the offerings from the churches of Prussia in 1875, which amounted to the large sum of 195,000 marks. The pastor's salary is paid from the royal legation treasury of Berlin.

Swedes, Hollanders and French unite with the congregation in the public worship as they generally understand German, and the pastor performs the ministerial acts for them in German, English or French. The city has 2,000 Germans and the congregation numbers 700 to 800 souls with an average attendance in winter of 150. During the summer services are conducted on a German war ship furnished by the embassy. The parochial report for the year gives thirty baptisms, ten marriages and twenty-five funerals. Constantinople has a Protestant cemetery.

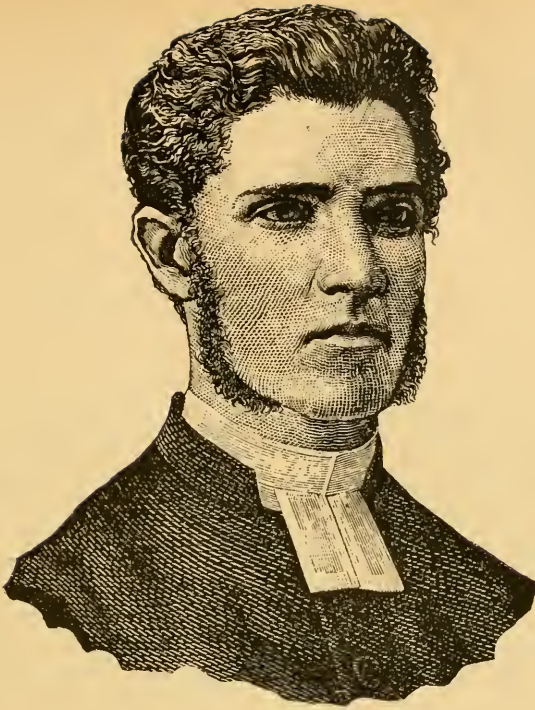
Since the close of the Crimean war a growing number of Germans is settling on the shores of the Bosphorus. Their churches and schools are consequently more prosperous. The German parochial school of Constantinople is beautifully located in the southern part of the city, overlooking the sea of Marmora and the Bosphorus. Under Dr. Karl Lange it has had a remarkable development. It has eight classes, 14 teachers, 408 pupils (267 males and 141 females); and of these 168 are Protestants, 110 Roman Catholics, 13 Armenians and 85 Jews. The Protestant children have religious instruction two hours a week, and a two years' course is required to prepare for confirmation. The school receives from the German government 9,000 marks yearly.

The German railway school in the Jedikule quarter of the city is sustained by the Oriental Railway Company. It reports two teachers and seventy scholars.

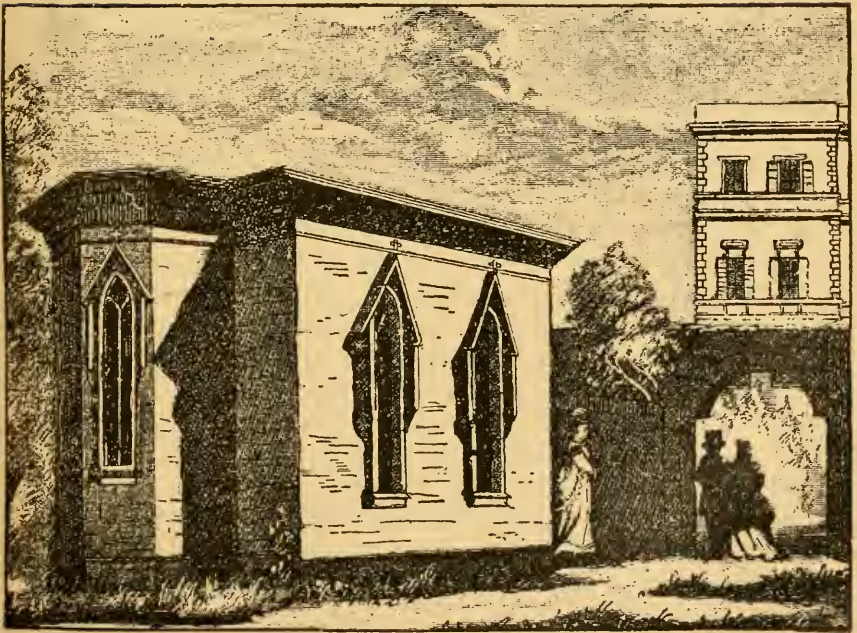
The railroad school in Karagatsch, near Adrianople, was begun in 1883, and is likewise under the control of the above named railway company. Two teachers instruct fifty scholars. The school work seems to be on a good footing, the teachers receive fair salaries, and the future may count on brighter skies in the land of Islam.

THE GERMAN EVANGELICAL HOSPITAL.—In this, the principal city of the false prophet, where Asia and Europe shake hands, our deaconesses have patiently continued their work of Christian love for thirty-six years. The German Benevolent Society of Constantinople, with the co-operation of the German government, erected their stately hospital in 1877, which employs eleven deaconesses. A twelfth deaconess teaches a small children's school of 100 pupils. The average number of sick from all parts of the world ministered to yearly in the hospital is more than 1,200, among them not a few Germans who belong to the commission in the service of the Sultan. The deaconesses have the confidence of the Sultan to such an extent that he has shown them special favors. Even Turkish officers have had skillful operations performed in the hospital. Through the above mentioned benevolent society many traveling artisans have been helped in extreme need. The blessings of this church in Constantinople have reached far into Asia, as well as touched the hearts of parents far in Eastern Europe, whose wayward sons were the objects of its charity.

For an account of the Scandinavian Legation Chapel and their Seamen's Mission under Rev. J. L. Aspling and others, the reader is referred to page 369 of this volume.



REV. J. L. ASPLING,
Scandinavian Lutheran Seamen's Missionary in Constantinople.



SCANDINAVIAN LUTHERAN LEGATION CHAPEL, CONSTANTINOPLE, TURKEY IN EUROPE.

LUTHERANS IN GREECE.

As the Lutherans are preaching the gospel of the grace of God in Christ Jesus our Divine Lord and Saviour in the land of the Pharaohs and in the home of the Cæsars, so are they also represented in classic Greece. True, their representation there is very small. In the first countries the Lutherans are among the middle classes, while in Greece they move in the royal circles.

It came to pass in the course of human events that Greece in these modern times was without a rightful heir to the throne, and they chose one from the royal house of the Lutheran country of Denmark.

The son of the Lutheran King of Greece was recently married to Princess Sophia, daughter of the late Emperor Frederick of Germany. Although the marriage ceremony was first performed in the Greek cathedral, it was afterwards repeated at the king's private chapel according to Lutheran usage. Ninety-nine notables—emperors, kings, princes, queens, princesses, etc., were among the invited guests.

Pastor Petersen until recently was the faithful chaplain of the little Lutheran flock at the royal court of Athens. He returned to Hesse in Germany and we have not learned who has been appointed as his successor.

German Schools.—In consequence of the revolution of 1862 the German school, which had been supported by the royal court, was discontinued, and there was imminent danger that all German interests of an educational character would vanish. The Germans saw their children become Greek officers, merchants, artists, artisans and students. The need of a German elementary school, therefore, was felt more and more, until one was begun in 1872 by Mrs. B. Hofmann. This lady gave private lessons in Grecian families in order to secure the means to furnish this school with apparatus and assistants. At times it has had six teachers and 130 scholars.



"He must increase, but I must decrease."—*John*, iii. 30.

PASTOR THEODORE FLIEDNER.

LUTHERANS IN ITALY.

THE REFORMATION.—Church historians tell us “the reformed religion made great progress in Italy soon after the first conflicts between Luther and the pontiffs. Very many in all the provinces, but especially among the Venetians, the Tuscans and the Neapolitans, avowed their alienation from the Romish religion.”

Italy surely needed at this time a Reformation as much as any country. Humanists and conscientious men were ready for it and it naturally at first made remarkable progress. But Italy being the home of the Pope and the center of the Romish Church, if the Reformation were to be suppressed any where it must be here, even if extraordinary means had to be used. The Pope had been sending north into Germany men and writings to allay the little trouble in those parts of his great domain, and behold now their disciples and writings were spreading every where and had reached the center of his own homeland to reform both him and his church. How bold and daring!

As early as 1519 the book dealer in Pavia, Calvi, had disposed of many of Luther's writings, and in 1524 the Reformation, notwithstanding all the opposition, was rooted wide and deep in Italy. Luther's catechism, his preface to the Epistle to the Romans, his treatise on justification, Melancthon's *Loci* and writings of Bucer, were early translated anonymously into the Italian language and found among many a warm welcome. Antonio Brucioli translated the New Testament for the Italians in 1530, and the whole Bible in 1532.

All this had its effect on the Romish Church, for books were written by her own members, setting forth in substance the Lutheran doctrine of justification, and it appeared at one time that the whole church of Italy would accept the main principles of the Reformation. After 1541 a strong Catholic party ruled and a bull of July 21, 1542, established the Inquisition to banish

Protestantism. Many of the leading and most intelligent citizens, as well as multitudes of the common people, had thus the old choice placed before them, either to return to the Romish Church or to suffer or to leave their native land. Hundreds chose the last. Peter Paul Vergerius studied Luther's works to controvert them, but being converted by them he was obliged to take himself to flight. In 1548 he joined the Lutheran Church, and died while a professor at Tübingen Gallows in 1565.

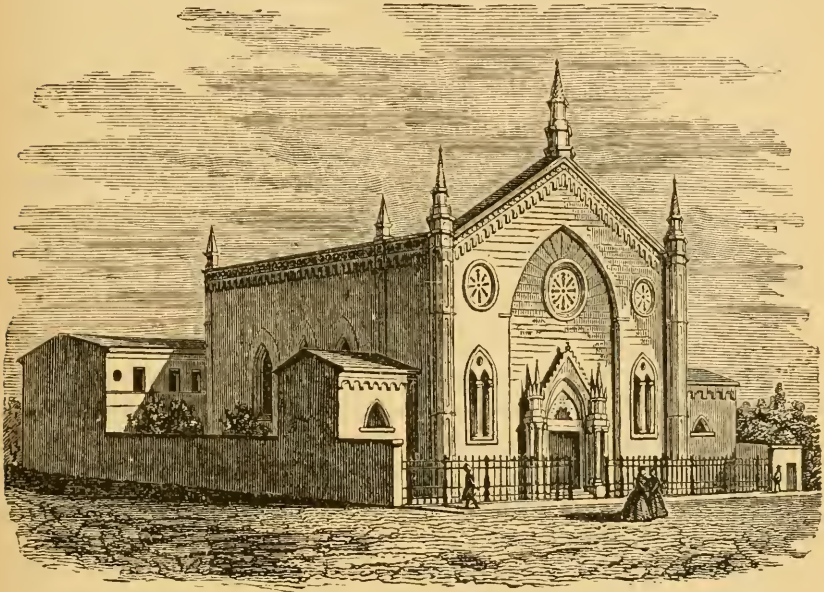
The "heresy," notwithstanding this severe treatment, continued to spread and finally the Popes, Paul IV., Pius V., and especially Sixtus V., with King Phillip II. of Spain, united all their powers to extinguish this fire by force. It was indeed a long task, for the pure doctrine was rooted in the country deeper than many supposed. Through the aid of martyrdom, prisons, gallows, secret deaths and bloodhounding their end was almost accomplished. In the year 1560, on a single day eighty-eight "Lutherans" one after another were taken from prison and stabbed by the executioner. Thus the light of Italy was turned again to darkness. Only in Upper Italy near Chiavenna do we find a remnant of the Reformation congregations remaining at the present day.

In recent years the Reformation efforts to introduce Lutheran literature into Italy have been repeated. In the Luther year, 1883, the German embassy pastor of Rome, Rev. Roennecke, issued a new and most excellent translation of Luther's small catechism into the Italian language as a contribution to the jubilee celebration.

A standard "Life of Luther" in the Italian language has just appeared from the press at Florence, and is meeting with an extensive sale. The volume is quite large, containing 400 pages. The talented author is Bartolomeo Pons. The Pope and the Italians are not yet done with the great Reformer. They can now read his life in their native tongue. Thus the Italian Protestant literature is being constantly increased in its volume and enriched in its character.

At the twenty-fifth anniversary of the Students' Gustavus Adolphus Missionary Society of Leipsic University a movement was started to found a fund to support Italian students of theology at the universities of Germany. The control of the fund has wisely been placed in the hands of the Central Board of the Gustavus Adolphus Society.

PAROCHIAL.—Naturally special interest is attached to all Protestant work in Italy, the homeland of the Pope. There the Lutheran progress has been very encouraging. At the beginning of the present century there were only two German Protestant congregations in Italy, Venice and Leghorn; at present there are



GERMAN CHURCH, LEGHORN, ITALY.

eleven congregations and ten preaching stations, or a grand total of twenty-one cities and health resorts, where Protestant worship is conducted in the German language. In Naples, Rome and Genoa the German congregations have grown so large and the opportunities for work have become so inviting that the appointment of assistant pastors is necessary.

A considerable number of German Lutherans are found in the principal cities of Italy. Some of the people have made Italy their home, having become citizens of the country, whilst others for one reason or another live there only temporarily. Italy is a country which offers many attractions to travelers, especially to such as pursue the study of art. There are also many health seekers, who come from the northern countries of Germany to enjoy the mild climate of Italy during the winter months. The number of Germans sojourning in the country has been so large

that necessity was laid upon the mother church to provide for them spiritually.

Regular congregations are found in Venice, Milan, Genoa, Bergamo, San Remo, Leghorn, Florence, Rome, Naples, Palermo, and Messina. Preaching places at Bologna, Ancona, Bari, Salerno, Gardone, Rerva, Pallanza, Bordighera and Corsica. Together they number over 5,000 souls in twenty-one congregations and missions. Some of these congregations make considerable progress. Bergamo has doubled its membership during recent years and has built a neat little church.

The congregation in Milan is in possession of a church and has its own pastor. In Rome and Florence the church attendance has largely increased. The congregation in Naples makes such rapid progress that necessity demands the calling of a second pastor. Venice and Genoa are on the stand still and Leghorn has been on the decline.

The membership of nearly all these congregations is composed of a heterogeneous class of people. Not only do they come from different parts of Germany, where they were accustomed to different forms and modes of worship, but Lutherans and Reformed often unite in one service and one congregation. The consequences are, of course, that the congregations have no very definite confessional basis. Says one pastor: "The liturgical part of the service gives us much difficulty. The church-goers come from all parts of Germany; everyone has his own way of singing and his own special liturgy. Here only a good organist and a regular church choir can bring order out of confusion. But both are not easily obtained in such a country."

The same man, Hildebrandt, who was pastor in Florence for five years, says in reference to the church-life: "No healthy church-life can easily be developed, where the congregation is composed of such heterogeneous elements and amidst constant changes. The German congregations in Italy are not worse than those at home, neither are they better. Illusions in this regard soon disappear when you look at them closely. When in Florence the congregation was to be regularly organized in order to better advance the German interests eight men came to the meeting, and only one of those attended church. As at home, so in the diaspora, indifference characterizes the German."

German schools are kept up in nearly all the larger places and more or less in connection with the congregations, but it is almost impossible to conduct them on a strictly confessional basis. This

can readily be seen when we remember the character of the congregations. In some places the schools had to be discontinued for lack of financial support.

As regards their support the people, of course, are expected to contribute their part. But much of the support comes from the Gustavus Adolphus Society and other sources in Germany. The congregation in Florence received considerable aid from the German Emperor in the form of private contributions. The pastors are expected to send a yearly report of their work to the High Church Council of Berlin.

It has not been an aim of the German pastors and their people to do mission work among the Catholic population. In former years, of course, they could hardly think of this when they were glad for the privilege of conducting their own services. But there is more religious freedom now and consequently efforts are being made, more than in former years, to do evangelistic work among the native population.

Says one pastor: "Concerning the standing of our German congregations as over against the Italian population, we enjoy a certain esteem. On the other hand it cannot be said, however, that the German is loved, for the characteristics of both nations are very unlike. A real friendship cannot be expected. As Protestants we are only respected; we have the right to be of a different faith because we are foreigners. With the exception of a few intelligent Italians the queerest notions exist among the common people as to our religion. That we are really Jews, is a current belief. And when, on the part of some ministerial brethren, the irenical spirit of the Catholic clergy in Southern and Northern Italy receives special commendation, I can only look upon that as optimism. When the priests are peaceable, it is a sign of their ignorance; they do not know what is involved."

Messina and Palermo on the island of Sicily are served together. In Messina a flourishing congregation existed in former years, but through various causes, one of which was the extreme "radical tendency" of one of the preachers, it dissolved. The work was re-organized in February, 1888, by Pastor Dr. Zschimmer, who went there by request of the High Church Council in Berlin. Palermo has organized also a German congregation and has now its own parochial school teacher.

Genoa supports a French and a Swiss Protestant congregation, both of which are in good condition, while Pastor Nonne is faithfully laboring among the Germans who have as yet no church,

school or parsonage. His congregation has been planning, however, to build all, including a girls' home, under one roof at a cost of 150,000 francs. They develop self help in raising by voluntary contributions 12,000 francs annually for current expenses. Besides the regular congregational work they maintain two additional departments of service. First, an Inner Mission in behalf of the many German girls, servants and others, who are brought to this wicked city not always with the purest motives. Second, a Seamen's Mission among the Protestant Germans ever arriving from all parts of the Mediterranean Sea, and from Southern France, Turkey and the Orient. The Gustavus Adolphus Society appropriates yearly 1,200 marks to this diaspora mission.

At the celebration of the 300th anniversary jubilee of the Reformation, Oct. 31, 1817, the first Protestant service in the German language was held in Rome. Baron von Bunson conducted it and at the close remarked, "I hope our grandchildren shall celebrate Reformation Day in 1917 at Rome in their own church." His hope no doubt will be realized. Since 1870 American, Italian, English and Scotch Protestants have erected churches in Rome. The German Protestants number more than any other foreign colony in Rome, and their congregation has more members than all the other Evangelical congregations combined, including the Waldensians, Methodists, Baptists and the Evangelical Church of Italy. Easter, 1890, more than 200 persons partook of the Holy Communion in the German congregation.

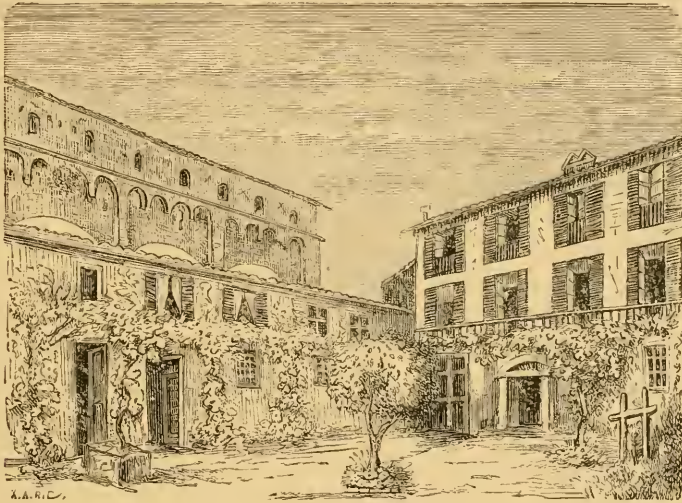
Over 100,000 marks have been raised to erect a new German "Luther Church" in Rome, as the chapel for the German embassy is far too small to accommodate the growing congregation. The congregation reports a parochial school, a women's society, a men's society, two deaconesses, and services Sunday evenings and also during the week. Rev. Otto Frommel became Pastor Rœennecke's successor in 1891.

EDUCATION.—The present German school in Rome began its existence in 1879 by calling an experienced teacher from Prussia, who had the ministry in view. The income of the school is from tuition fees, a yearly stipend from the German Emperor and the interest accruing from a legacy.

The German school in Florence was opened Nov. 2, 1882, for the express purpose of maintaining the German language for social intercourse, and to further German art, to exhibit German character and to offer the advantages of a German education.

The parochial school in Genoa was established in 1869, and is opened every morning with German prayer and song. Much stress is laid on the religious training.

The parochial school in Naples, founded in 1833, has a nine years' course for boys, fitting them for business or enabling them to enter classic institutions. The school is supported by the liberal free will offerings of members of the church in Naples. Since 1860, Milan has a flourishing Protestant school.



DEACONESS SCHOOL IN FLORENCE, ITALY.—GARDEN VIEW.

The parochial school in Venice was called into being through the earnest efforts of Rev. Dr. Th. Elze in 1876, and continued for years under his fostering care amid peculiar difficulties. The parochial schools of Italy report thirty-five teachers and 429 scholars.

THE DEACONESS SCHOOL OF FLORENCE, organized with four girls Sept. 4, 1860, is now crowded, having twenty-four boarding and eighty day scholars in four classes under seven teaching deaconesses. The larger number of the pupils since August 13, 1860, are Italian girls. Parents in Naples, Salerno, Turin and Rome send their daughters hither. The school is becoming better known and better patronized. It is encouraging to note that the scholars manifest a warm sympathy for the poor and the unfortunate, and cheerfully work and give of their limited means to relieve the same. The Italians are accustomed to be led and

helped, so that it is difficult to educate them in self reliance and self help. The introduction of the deaconess work even into the Italian life and character promises to be successful.

SYNOD OR CONFERENCE.—The Germans are gradually organizing their church work in the land of the pope's home. A Conference of the German Evangelical Ministers of Italy has been organized, which convened in Leghorn, June 17, 1889. The new Evangelical monthly, *Paulus*, started by Pastor Rœennecke of Rome, was adopted by the conference as its official organ. The name is suggestive. Paul said, "I must see Rome." Italy needs nothing more than Pauline teachings.

The Gustavus Adolphus Society in 1890 appropriated 1,500 florins for a traveling missionary in Italy. The High Church Council of Berlin is taking interest in the same work and the right man for the appointment is being sought.

LUTHERANS IN SWITZERLAND.

This is the native land of Zwingli and is a Reformed country. It nevertheless has some Lutheran churches and is a good field for Lutheran missions. Its institutions have given to the Lutheran Church in other parts of the world many pious and faithful ministers. Among these the Basel Foreign Missionary Society and the Pilgrim Mission on St. Chrischona are worthy of special mention. Various synods in America owe a debt of gratitude to them both. From Wurtemberg and other Lutheran countries adjacent students came to these institutions, and after receiving their education left as strong in their Lutheranism as they came. They are no less Lutheran because of studying in a Reformed country. The work of these two institutions we have considered under Germany. (See pages 228 and 181.)

The Pilgrim Mission Institute celebrated its fiftieth anniversary July 6 to 9, 1890. Workers were trained there and are scattered over the entire earth from Siberia to Patagonia. More than twenty are at present pastors and missionaries among the Germans in North and South America, and the most of these are within the Lutheran Church. Others are laboring as ministers, evangelists and gospel workers in Russia, Austria, France, Spain, England and Palestine. At present many graduates enter the service of home missions as traveling ministers or city missionaries in Switzerland and Germany.

DIASPORA MISSIONS.—The Lutheran Church in Geneva was for many years the only church of the Augsburg Confession in Switzerland. It had an exceptional origin in the year 1707 among wealthy laymen. Six German Lutheran merchants, who had large commercial houses in Lyons and were thus compelled to travel frequently between Germany and southeastern France, desired to plant a mission station in free Switzerland on the border line of France, where they might hear the Word of God and celebrate the

Holy Communion according to Lutheran doctrine and usages, for this could not have been easily realized in Lyons at that time.

The first minister was Pastor Schulz of Berlin, whose arrival gave the people worship every Sunday, instead of a communion service every three months. The direction of the work and the expenses of the same were in the hands of these merchants. As early as in 1739 the congregation had grown so large that a second pastor was secured to conduct afternoon worship. Duke Friedrich II. of Saxony-Gotha, through his sons who attended school in Geneva, desired to worship in a Lutheran Church, guaranteed for himself and his successor a yearly rent of 220 gulden with the one condition that the congregation continue to subscribe to the Augsburg Confession. These helpful relations changed in the middle of the present century, when the children of the founders of the church had died. The congregation did not disband, but became self-governing and self-sustaining.

The services were held in a small hall until 1766, when an old and dilapidated castle property, Condre, was bought and changed into a church and parsonage, which is used for the same purpose at the present time. The furniture has, however, been replaced and is now in good taste. This Lutheran congregation numbers at present 1,000 souls.

To start and maintain a parochial German Lutheran school in a French Reformed city is a difficult task. Under the direction of a deaconess and another female teacher a school of ninety children, notwithstanding all reverses, was established in Geneva at an annual expense of 3,000 francs. These Lutherans are certainly not indifferent to acts of charity, for the congregation and the German colony expend yearly 10,000 francs for their many poor and a women's society and a sick society are quite efficient.

Laymen in the last century felt the necessity of having Lutheran pulpits and altars in Switzerland and gave liberally to found the first church at Geneva. Many Lutherans from Bavaria and Wurtemberg live to-day in Zurich, Bern, Basel, St. Gallen and throughout all the Alpine country without the privileges and care of their own church. While some of these go to the Reformed churches, the most, in course of time, turn to the world. In the largest cities of Lutheran countries as in Germany, the Reformed have started missions for their scattered people, and the Lutherans should be encouraged to follow their people in Reformed countries.

In Zurich an Evangelical Lutheran congregation of twenty-nine confirmed members was formally constituted on Oct. 25, 1891.

A comfortable central hall has been rented and with liberal mission aid from Germany it promises to succeed.

The scattered German Lutherans among the Swiss Reformed have received special attention since the Lutheran Lord's Treasury of Saxony in 1886 raised money to station a Lutheran minister in Lörrach, near Basel in Baden, who became the traveling missionary for Switzerland. He found many Lutherans in Basel where he now holds regular services. The Central Lutheran Lord's Treasury has also awakened interest in behalf of the work for the Lutherans of Switzerland, by extensively circulating sympathetic information and by calling upon all knowing of Lutherans anywhere in this Alpine country to send their names and addresses to Superintendent Feldner, Frankfurt a. M., Feldberg St. 12, so that the traveling missionary may visit and serve them. The importance of our pastors sending promptly such information about their dispersed people in any country to the proper church authorities cannot be over-estimated. For what can be done until the cry comes to the ear of the church, "Come over and help us!" This is no propaganda against the existing church of Switzerland. It is only doing good "especially unto those who are of the household of faith." There may well be general rejoicing that this limited but important work for our neglected brethren in the Alps has been so wisely and energetically commenced

LUTHERANS IN SPAIN.

THE REFORMATION.—Spain, the land of the Inquisition, by the election of Charles V. as Emperor, was brought into close connection with Germany and consequently became acquainted with Luther's work at an early day. Not a few Spanish officers, soldiers and statesmen became Protestants. The Emperor himself opened a correspondence with Germany and permitted the importation of the Reformer's writings. He also had Spanish theologians accompany him to Germany in order to prepare themselves to confute the "Lutheran heresies," but they returned home tainted with the "poison" themselves.

In Valladolid and Sevilla prominent men, as Egidius, who was imprisoned later, and a merchant, San Romano, the first Protestant martyr in Spain, who heard in Antwerp of Luther's work, organized a society for spreading Evangelical teachings. Francis Enzina translated the New Testament in 1543, for which he was imprisoned, and a complete Spanish Bible was printed in 1569. Evangelical services were conducted in many cities in secret. Says one, "even so soon as 1550 the Reformation movement threatened to become so general and widespread, that a Spanish historian of that age, Ilesca, in his own history of the popes, expresses the conviction that all Spain would have become overrun with heresy if the Inquisition had delayed three months longer to put an end to the pestilence." Emperor Charles V. himself, however, in his last days seemed to have opened his heart to Evangelical truth. It is true that Augustine Cazalla, the Emperor's court preacher, and the eleven members of his family were burned, after the death of Charles V., while the archbishop of Toledo, Barthol, Carranza, who ministered to the Emperor in his last hours, was imprisoned as a heretic for life.

Philip II. believed that he was specially called to exterminate the "Lutheran heresy" and the Inquisition seemed well adapted

to accomplish his royal purpose. From 1559 to 1570 there was scarcely a year in which there were not at each of the twelve Inquisition courts crowds of heretics burned.

DIASPORA AND EVANGELISTIC WORK.—Pastor Fritz Fliedner is to the modern evangelization of Spain what his Lutheran father was to the modern deaconess cause. The Reformation doctrines reached the Spaniards as soon as any non-Germanic people. Many, especially from the higher classes, heartily welcomed them. The Jesuits and the Inquisition, however, completely turned the current of public sentiment, so that to-day of all Catholic countries none is more Catholic than Spain. Nowhere are the people more successfully forbidden to read the Bible. Not until 1868 was freedom of worship granted to the Protestants.

Only two years later, in 1870, Pastor Fliedner was sent to this fertile but priest-ridden country. He found there only four small evangelical communities, and rented rooms in three houses for boys', girls' and small children's schools, which he opened with one German and three Spanish teachers. For three months only twelve pupils attended but the work was not abandoned.

During the twenty years' activity of Pastor Fliedner in Spain 13,000 have turned from the Catholic to the Protestant religion. The Protestants of Spain have now 120 places of worship, 100 schools with 160 teachers and 6,000 pupils, sixty pastors, forty evangelists, and twenty-five colporteurs, six church papers, three orphanages, and two hospitals. The average attendance at the church services is 9,194, of whom 3,442 commune. This represents the work of six or seven different denominational societies, all of which coöperate with one another. While it is difficult to say what proportion of these figures is Lutheran, we do know that the Lutherans of Germany have not only given this work its leading spirit, Pastor Fliedner, but they give also yearly about 50,000 marks to support it.

In Madrid, the capital, Pastor Fliedner founded various Protestant institutions:—a high school for girls, a teacher's seminary, a gymnasium for the training of preachers and evangelists, a school for the older German children, a training school for female teachers, an elementary school with 350 pupils, an orphanage for boys and one for girls, and a vacation colony in the Eskorial.

He has taken special interest in developing a Protestant literature in the Spanish language and his papers and publications are exported in large quantities by the publication houses to South and Central America, Mexico and other Spanish colonies. Over 20,000 books have been sold for 12,000 francs and 200,000

tracts have been distributed. More people speak the Spanish than the German language and Pastor Fliedner's labors are not only for Spain but for the Spaniards everywhere. An Evangelical Public Library exists in Madrid under Pastor Fliedner's direction.

Pastor Fliedner likewise superintends the Evangelical Spanish Elementary schools, which were opened in 1872 under the direction of Mr. Henry Ruppert, sent out by the committee in Berlin.

A lady teacher was called from Silesia in 1879, in order to begin a German school in Madrid. This is now sustained by small tuition fees and voluntary contributions from interested friends.

To the praise of the Spaniards it may be said that they have a sincere desire to improve their educational advantages, and much progress has been made in their schools during the last decade.

Barcelona, the second city of Spain, with 215,000 people, its greatest harbor and best commercial center, has only 280 Germans, of whom 190 are Protestants. Even among them, though so few, Pastor Fliedner spent two or three weeks every year in ministerial work. He organized a Protestant "Book Concern," as a branch to the one in Madrid, and thus helped to prepare the way for the organization of the German Evangelical Church of Barcelona in May, 1885, which since June 20, 1887, is in connection with the Church Council of Berlin. The congregation contributes two-fifths of the expenses, and the balance is raised in Germany by missionary offerings. The present pastor, Rev. Johannes Rüter, born in Stettin, accepted the call which came to him through Pastor Fliedner, and in the beginning of January, 1884, he settled as pastor of Barcelona, where his patient work is bearing fruit. They worship in a beautiful hall for which they pay sixty-eight marks per month rent. The children are gathered on Sunday mornings in the pastor's home for Christian instruction. With no church building, no school house and no parsonage, their immediate needs are pressing. The Gustavus Adolphus Society and the High Church Council of Berlin are both rendering them financial aid.

Two new congregations were organized in one season at Camunas with 150 souls and at Granada with 170 souls. Each has a church, parsonage and school house.

The Scandinavians have also done some Lutheran mission work in Spain. Danish Lutheran chaplains were stationed at Madrid for thirty years from 1753 to 1783, and a Swedish Seamen's Mission was maintained in Cadiz-Malaga in 1870 and 1871 by Rev. W. Anglin.

LUTHERANS IN PORTUGAL.

This country is so extremely Catholic that little is heard of its few Protestants, though they are doing a good work, especially with their schools.

Lisbon, the capital, boasts of a better climate than Madrid. It is built in amphitheater form on three hills, and as a city site, it is said to be equalled only by Constantinople. The part that was destroyed by the great earthquake is beautifully rebuilt with the broad and straight streets of modern cities.

Its German Evangelical church is composed of well-to-do merchants and mechanics, who by their industry have come into comfortable circumstances. The congregation dates from 1750, when it was under the protection of Holland. Later Lutheran Denmark supplied it with the preached Word and the Holy Sacraments. Rev. Dose in the year 1801 was one of its Danish pastors. In 1856 this isolated diaspora church came into connection with Prussia through the commissioning of Licentiate Luedecke as the Prussian embassy pastor for the capital of the Spaniards. The long vacancy preceding his arrival was very disastrous to the mission as well as to the German colonists. From lack of funds he was forced to resign, when they were vacant again until a candidate, the family teacher of a wealthy merchant, became their pastor.

The congregation numbers 250 members, among whom are many from the city of Hamburg, and only ten Hollanders and twenty native Portugese. The services are well attended. The congregation worships in its own church edifice which was rebuilt in 1861 with a tower, cathedral glass and a choir.

The Gustavus Adolphus Society of Germany appropriates annually 900 marks toward the pastor's salary and 300 marks for the organist's services. Their church and parsonage are excellent properties, but for this small congregation to carry a debt of over

7,200 marks is a barrier in the way of its progress and its spiritual work.

Rev. Bindseil, the present pastor, was commissioned by the High Church Council as the embassy pastor in 1883. His address is Lisbon, Largo do Rilvas as Necessidades No. 10. He conducts divine worship and a Sunday school for the 500 Germans among a population of 300,000. The most of the Germans in the glass works at Amora have little interest in a German church or a German school.

Oporto, the second largest port in Portugal appeals for financial aid for its struggling German mission of 100 baptized members.

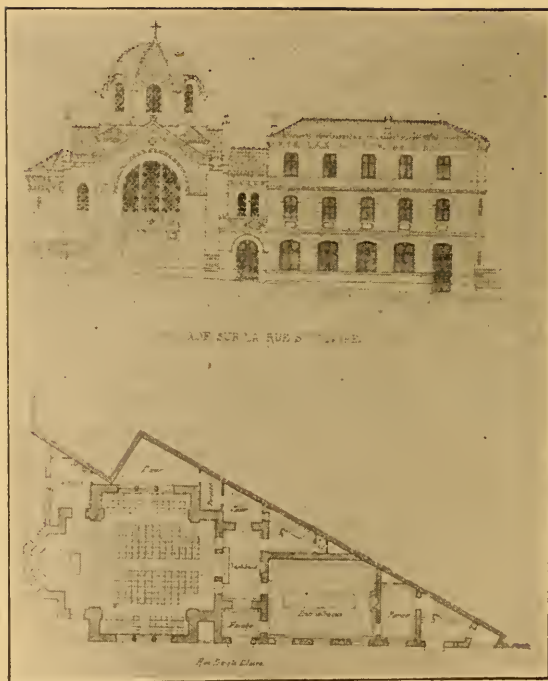
Schools.—In Lisbon a high school for girls was conducted for years in the German language. Since 1877 it has unfortunately been discontinued. It had been at one time attended by as many as forty students. The instruction was thorough, there being five teachers. The wealthy German merchants generally have their own family teachers or they send their children to Germany for their education. The children of the middle classes must consequently attend the Catholic Portugese schools, or grow up unable to read or write, for their parents have neither the time nor the inclination, it seems, to instruct them in the home. In *Oporto* there is a German Institute for boys and girls which has been carried on for more than thirty years as an individual enterprise with a varying fortune.

Seamen's Missions.—The Scandinavian Lutherans as well as the Germans have had their Christian sympathies turned to Portugal. A Swedish Lutheran Seamen's Missionary ministered to the Scandinavians in holy things at the ports of St. Ubes and *Oporto*.

Protestant Cemetery.—Through the financial aid received from the Legation treasury of Berlin, from the Bartholomew Society and from personal gifts, the congregation of Lisbon was enabled to buy grounds for a cemetery and plant it with cypress and erect in it a mortuary chapel. The interest of a bequest of 15,000 marks keeps it in good repair.

The Bartholomew Society possesses a fund of 150,000 marks and dates from pre-Reformation times. Its aim has always been to assist in educating the children of poor German families without regard to their confession.

Among the organizations of Germany, like the Gustavus Adolphus Society and the Lutheran Lord's Treasury, the missionary interest in Portugal is evidently increasing.



PROPOSED NEW BUILDING FOR THE SWEDISH LUTHERAN SEAMEN'S MISSION
IN MARSEILLE, FRANCE.

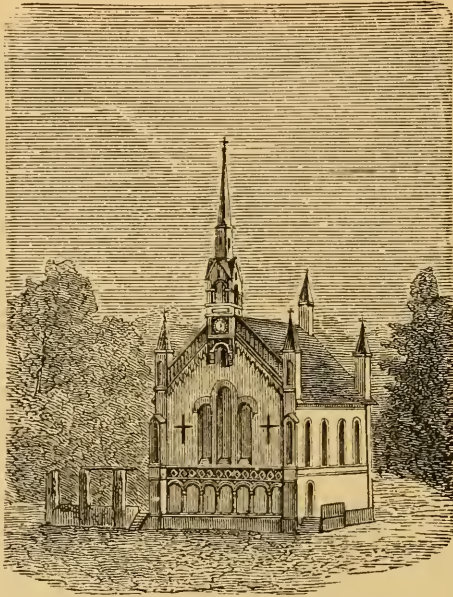
LUTHERANS IN FRANCE.

THE REFORMATION.—The doctrines of Luther and Melanchthon, although their writings were burned in 1521 by the Paris University professors, found from the very first many friends in France, and at one time Francis I., to gratify the wishes of his sister, Queen Margaret, was disposed to invite Melanchthon to make France his permanent home. Under the protection of the queen pious men, well versed in the Scriptures, formed religious societies in different places. Unquestioned authority, states in 1523 there were in most of the provinces a multitude of persons opposed to the principles and laws of the Romish church. The church historian Schroeckh tersely describes the situation thus: "France was the first country where the Reformation that commenced in Germany and Switzerland, very soon and under the severest oppressions, found many adherents. No country seems to have been so long and as well prepared for it as this, and yet here it met the most violent opposition; and nowhere was it later, before it obtained legal toleration. Nowhere did it occasion such streams of blood to flow; nowhere give birth to such dreadful and deadly civil wars. And no where have state policy, court intrigue, political parties, and the ambition of greatness, had so powerful an influence on the progress and fortunes of the Reformation, as in France. The writings of the Reformers, which were in general better composition than the books of the papists, were introduced extensively into France and eagerly read. The blood of the unhappy Protestant smoked till the death of the king."

A small Lutheran congregation under the protection of the bishop, was organized 1521 in Meaux, which is the mother congregation of the Evangelical Lutheran church in France, whose continued existence from that day to the present is almost a perpetuated miracle.

Southern France is a beautiful and fertile land, full of sunshine, with mild climate and unclouded sky. It was deeply

moved by the German Reformation, and has a history of interest to Protestants. As early as 1522, Francis I. and Louisa of Savoy commissioned twelve doctors from the order of the mendicant friars to go to seven provinces and also to Normandy to exterminate the Lutheran heresy. Lutteroth well observes that this is proof that the Lutheran doctrine had already been deeply rooted in France. Bucer, in a letter to Luther in 1530, says:



CHURCH OF THE AUGSBURG CONFESSION,
Nizza, France.

Dedicated June 3, 1856. The Church and Parsonage cost
more than 100,000 marks.

“Normandy may be called the ‘the little Germany’ because of the universal welcome the Reformation doctrine received there.” The Reformed in France were commonly called Lutherans until the seventeenth century. John Calvin, while studying law, met in Bourges Melchior Wolmar, a German and a teacher of Greek, and through him he became acquainted with Luther’s teachings.

In 1532 it seemed as if Francis I. would accept Protestantism, being encouraged to do so by his sister Margaret and the leading clergy of Paris. At this period deputations from Francis I. held conferences with Melanchthon and Bucer about the Reformation of the church of France on the basis of the Augsburg Confession.

The marriage, however, of the second son of Francis I. to the niece of Pope Clement VII. and an imprudent hand bill of the Protestants, which was posted on the King's door, gave a different turn to the tide, and Francis I. became a cruel persecutor of the cause he was about to espouse. Thus we have the introduction to the bloody history of the Protestant martyrs in France, which continued through nearly three centuries.

PAROCHIAL.—Notwithstanding the long merciless persecutions Protestantism is not dead in France as some would have us to believe. It has 1,000 congregations and 1,900 schools, aided by eighteen general Protestant missionary societies of other lands. The Evangelical Lutheranism of France includes 124 ministers, 85 churches and 80,655 members. Its centers of strength are Paris and Mömpelgard.

Immediately after the revolution of 1848, the Lutherans rallied and called an assembly at Strassburg for the purpose of reorganizing their church. Louis Napoleon granted them "an annual general consistory as a legislative court and a standing directory as an administrative court." Thus the Lutheran church in France was again well organized and prospered. But the Franco-Prussian war and the cession of Alsace and Lorraine almost caused her ruin. The 278 Lutheran pastorates were reduced to sixty-four, and the forty-four consistories to six. Could these few survive and do aggressive Christian work was now the question. At the General Synod, convened by the government at Paris July, 1872, for the purpose of reorganizing the Lutheran Church, it was resolved: "To form two inspectorates independent of each other, —Paris, predominantly orthodox; Mömpelgard, predominantly liberal; the General Synod, which meets every third year alternately at Mömpelgard and Paris, to consist of delegates from both. The two inspectorates correspond in administrative matters directly with the minister of public instruction, but in everything referring to confession, doctrine, worship and discipline the General Synod is the supreme authority." Peace being concluded, the Protestant Germans, who were expelled from house and home, now returned, and their churches and institutions laying in ruins were restored.

Paris is an ancient city having existed in the time of Julius Cæsar. Herzog says: "For the past four or five centuries Paris exerted an influence second to that of no other city in the world upon the civil and religious destinies of Christendom. In a sense, as is true of no other capital, Paris has shaped and still shapes the

sentiment of France, as it has again and again made and overturned its government.

In Paris as in London, St. Petersburg and other cosmopolitan cities, the Lutherans have been very successful in extending their church work during recent decades. In 1835, or fifty-seven years ago, the Lutheran Consistory had in Paris only one Lutheran church edifice with two services, one in German and one in French. At present there are forty services in the two languages, the smallest of which are better attended now than the best were then. The three ministers of those days have increased to twenty-five pastors and missionaries, who report 22 churches and stations, 30,000 members, 766 baptisms, 359 marriages, and 443 burials. The Parisian Lutherans are stronger than some American synods.

Of the 75,000 Protestants in Paris the most belong to the Reformed and Lutheran Churches. The "Reformed" Church of Paris dates from 1555 when the handful of persecuted Lutherans, or "Christandins" as they were called (the name Huguenot not being known in northern France until five years later), first attempted an ecclesiastical organization. The "Confession d'Augsbourg," or the Lutheran Church, as we have seen, is well represented in the gay capital of France. The members are mostly descendants of German families from Alsace and Lorraine.

At least seven of the above churches are aided by the state or city, and others by the Lutheran Consistory of Paris and the German Missionary Society. In eleven churches and chapels the worship is in German. The Swede and Dane Lutherans have each a church also in their own language. The Swedish Lutheran Church reports a membership of 260.

The number of Lutheran electors entitled to vote for members of the Consistory of Paris is estimated at 1,300.

Notwithstanding the past growth and the signs for the future the present condition of the Lutheran church in Paris and France is very distressing. As is well known, the government authorities are not favorable to her advancement. At every opportunity state aid is withdrawn or reduced, so that were it not for the missionary help received from Lutheran societies in other lands, especially in Germany, many Lutheran churches in France would be compelled to disband.

Rev. Felix Kuhn, who celebrated his twenty-fifth anniversary as pastor of the Redemption Church, the largest Lutheran congregation of Paris, in his interesting report to the provincial synod, as the Ecclesiastical Inspector of Paris, gives the bright and dark side

of the inner Christian life. The parents, he says, are indifferent and their sons soon forsake the church while their daughters are more faithful.

EDUCATION.—The oldest school for destitute German children in Paris was opened in La Villette in 1866, and was kept open without interruption during the Franco-German war. A short time after peace was declared, this school was attended by 340 pupils graded into four classes. In June, 1880, a similar school was started one and a half hour's walk from the first one, which soon had seventy-five scholars on its roll. The parents are chiefly Hessians, Bavarians, Wurtembergers, Prussians, Austrians, and Badensers.

In the report of 1881, the school committee say: "Why should these costly parochial schools be maintained, especially for German children? Why might they not attend the French schools? In a large majority of the public schools they would now be admitted and not turned away as formerly. The answer is, they would receive but little good in these schools since most of the teachers understand no German whatever, and the children cannot speak French. Beside, their parents, with few exceptions, do not learn the French language, since they intend to return to their fatherland. Hence they desire their children to keep up their mother tongue." The expenses of these two schools for one year for salaries, rents, taxes, books, etc., were 24,817 francs.

The German school in Marseilles was founded in 1861 by the council of the Evangelical congregation for the benefit of destitute children. The wealthy members send their children to private institutes. In the church school the tuition is free. In fact the parents must be assisted in some instances so that they may be encouraged to send their children to school, instead of compelling them to earn their living so early in life. The pastor also spends a portion of his time teaching.

The proper Christian care of the Lutheran youth in Paris is as important as it is difficult. Their temptations are many and trying. The school interests are not altogether neglected. Our church alone owns and conducts confessional or parochial schools for boys and girls, which are attended by more than 2,000 pupils. Only four of these schools are supported by the city, the others depend upon voluntary gifts. Six of the schools are exclusively German, the others use the French language at least in part.

After Alsace became German the Lutheran Theological Seminary, maintained by the state at Strassburg, was moved to

Paris. It is supported by the government and is intended to meet the wants also of the Reformed Church. Of the ten professors, two teach Reformed and two Lutheran dogmatic theology.

CHRISTIAN CHARITY.—The Lutheran Orphan Home, founded in 1882 by Pastor Pfender in Montmartre, Paris, reports thirty-six parentless children and 17,000 francs receipts. The Lutheran Orphan Asylum, "Bon Secours," founded in Paris by Pastor Hosemann in 1855, lately erected a large new building at a cost of about 100,000 francs.

The Deaconate of the Lutheran churches of Paris distributed as much as 54,000 francs in a single year among 1,500 poor families and individuals of the household of faith.

Two Christian inns with eighty beds, the one German and the other French, are maintained by the Lutherans of the Paris Consistory. They minister to the bodies and souls of multitudes in their destitution and far away from home influence amid a whirlwind of temptation.

HOME MISSIONS.—Has the Lutheran Church a society for Home Missions in this country also? Yes, and it has been active for many years. While the work has not been easy, it has demonstrated that Lutheran piety and French character can be united. The fiftieth anniversary of the Lutheran Society for Inner Missions in France was celebrated during the latter part of November, 1890, in the Redemption Church of Paris. This society is widely known in Germany through the labors of Pastors Meyer and Vallette, both of blessed memory. Its aim is the defense and development of the Evangelical Lutheran Church in Paris and vicinity. It gathers the scattered Lutherans and provides for them a missionary who serves them until they are received into the State Church. At present the society, though its income has been reduced by political troubles, assists congregations near Paris and as far away from Paris as Normandy. Much more than has been accomplished could be done if the necessary financial support were furnished. Lutherans of other lands have here a worthy organization through which to work for the evangelization of France. Some Lutherans of other countries, we are sorry to say, have aided Reformed Societies in France, as the McAll Mission, more than they have their own. The semi-centennial of the society was one of praise and thanksgiving to Almighty God for His guidance and blessing.

DIASPORA MISSIONS.—Since 1871 many German Lutherans have located in Paris. The city life with a strange language and

a strange faith easily leads them astray. Had it not been for the timely and faithful mission aid of the Lutheran Church in Germany few of them would have been saved to their church, and the only Lutheran district of France, the old Lutheran Mömpelgard, would have been absorbed by the world and other churches.

Many of the laboring classes of Germany come to Paris without any prospects of securing work. Influenced by the unchristian and antichristian Parisian life, many fall into spiritual as well as temporal bankruptcy. The Lutheran missionary enterprises in Paris have consequently always enlisted hearty sympathy and liberal support from the Lutherans in other countries, especially in Germany. The Hill Church, on the hill La Vilette which is known as the "German Hill," is an illustration of this. When the hill was bought a debt of 30,000 francs was contracted, and offerings from many countries were received towards paying the same.

The French Lutheran pastors, Meyer and Vallette, labored faithfully to shepherd the Germans and so did the German pastors, Beyer, Bodelschwingh, Mast and Frisius. Their names will go down to Lutheran posterity in France, fragrant and memorable because of their good works. The Free Missionary Committee in whose service they wrought may be called "The French Lutheran Home Mission and Church Extension Society." Churches and Schools were erected, Missionary and Charity Societies organized, and Christian Inns and Homes for Female Servants and Teachers were founded through its wise counsel and faithful efforts. The annual receipts of the Lutheran Home Mission work in France are 25,711 francs.

In the manufacturing city of Elbeuf, in Normandy, 125 Lutheran families have lately settled. The most of these emigrated from Alsace. Thus new Lutheran diaspora missions and churches one by one spring up in different parts of this Catholic country.

The Consistory of the Augsburg Confession in Paris has always taken a special interest in the Germans of France. It has thus become a bond of union among the congregations of Paris, Lyons and Nizza. The hope has been expressed that the congregations of Bordeaux and Marseilles would join them and thus they would remove the weakness of disunion and do more for Home Missions. This is needed for upon good authority we learn that there is not a large city in the entire kingdom in which a circle of German Lutherans can not be found. Valence, Avignon, Nimes, Montpellier, Seth, St. Etienne, Villefranche, Dijon, Troyes, Tonnerre,

and other cities present inviting fields to a German traveling missionary, who, some urge, should be appointed at the earliest day practicable. Our brethren there as in almost every part of the world cry give us the men and the money and our own Christian schools, and we will go up and possess the land. It is not by blind chance that our Germans are found in all the cities of France. There is a Providence in it. The Saxons are the leaven of Protestantism, and every one emigrating should be a missionary or an evangelist in the land whither they go.

A brief account of the history and work of a few congregations among the scattered Germans in Southern France may be profitable. In *Lyons* the congregation has every Sunday morning and evening services; instruction for the children on Sunday and Thursday afternoons in German; on Monday and Friday evenings young German day-laborers are instructed in French; a library is maintained; seventy poor families are aided yearly; sixty to one hundred German's passing through Lyons are assisted each month in one way or another with food and raiment; and the Young People's Society of forty members surrounds the youth with Christian influences and rescues those starting astray. The school teacher and organist do also the work of evangelists, by visiting from house to house, and by supplying the people with Bibles, church papers, tracts and devotional literature. Another work, which in itself pays for stationing a German pastor in this live city, is the pastor's regular visits to the German sick in the three hospitals, where there are an average number of patients from sixteen to twenty. No one can over-estimate the good that is accomplished by such pastoral care among the sick in a strange land and among people of foreign language and customs. This church was organized in 1851 and reports 1,200 souls. Its founder, Pastor George Mayer, of Wurtemberg, preached in German and French.

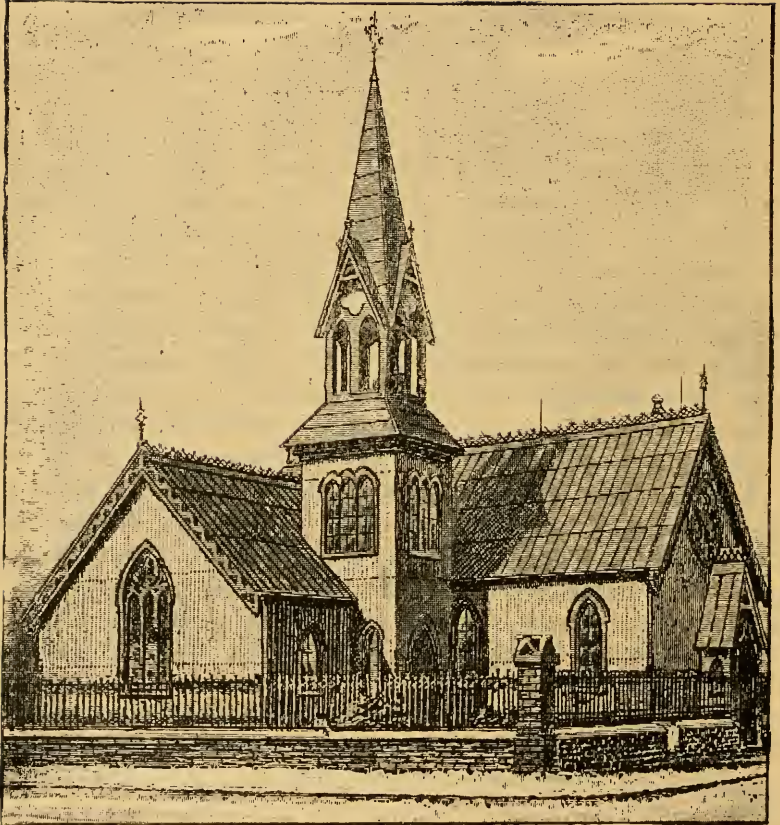
Twenty-five years ago the German Protestants in *Marseilles* did not have a foot of property which they could call their own. The little mission band was quartered in a rented place. What a change now! Through the assistance of the Gustavus Adolphus Society and others, they possess a magnificent piece of real estate in the central part of the city between two of the best streets. On it stands a parsonage, not only large enough for the pastor and the school teacher, but containing also rooms for Bible study and social gatherings. Near this is a schoolhouse with a large yard planted with beautiful trees. The crown of all, however, is the

completed handsome church which was dedicated as "Christ Church" on Reformation Sunday, 1890. This name is cut in stone over the main entrance and in the centre of the name is an opened Bible surrounded with palm leaves on which are written the words "Jesus Christ, the same yesterday, and to-day, and forever. Heb. 13: 8." These words were chosen purposely to testify to the Catholics, who are ever ready to say the Protestants have no faith in Him in whom they profess to believe and on whom they base their hope. The congregation of 3,000 souls, organized in 1848, has been served by Pastor Guyer since 1862.

Other German churches in France: The German church of the Augsburg Confession in *Nizza* with 400 members is served by Pastor Mader. The German church of the Augsburg Confession in *Mentone* is prospering during late years and reports 500 baptized members. It was organized in 1872. The congregation has united with the Lutheran church of France. It owns a church and a parsonage. Present pastor, Rev. Gutyahr. The German congregation of *Cannes*, founded in 1869, has 100 members and in winter it is often attended by the Grand Duke of Mecklenburg-Schwerin. They have their own church edifice and a parsonage. Present Pastor, Rev. Schmidt. The congregation in *Bordeaux*, founded in 1838, has a fine gothic church building, which is attended also by many German seamen. The parish, including the seamen, shepherds 2,000 souls. Pastor Blanck of Nancy, conducts German services in *Nancy* and *Pont-a-Mousson*. He is aided by the Gustavus Adolphus Society of Strassburg.

SCANDINAVIAN SEAMEN'S MISSIONS.—When Pastor Storjohann returned in 1872 from his visit to Havre, the port of Paris at the mouth of the Seine, the Seamen's Missionary Society chose this seaport as its sixth station and sent Candidate Krag there temporarily until the appointed missionary, Rev. C. H. Lunde, could take up the work. Pastor Lunde preached his first sermon on Palm Sunday, 1873. He met with good success and on November 14, 1875, their iron church, seating 200 and containing a reading room, was dedicated. Its library is for the free use of the visitors. Value of church, 21,000 crowns. Honfleur, Dieppe and Rouen were soon occupied as sub-stations.

Some advocate that the Protestants should enter Catholic countries from all sides through the seamen's missions. This is being done in France. Only five years after the Norwegians occupied the principal seaport of northern France the Swedes commenced a Lutheran Seamen's Mission at Marseilles, in



NORWEGIAN EVANGELICAL LUTHERAN SEAMEN'S CHURCH, HAVRE, FRANCE.

the extreme south. This eventful day was in May, 1877. Some 150 Scandinavian vessels, not including the Danish and Finnish, visit this Mediterranean harbor yearly on their way to and from East India and North Africa. Pastor E. Sundqvist, the first missionary, received a warm welcome from the Swedish-Norwegian Consul. In the fall of 1881 he was, however, called as Rev. Tegner's successor to Liverpool, England, when Rev. S. Svenson, formerly at St. Ubes, Portugal, and at Grimsby, England, was called to Marseilles, where his labors have been abundantly blessed until the present time. In 1883 they issued an appeal for help to the friends of seamen, and the responses have been so prompt and liberal that the plans are now matured to erect a church and home for seamen to cost about 145,000 francs.

The Swedish Church Mission supports a Lutheran Seamen's Mission at Calais, the port of departure for England and a city of 26,000 population.

FOREIGN MISSIONS.—The Paris Society for Evangelical Missions among non-Christian nations, with headquarters at 102 Boulevard Arago, Paris, was organized November 4, 1822. Before this date missionary committees had been formed in Alsace, "Midi" and in Paris, which now joined the Paris Society as auxiliary associations. A successful school to train missionaries was soon founded, which was disbanded for lack of funds in the revolution of 1848 but re-opened in 1856 with M. Casalis as president. It sent missionaries to Basutoland, South Africa, in 1829; again in 1832; to China in 1859, which was abandoned in 1862; to Senegambia in 1862; to Tahiti in 1863; to the Kabyles of North Africa in 1885; to the Upper Zambesi in 1886; and to the French territories on the Ogove and Congo rivers in 1889.

The society belongs to no one branch of the Protestant church exclusively. Its management is by a Council which makes its own laws. While it is predominantly Reformed, Lutherans in France and in other countries contribute to its treasury and are deeply interested in its work, which has been influenced largely by the Foreign Missionary Societies of Germany. It reports eleven stations and forty-one European ordained missionaries. Some years its receipts amount to 300,000 francs.

It publishes two illustrated monthlies, the *Journal des missions evangeliques*, and *Petit Messager des Missions*.

PROTESTANT LITERATURE.—The Holy Scriptures are extensively circulated. The Bible Colportage Society of France, since the beginning of its work in 1871, sold 125,300 copies of the Bible

and the New Testament, and distributed gratuitously 1,027,500 Bibles and portions of the Bible.

The Lutheran literature in the French language has been rather deficient both in quality and quantity. Lutheranism must first translate itself correctly before it can transplant itself successfully. The provincial synods of France realize this, and they are developing superior talent and exhibiting increased zeal in their ecclesiastical scholarship. An excellent translation of Luther's small catechism, which was authorized, reviewed and adopted by the proper church authority, is now in general use. A special committee has been appointed to prepare a Lutheran prayer book, which will soon appear from the press.

The Lutheran periodicals are also improving and consequently their circulation is increasing. *Le Messager de l'Eglise* is issued twice a month and costs only forty cents a year. *Temoignage* is the name of another French Lutheran paper.

LUTHERANS IN BELGIUM.

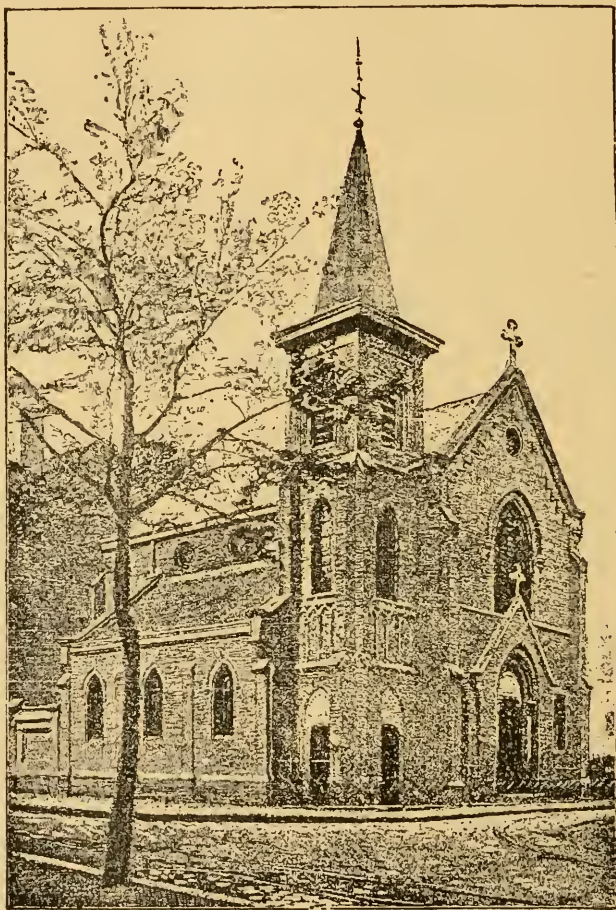
Belgium was originally a part of Gallia Belgica, and is known as "the battle field of Europe." It is the most densely populated country of the old world, and excels in manufactures and agriculture. Its government is a constitutional limited monarchy, the elective franchise being vested in citizens paying not less than forty-two francs annually of direct taxes.

Several episcopal sees existed in Belgium in the time of Constantine. "The first trace of open sympathy for Luther was found in an Augustine monastery in Antwerp, whose prior, Jacob Spreng, was carried prisoner to Brussels in 1521, and compelled to retract. In 1522 the whole monastery was broken up; and in 1523 two of its monks, Henri Voes and Jean Esch, were burned in Brussels." In spite of the many harsh edicts to prevent the introduction of Protestant writings, the Reformation spread, especially among the middle classes. The Spanish Inquisition, however, was successfully introduced by an ordinance of Charles V. on April 20, 1550, and a violent Roman Catholic reaction followed, in consequence of which this is to-day one of the strongest Roman Catholic countries of Europe.

Since 1879 Belgium presents an open, and in a certain sense, a promising field for evangelistic work. In 1883 it was found that of the children who were of school age before 1879, six per cent. were never in a school, twenty-seven per cent. could not write; thirty-six per cent. did not know that Moses and Christ ever lived; and fifty-four per cent. knew nothing whatever of Noah.

The Evangelical Mission Church of Belgium, with Lutheran and Reformed elements, during the last decade increased its places of worship from thirty to forty-five; its congregations and missions from fifty-seven to eighty-eight; its Sunday Schools from thirty-four to fifty-eight; and its budget from 128,000 francs to 151,000. The increase of pastors from fifteen to twenty-five is by no means an adequate supply for the demand.

A Home for German girls has been opened in Brussels at Rue Jourdan 152, by a deaconess. It is liberally aided by a Christian friend. In Seraing Pastor Peterson, at the age of sixty, conducts



NORWEGIAN LUTHERAN SEAMEN'S CHURCH, ANTWERP, BELGIUM.

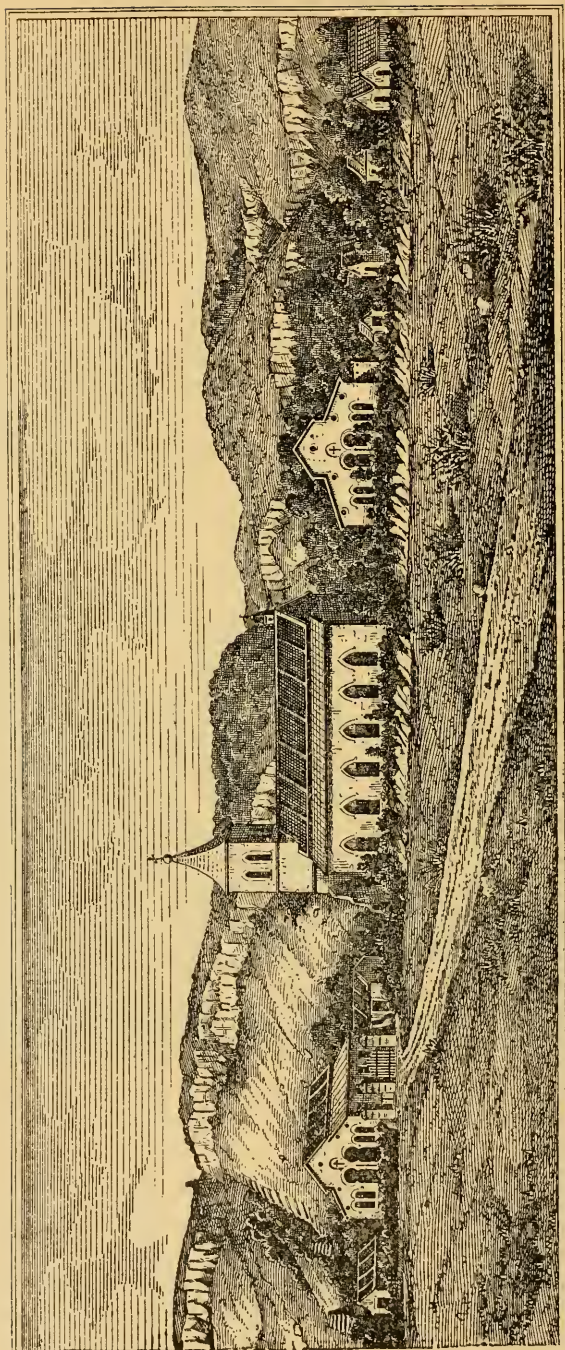
a German school of thirty-seven pupils. The German pastors of Antwerp have started a German seamen's mission in connection with their parish labors. The society to provide health resorts with regular German services during the summer months, has established Belgian stations at Ostend, Blankenbergh and Scheveningen.

NORWEGIAN EVANGELICAL LUTHERAN SEAMEN'S MISSIONS.—It was the 22d of September, 1865, that Rev. Sigvald Skavlan was

sent to Antwerp to start a missionary work among the Scandinavian seamen. This was the third station established by the Seamen's Missionary Society of Norway in the first year of its existence. That a vast field was open here for this work of love and that urgent necessity prompted the establishment of this seaport mission will be seen by the following figures: At Antwerp there arrived in the half decade, 1864 to 1868, 2,902 Scandinavian vessels; 1869 to 1873, 4,486; 1874 to 1878, 4,201; 1879 to 1883, 4,286; 1884 to 1888, 4,075. Total, 1864 to 1888, 19,950 vessels. The number of Norwegian and Swedish seamen who from year to year visited the same harbor was in 1875, 6,553; 1883, 7,043; 1886, 9,545; 1887, 10,418. The Scandinavian seamen who arrived in foreign, mostly English, ships increased in the same proportion, and in 1887 there were in all at least 4,000. Danish and Finnish seamen are not counted in the above numbers, though many of them attend the services of the missions. It will thus be seen that the seamen's missionary at Antwerp has had a large field over which to extend his work. He has had good reason to take to heart the Lord's Word, "The harvest truly is great, but the laborers are few."

The Seamen's Mission at Antwerp has had many difficulties to overcome. Located as it is in an extreme Catholic country it has not been without the evil influences usually attending that religion. It has been surrounded by extreme lawlessness and recklessness, the like of which can not be found in any other country. The missionary has been a "David against a Goliath." There has been a real wrestling in order to tear the seamen away from those "many greedy vultures" who, having been restricted by no law, make it a special business to drag the strangers down into temporal destitution and moral ruin. The climate has, in a high degree, proved fatal, and this, together with the laborious duties, has caused the missionaries to serve the mission at a risk of losing their health. In the midst of these and other difficulties, however, the Lord has proved faithful and has greatly blessed the efforts made in behalf of His cause.

The mission having no building of its own, the missionaries at first held services on board the vessels. Then a little chapel of the Church of Holland in the city was rented. After that a large private building served as a church. Finally, friends of the mission raised the necessary funds for a new church edifice. Its corner stone was laid on Dec. 26, 1859, and on August the third of



HERMANSBURG MISSION STATION, TIRUPATTY, MADRAS PRESIDENCY, INDIA.

the next year, the little beautiful Bethlehem Church was dedicated. In connection with the church there is a reading room. Later a Seamen's Home was established, and an Aid Society for needy seamen was organized. Many seamen, touched by the self-sacrificing love displayed, and who otherwise had been interested in religious work, have greatly aided the missionaries by faithfully taking an active part in the work.

The average attendance at the public services has been one hundred. At the weekly lectures, illustrated by the use of a magic lantern or a sciopticon, the attendance has been about the same. In 1884, 11,771 persons came to the public meetings and 5,412 visited the reading rooms. In 1885, the report gives 15,267 for the services, and 7,060 for the reading room; in 1886, 11,806 and 8,724 respectively. In 1886, 2,000 to 3,000 letters, mostly to loved ones in the homeland, were written in the reading room, and every year great sums of money have been sent through the mission to the families of the seamen. From 1864 to 1889 there were 124 baptisms. Circumstances have made it necessary to have the Holy Communion every Sunday, and the number of communicants is from 100 to 200 each year.

Louvain, Ostend, and Ghent are sub-stations, to which this Protestant work has been extended by the energetic efforts of the Lutheran seamen's missionaries.

The church building with reading room cost 50,000 crowns, and the Sailors' Home 5,000 crowns. This station altogether cost the society in Norway about 110,000 crowns. The property carries a debt of 2,300 crowns; but the mission is now self-sustaining and its annual expenses, amounting to about 4,300 crowns, are promptly met.

The following named ministers have been employed at this station: Rev. Sigvald Skavlan, September, 1865 to April, 1869; Rev. Anton C. Meyer, May, 1869 to April, 1874; Rev. Lars R. Hirsch, April, 1874 to April, 1884; Rev. Nils E. A. Hanssen, since April, 1884. Assistants: Mr. Emil E. Berg, 1868 to 1869; Mr. C. Prydtz, June to November, 1870; Mr. C. Tellefsen, 1870 to 1871; Mr. P. Jacobsen, 1871 to 1882; and Mr. J. Torresen, from November, 1882.



FRANKE ORPHAN HOUSE,
Halle, Germany.

LUTHERANS IN HOLLAND.

Holland has been called the "China of Europe." Two centuries ago its inhabitants were the leading nation of the old world. Near the coast the land is lower than the sea level. Its dikes, canals and windmills, as well as the language, life and customs of the Hollanders themselves, tell the observant traveler that this nation has a strong individuality.

THE REFORMATION.—In the seventeen Belgian provinces of the Netherlands, a part of the hereditary dominions of Charles V. and the home of early Reformers and of Erasmus, the writings of Luther were early and eagerly read. Through the instigation of the alarmed Catholics, the government introduced the Inquisition in 1522, when a merciless persecution raged for many years. It is estimated that during the reign of Charles V. no less than 50,000 persons lost their lives in these provinces just because they favored the Reformation. Seven provinces, nevertheless, revolted and became Evangelical.

Holland's soil was stained by the blood of the first martyrs of the Protestant faith, a fact that called forth from Luther's soul his well known hymn *Ein neues Lied wir heben an*.

Owing largely to its proximity to England and France Protestantism in Holland assumed a Reformed development.

PAROCHIAL.—The Lutherans of Holland have a sufficient following to maintain a complete church organization. As early as 1596 they adopted their own constitution for self government. Like their Reformed brethren they have elective pastors, elders and deacons. In 1858 some new and improved regulations were adopted, and now a Church Council, Synodical Commission and Synod compose the three stages of ecclesiastical representation. The Synod convenes annually at The Hague. The Lutheran pastors and their professors of theology at Amsterdam, like those of the Reformed Church, receive their salaries from the state.

There are two branches of the Lutheran Church in this Reformed country. Some years ago one numbered fifty congregations and 61,825 members, and the other, called the Old Lutheran, reported eight congregations and 9,990 members. To these must be added the two prosperous Scandinavian Seamen's Mission Churches in Amsterdam and Rotterdam, which with sub-stations have at least 2,000 souls under their care. Of the 4,500,000 people in Holland 2,810,000 are Protestants. The Reformed are the strongest and the Lutherans follow second with 86,000, and the Mennonites third with 53,000, and the Baptists fourth with only 10,000 members.

Amsterdam is the metropolis of the nation and is noted for its commerce, banking and diamond cutting. The oldest Lutheran Church in the Netherlands is located there. It is the foster mother church of the first Lutheran congregations in America, and is bringing forth fruit in old age, with a membership of 30,000, served by six able pastors. The second Lutheran Church of the city forms a parish of 7,000 souls in charge of four pastors. Thus about one-half of all the Lutherans of Holland belong to these two congregations in Amsterdam.

Through the efficient help of the old church of Amsterdam were not only the Dutch Lutheran congregations formed in New York and New Jersey but through the missionary help of that one congregation nearly all the Lutheran Churches of Holland were founded—at Rotterdam, The Hague, Utrecht, Groeningen, Haarlem and at other places. The one in Rotterdam is the largest of these and employs three pastors.

The Evangelical Lutheran Consistorium of Amsterdam was nothing more in the seventeenth century than the Church Council of this old congregation, consisting of its four pastors and the three church officers. This consistorium had oversight over the Lutheran congregations of Holland. It recommended pastors to congregations, appropriated money to build churches, and authorized the order and forms of service and of ministerial acts. In the middle of the seventeenth century it was resolved to read once a year the unaltered Augsburg Confession from the pulpit and that the ministers should explain it in their sermons. This custom afterwards was soon introduced into all the Lutheran congregations of the Netherlands. This Church Council had no constitutional right to exercise such national jurisdiction but the congregations willingly looked to it as their highest ecclesiastical authority.

We cannot omit to mention another item of interest relating to this Mother Church of the Dutch Lutherans. The thirty years' war almost ruined Lutheran towns and churches in Germany, and the minutes of its Consistorium reveal the fact that Magdeburg, Augsburg and other cities did not appeal to their Lutheran brethren of Holland in vain. Large sums of money and the warmest sympathy were sent to Germany through the Lutheran Consistorium of Amsterdam.

Each of the two branches of the Lutheran Church in Holland has its own theological seminary. Dr. Lomann, one of the Lutheran pastors, is a professor of theology in the University of Amsterdam.

DIASPORA MISSIONS.—The German Church in *The Hague*, the capital of Holland, is now served by Pastor J. Quandt, and stands in official connection with the High Church Council of Berlin. The congregation is in possession of a church building, parsonages for pastor and school teacher, four other houses which it rents, an endowment fund of 19,000 gulden, and a Home for the Poor. The school, with two grades and two teachers, has 118 scholars, 114 of whom are evangelical. A Sunday School, a library, two sewing societies, a society for the confirmed youth, and a society of German governesses compose the other agencies of the congregation for active Christian work.

Rotterdam is reported to have 40,000 Germans, 23,000 of whom are Protestants. Of the latter 16,000 are resident citizens, among whom only 7,000 are baptized and confirmed. Only 1,000 belong to the German Church, 1,000 by marriage to the Holland Church and the other 5,000 are indifferent or hostile to the Church. All efforts thus far have failed to reach them. They generally have a dark and disgraceful record behind them. This is a sorrowful illustration of the condition of our neglected dispersion. The Lutheran diaspora missions unquestionably deserve more support from Lutherans everywhere than they are now receiving.

The German Evangelical congregation of this city, in charge of Rev. Ernst Wolff, is making a little progress. On Reformation Day, 1890, a forward step was taken when the parochial school was dedicated, in which Christian training is given by a Hollander and a German teacher to twenty-eight children. A women's society and a sewing society have been helpful to the congregation. Their fine church edifice has an indebtedness of 16,900 marks, 1,000 of which was paid last year.

The German turf cutters, grass mowers, tile and brick makers coming to Holland every summer for work and unable to understand the language in the Dutch churches, and not feeling at home in other than Lutheran worship, receive missionary visits every summer from able pastors of Germany under the superintendency of the Evangelical High Church Council of Berlin. Last June and July Pastor Kuhlman of Oldenburg held services in Groeningen, Amsterdam, Haarlem, Makkum, Workum, Bolsward and Leeuwarden; Pastor Voss of East Friesland, in Wondsend, Ondega, Sneek, Womels, Osterlittens and Bolsward; and Pastor Voget, also of East Friesland, in Scharniegontum, Bozum, Womels, Makkum, Workum and Sneek. Devotional meetings were also conducted for the tile and brick makers from Lippe in Apingedam, Onderdendam and Lippersum.

The German pastor, Rev. Carl Baehr, organized in Amsterdam a German Evangelical Society for the purpose of helping and protecting the young Germans who come to Holland for work. The German seamen's missionary, P. Crome, is a member of the society.

THE GERMAN HARBOR AND SEAMEN'S MISSION OF ROTTERDAM is very necessary at the mouth of the Rhine, where the sailors, the Rhine boatmen and the emigrants meet in large numbers. The Harbor Mission includes the emigrant mission work. Yearly 40,000 transmarine emigrants pass here. No less than 600 German ocean steamers and 3,260 German Rhine steamers visit its harbor annually. On the Holland steamers and boats there are also many Germans.

There was great joy July 13, 1890, at the dedication of the "Eckart Home for German Seamen," at Leuevhafen 87. Sailors, boatmen and emigrants find here a Christian home to rest, to read and write and to hear God's Word and partake of the Holy Sacraments.

NORWEGIAN LUTHERAN SEAMEN'S MISSIONS.—It is indeed bewildering for Scandinavian seamen to come suddenly from the monotonous life on board a vessel into the noise of a Holland city. As soon as a vessel arrives at the harbor, it is surrounded by small boats ready to relieve it of its freight in order to bring the vessel further through the small canals leading to the inland. During this time the sailor and the seaman is approached on all sides by a great host of "friends," who are ready to do anything and everything for him. He need not feel lonely for he will have plenty "helpers," as long as it is understood that he has anything in his

pocket. In the midst of this hurly-burly he is confused. Where, under such circumstances, shall he find what he mostly needs,—comfort in distress and advice in trouble? Where shall he seek one in whom he can confide? If he arrives at an English or a German seaport he understands a little of the foreign language so that it is of some benefit to him to attend church. But not so in Holland. Everything is strange to him. He can neither understand the language nor make himself understood. Many Scandinavian seamen, who unfortunately have become sick have been brought into the hospitals of these seaboard cities of Holland, where they have suffered and died without the opportunity of hearing a word of exhortation and comfort from a pastor and without the gratification of a deep desire to take the Holy Communion before departing this life.

There was naturally great joy among many of the “sons of the sea” when it was announced in 1875 that the Seamen’s Missionary Society of Norway had decided to establish a mission in Holland, with Amsterdam as a centre. A Holland Lutheran Church was rented for a part of the Sunday afternoons. It was close by the harbor of Amsterdam, an advantageous location for the new mission. On the day of Pentecost, June 4, 1876, Rev. John A. Dahl preached his first sermon before an audience of seventy to eighty Scandinavian seamen. A private house was rented for a reading room, and services were also held on board the vessels. The following year the church was not rented and the pastor’s residence had to serve as a house of worship.

At Nieuwediep the minister held weekly services, and realized the fact that a missionary is very often “homeless.” Compelled to change their place of worship quite often he had many difficulties to overcome.

At Rotterdam and other neighboring ports where the missionary was invited to preach the Gospel, he had the same experiences. He traveled constantly, and whenever he had an opportunity of heralding the glad tidings of divine grace the people were blessed.

This mission thus from its very beginning proved a success. The pastor’s home at Amsterdam was a very attractive place to many. It became more and more evident that the future prosperity of the mission largely depended on procuring a church building. Pastor Dahl it was who made the beginning toward securing their own house of worship; but having continued his heroic work here in the service of his Master for four years his

physical strength gave way. With broken health he abandoned the field, and Pastor Knudsen was sent to take his place. The new minister limited his efforts to Amsterdam and Rotterdam, where, during the course of time, most of the navigation of Holland had centered.

At Rotterdam services were continually held in a private house, the mission having charge of it only during the time occupied by the devotions. At Amsterdam a large private building in a convenient location was bought, and sufficiently repaired for a church, which was dedicated on the 23d of April, 1882. The new church has a reading room in connection with it. The money expended was raised partly in Norway and partly at the mission.

For five years Pastor Knudsen held services at Amsterdam regularly every Sunday in the forenoon and at Rotterdam in the evening. Bible reading was conducted at Amsterdam on Wednesday and at Rotterdam on Thursday of every week. But at last his health also failed from overwork, when he exchanged this for an easier field of labor.

In 1888 a private building was permanently rented at Rotterdam, so that the mission could be carried on with greater efficiency. At both stations resident Norwegian families voluntarily rendered the help usually devolving upon an assistant missionary. The respective reading rooms were thus kept open every day, and the properties taken care of during the absence of the missionary.

It has cost much self denial and a great deal of toil, under the special guidance of Divine Providence, to bring these seaport missions to the important position they occupy to-day. The attendance at the public worship as well as at the other meetings in both cities has been steadily growing, and many are glad and thankful that this blessed work is continued.

At Amsterdam and Rotterdam together about 8,000 Scandinavian seamen arrive every year. Of these from 4,000 to 6,000 have visited the missionary meetings. The yearly number of communicants has been fifty to one hundred at both stations. The ministerial acts have not been many as no congregations are organized in connection with the churches.

The church property at Amsterdam, though real estate values have depreciated, represents a value of 53,000 crowns. There is a debt on the property of 17,800 crowns.

The following ministers have been employed at this mission: Rev. J. A. Dahl, June, 1876, to July, 1880; Rev. O. Knudsen, September, 1880, to April, 1886; and Rev. Th. E. Isaaksen, since November, 1886.

FOREIGN MISSIONS.—The comparative few Lutherans of Holland did not only show a commendable missionary zeal in the early history of Protestant missions by following their brethren and countrymen emigrating to North America, and were thus the first to preach God's Word and celebrate the Holy Sacraments in the new world according to Lutheran doctrine and usages; but they have also in modern times exhibited this same spirit, not merely by following their colonists but by organizing an Evangelical Lutheran Home and Foreign Missionary Society, known as the *Evang. Luth. Genootschap voor In- en Uitwendige Zending*. This organization was effected as late as 1882 in Amsterdam. It was natural that their first mission field was chosen near the field of operation of the Holland Reformed Church, namely in Sumatra. Dr. L. C. Lentz, of Amsterdam, became the leading spirit of the society. For many years before the organization of this society the Holland Lutherans were active in doing their mite in sending the Gospel to the heathen.



FRANKE ORPHAN MONUMENT,
In front of the Orphan House in Halle, Germany.

LUTHERANS IN HELIGOLAND.

This famous rocky island was ceded to Germany by England in 1890 in the settlement of some African interests. It is quite small; one can walk around it in twenty minutes. The lowland is dotted with one hundred houses or happy homes, and the upperland with five hundred, among which are the governor's residence, the church, the lighthouse and an old tower. Like all the Frisian islands, Heligoland belonged to the Duchy of Schleswig. It became Danish in 1714 and English in 1807.

The inhabitants are all Lutherans and stand in connection with no State Church. They elect their own pastors, the younger of whom is also the regular instructor in the higher classes of the church school. The pastors are paid by the government. The St. Nicholas German Lutheran parish of the island was founded through a wealthy citizen of Bremenhafen, the Counselor Rickmers. The language of church and school is high German. Sunday in Heligoland begins on Saturday evening at the setting of the sun. The church is crowded with worshippers. "The island has a prison but it is never occupied." Its 2,000 people are sober and well behaved, and crime is therefore very rare. This, as its name indicates, seems to be a holy land for there is not a lawyer on the island. It has one hospital and a poor home.

"The Lutheran church is built of red brick, with a modern tower to match. The men sit in the gallery and the women in the body of the church, with their names painted on the seats, and spring cushions to sit upon. There are about fifty oil paintings on the panels of the gallery, representing the chief events in Scriptural history, beginning at the Creation, and ending with the shipwreck of St. Paul. There is also a painting of Luther and of three deceased ministers. Two models of ships in full sail are suspended in the church. One was presented by Governor Maxse in 1869. Within the communion rail is a bronze font, standing on four feet, shaped as figures of females, and probably cast out of bell metal. This is said to have been on the island 900 years."



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SWEDISH LUTHERAN SEAMEN'S PASTORS IN FOREIGN PORTS.

LUTHERANS IN ENGLAND.

The Saxons found Britain abandoned by the Romans, and they did not become mingled with the barbarians of the land, whom they regarded as enemies. Says a high authority: "While the Germans of Gaul, Italy and Spain became Romans, the Saxons retained their language, their genius and manners, and created in Britain a Germany outside of Germany."

THE REFORMATION.—Luther's writings, as in Austria, Hungary, Italy, France, Spain and Scandinavia, were also circulated at an early date in England and were read with avidity. These writings then, as in our day, emphasizing the sin of man and the grace of God, need only to be read in order to be loved and to bring forth precious fruit. Persecution also followed here, six men and one woman being burned at the stake in Coventry as early as Passion Week of 1519. In 1522 Henry VIII., however, wrote a weak confutation of Luther's doctrines, and in the following year Bilney, Latimer and others at Cambridge formed the first Protestant Tract and Book Society in England for the purpose of reading, translating, printing and circulating Luther's writings, which their King had tried to depreciate.

The great Reformation documents were translated into good English as soon as they appeared from the German press, and they have been widely scattered, and eagerly read in Great Britain even until the present day. John Wesley, the founder of Methodism, and many other Englishmen have been converted through the reading of the writings of the German Reformer. Never has Luther been read and appreciated so much by the English world as at present. He will bear acquaintance and Protestants say the more they read what has been written by him or about him the more they want to read.

GERMAN LUTHERANS IN ENGLAND.

Two classes embrace them all, namely: the resident colonists in the cities and the ever going and coming seamen in the great harbors. Both form diaspora missionary congregations. We give the location and time of services of some Lutheran churches in Great Britain so that Lutheran tourists and strangers may the more conveniently worship with them.

COLONIST CHURCHES. — *London.* The Royal German Evangelical Lutheran Court Chapel in St. James' Palace, Pall Mall, Friary Court, in the southwest section of the city, was founded and endowed in 1700 by Prince George of Denmark, the husband of Queen Ann. It is the private chapel of the Queen of England and contains special seats for the German embassy. The Sunday services are conducted in German at 11:15 A. M. Baptized membership, 1,000.

The German Evangelical Lutheran Dalston "Hamburg Church," founded in 1669, has also 1,000 parishioners. The minister is appointed with the functions of the royal embassy pastor and is the chaplain of the German hospital in London. The old "Hamburg Church" was bought in 1875 by the underground railroad company, and fine new church, parsonage and hospital buildings were at once erected. Location, Ritson Road, East. Sunday service, 3:45 P. M.

St. Mary's German Evangelical Lutheran Church, founded in 1694, reports 600 souls. Its former location in Savoy has been changed to 44 Cleveland Street, Fitzroy Square, West. Dr. Schöll from Wurtemberg, has been its pastor since 1859. This is the church which Dr. Steinkopf formerly served. Sunday services, 11 A. M. and 6:45 P. M. Its German-English parochial school, started in 1769, reports four teachers and about 100 scholars. It is well endowed so that some pupils pay no tuition, and at Christmas the poor children receive new suits of clothes as presents.

St. George's German Evangelical Lutheran Church was organized in 1763 and has a larger membership than any other German Lutheran church in London—2,000. This church was served by three pastors during 120 years after its organization. Dr. Cappel, the third one, died in the spring of 1882. Location, Whitechapel. Sunday services, 11 A. M. and 6:30 P. M.

The German Evangelical United Church in Islington, organized in 1857, is a parish of 500 souls. Dr. Theodore Christlieb was their first pastor and since his pastorate they have been

served successively by Pastors Erdmann, Fliedner, and Kuebler. Location, North, Fowler Road and Essex Road, Islington. Sunday services, 11 A. M. and 6:30 P. M. The parochial school is largely attended.

The German Protestant Church in Camberwell, organized in 1854 and shepherding 500 souls, has many wealthy members. The church edifice at Denmark Hill Station on Windsor Road, in the southeastern part of London, was consecrated in 1855. Sunday services, 11 A. M. It has also a children's service and takes regular offerings for missions and the Gustavus Adolphus Society of Germany. It supports two German-English schools, one for boys and one for girls, with six teachers.

The German Evangelical Church in Sydenham, on the Dacres Road, founded in 1875, is also in the southeastern part of the city and embraces a parish of over 300 souls. July 13, 1882, the corner stone of a new church was laid, the German minister, Count of Muenster, assisting in the ceremony. The German Consul, Dr. von Bojanowski, one of the charter members, is the president of the church council. Service every Sunday at 11 A. M., and every first and third Sunday at 6:30 P. M.

None of the London Lutheran churches is in official connection with the State Church of Germany. They all elect and pay their own pastors and are self-sustaining. For more than forty years a theological conference has existed among the pastors.

The parochial schools have three classes of children: 1st, those who attend no other than the parochial schools; 2d, those lately coming from Germany and desiring to learn English; and 3d, those who regularly attend the English schools and come to the parochial schools to learn German in order that they may be confirmed in their mother's tongue. In Whitechapel a German mission school was started in 1850 by the missionary among the destitute of that notorious district of London.

In all there are seventeen German churches and missions in London, some of which, no doubt, cannot be considered as Lutheran. The German services at the Vereinshaus, 28 Finsbury Square, at the "Herberge zur Heimat," 90 Leaman Street, both for men only, and at the Home for Females only, Hart Street 36, Bloomsbury, are included in the above number.

Besides these the Swedish, Danish, Norwegian and Finnish nationalities have each a strong Lutheran Church in London. All Lutherans may therefore worship in their own church and in their mother tongue when they visit this metropolis, except the English

Lutherans. LUTHERANS IN ALL LANDS, therefore, suggests that an English Lutheran mission be started in this, the largest city of the English world, and that they be called upon to contribute to support an able pastor and to erect a temple of worship in keeping with their surroundings.

Germans are found in the other cities of England. It is the duty of their church to follow them also with the means of grace and organize them into congregations wherever possible. Strong congregations have been established in Liverpool, Hull, Sunderland, New Castle, Manchester and Bradford. More are being organized in other places. As in other countries so in England, the diaspora mission work is of the greatest importance. Whilst a small number, after they learn the language of the country, find a spiritual home in some of the English churches, by far the majority would be lost to the Church of Christ all together, were it not that the home church followed them and cared for them.

The work is connected with peculiar difficulties. It requires a great deal of patient toil and searching after the lost sheep until a church organization can be effected. And then outside help is required in order to sustain and continue the work.

Hull.—The German Lutheran congregation of 800 souls in this English seaport city was organized in 1848 and possesses a fine church, a parochial school building and an endowment of 2,000 marks. Their pastor holds a service once a month for the German seamen in Grimsby. Their Sunday school reports an attendance of ninety-five and their catechetical classes are generally quite large. The High Church Council of Berlin, with which it stands connected, appropriates 300 marks yearly from its diaspora funds to the pastor's salary.

Sunderland.—This German congregation, organized in 1863, reports 300 parishioners and a mission congregation at South Shields with 200 souls. The parent congregation owns church, parsonage and school buildings. The pastor, Friedrich M. Harms, from Rostock in Germany, has faithfully served the German colonists and seamen on the eastern coast of England since 1869. He is the president of the German Seamen's Missionary Society of Great Britain. Parochial and Sunday schools are maintained. Pastor Harms has an assistant pastor, candidate Hugo Fichtner.

New Castle, formerly a mission connected with Sunderland, has recently been constituted a parish by Vicar Schlatter, Rev. Harms' assistant, becoming their settled pastor. His salary is

supplement by 500 marks yearly from the Diaspora Collections of the High Church Council of Berlin.

Bradford.—This German Evangelical Congregation of 400 souls was called into life through the instrumentality of an English minister in 1876. Pastor Just, of Schwarzburg-Sonderhausen, was appointed in the same year as its first pastor. They worship in a school house but hope to build a church in the near future.

Brighton.—The 200 Germans here organized an Evangelical Congregation in 1862. Pastor C. Wagner was installed in 1876, but before this, however, they were served by Pastor Fliedner and Dr. H. Schmettau. At first they worshipped in a French, but now in an English Church. The congregation is mostly composed of governesses and teachers. It was founded and is maintained largely by one woman, Mrs. Mary Ross.

Manchester.—This German Protestant congregation of 180 souls dates from 1872. It worships in its own church building. A German Private High School exists at 7 Willow Moss Lane, East Manchester.

Liverpool.—This German Lutheran congregation of 1,500 members, organized in 1843 by a converted Jew, Candidate Hirsch, sends forth cheering reports. It has a church and also a school building and an endowment of 2,000 marks. The regular services as well as the meetings for Bible study, are well attended. During 1890 the pastor had fourteen marriages, thirty baptisms, fifteen confirmations, thirteen funerals, and 339 came to the Holy Communion. The Sunday school is prosperous, and the same may be said of the Women's and the Young Ladies' Missionary Societies. The parochial school has seventy-nine pupils.

In connection with this church, under the city missionary Mensing, a successful mission work is being done also among the many German seamen and emigrants of this great English harbor city.

German Conference.—The German pastors of Great Britain have wisely organized themselves into a Conference, which met Oct. 13-15, 1890, with the Liverpool congregation. They both gave and received rich blessings during the sessions of their first convention. We should not be surprised if, in the near future, Great Britain should have a full fledged aggressive Lutheran Synod.

EDUCATION AND CHARITY.—The German Female College of London was founded in 1876. It prepares its pupils for the public examination of Oxford and Cambridge and the "College of

Preceptors." The Girls' Institute of Mrs. Gilligan is located in the southeast portion of London, and enjoys the patronage of the royal family and the aristocracy. The High School for Girls, 25 Compton Terrace, was begun in 1862 by Mr. Carl Mengel, and is acknowledged throughout London as a superior institution. It pays especial attention to music, languages and the kindergarten system.

Emperor William's Institution in London.—Although among the youngest charities in London it is not among the least. While the German hospital cares for German sick and the German society looks after the German poor, this institution provides Christian German training for the helpless children whose mother or father have died amid these strange and foreign surroundings. In 1879 friends, in memory of the golden wedding of Emperor William I., founded this institution, which has since been growing so that in 1891 it had thirty-eight children, twenty-one boys and seventeen girls. The girls, after they are confirmed, remain two years longer in the institute to learn housework and to prepare themselves for their life calling, while the boys continue in the school. Its receipts are annually 40,000 marks. Baron J. W. von Schröder, 145 Leadenhall street, E. C., London, is the treasurer. In 1883 a building site was purchased near the German hospital, and not far from the Lutheran church, for \$6,000.

GERMAN SEAMEN'S MISSIONS.—The mission work among German seamen, like the same work among the Scandinavians, has called into life Lutheran churches in foreign harbor cities. The Committee for the Seamen's Mission in connection with the United Lutheran Society for Inner Missions in Hanover shows that Germany has for many years been interested in the temporal and spiritual welfare of her increasing sea-faring population, especially in Great Britain.

The sixth annual report of the General Committee for German Evangelical Seamen's Mission in Great Britain for the year 1890-91 in a pamphlet of thirty pages brings interesting information about the growth of this work, which is an earnest of good things to come. The headquarters of the general committee is 31 Ann Street, Sunderland, England, Rev. F. M. Harms, president. Their annual convention assembled in the German Y. M. C. A. building, 28 Finsbury Square, London. The constitution declares their aim and manner of work to be similar to other seamen's missionary societies. The committee stands in close connection with the Central Board of Inner Missions at Berlin and their work

has therefore been financially and in other ways greatly aided by it. Their territory is divided into the following seven districts: the Sunderland, Tyne, Tees, Humber, London, Bristol Chanal, and Firth of Forth Districts, each of which has its own local seamen's mission committee. The first five are in England and deserve at this place proper notice.

Sunderland has a German seamen's home with a reading room on High Street, East, under the care of Pastor Harms and Missionary Fichtner. Last year 1,778 sailors used the reading room, 111 of whom wrote 469 letters; 468 visits were made to 324 German ships; 137 visits to lodging houses and twenty-seven to hospitals; fifty-seven Bibles and twenty-five New Testaments were sold, beside the Christian books, tracts and papers distributed gratuitously. The German church is located so that it is convenient for the sailors and officers to enjoy the full benefit of the Sunday and week evening services.

The Tyne District includes Newcastle, North Shields, South Shields, Tyne Dock (which is now nearly a town by itself), and Howdon Dock. A seamen's home with reading room, library and chapel for worship exists at South Shields, 2 Ferry Street, in charge of Seamen's Missionary Hornung. At Newcastle the German sailors worship at St. Andrew's Hall, Percy Street, Rev. Schlatter, pastor. During the year 206 persons lived in the Home at South Shields, and the missionary made 626 visits to ships, 207 to sailors' lodging houses, and thirteen to hospitals. He sold 128 copies of the sacred scriptures, circulated papers, tracts, and devotional books free and conducted services on many vessels. The reading room was used by 5,740 sailors and 1,180 seamen attended Sunday services in South Shields. The Germania Society of Newcastle presented the library of the reading room with many valuable books.

The Tees District includes four stations: East Hartlepool, West Hartlepool, Middlesborough and Stockton. Regular German service is held in the Swedish Lutheran church in West Hartlepool by one of the two German ministers of Sunderland, which was not possible when Sunderland had only one pastor; and also in the reading room, 5 George Street, West Hartlepool, by the seamen's missionary, Rev. Haller. The attendance is encouraging. During the year the missionary made 475 visits to ships, 169 to sailors' lodging houses and seven to hospitals. He sold fifty-eight Bibles and 147 New Testaments and circulated an abundance of Christian literature free. The privileges of the reading room

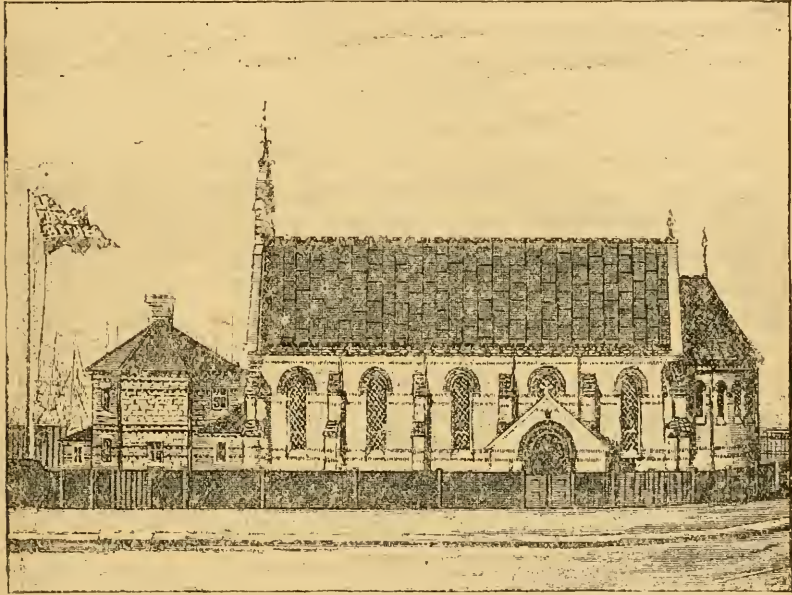
are enjoyed by 1,528 sailors yearly. The library is increasing, and the work, though young, is being permanently established. In Middlesborough some Germans have settled, who, as in other places, take interest in the work for seamen, while the missionaries in return minister to them and their families and thus lay the foundations of future churches.

The Humber District is composed of three stations: Hull, Goole and Grimsby. Stated services are held every Sunday in the German Lutheran church of Hull by the resident pastor, who is also the chairman of the district seamen's mission committee. September 2, 1890, the new German Seamen's Institute, of Hull, 54 Charlotte street, was opened with interesting exercises, the mayor of the city presiding. A month earlier R. Maas, from the Deacon Institute at Duisburg, Germany, was commissioned as their first seamen's missionary. During the first eight months 900 sailors enjoyed the privileges of the reading room, and the missionary made 551 visits to ships and sold twenty-two Bibles, nine Testaments and thirty-three devotional books. In Grimsby German worship is conducted on the last Sunday of each month in the Scandinavian mission room for the sailors and the small organized congregation of German settlers. Goole is as yet but little developed. The district last year expended 3,700 marks for their work.

London.—The Seamen's Mission here is a branch of the German city mission. Rev. Dr. Schöll is the chairman of the mission, and since Jan. 1, 1890, two missionaries have been employed. Missionary Bottjer labors among the docks on the north side of the Thames, and Missionary Schmidt among the the docks on the south side, who also visits the Germans in the Greenwich hospital. Preaching services are conducted in the German church in East London, in the Seamen's Home, which is well attended, every two weeks at London docks, and in the large Norwegian Lutheran Seamen's Mission Chapel at Commercial Docks. The two missionaries last year missionated on board of 473 ships. The fact that no less than 11,000 German sailors arrive in the London harbor yearly gives an idea of the importance of this work. "The German City and Seamen's Mission, and the School for the Poor," had an income last year of 11,000 marks, which supported three missionaries, two teachers, and rented three places for worship.

NORWEGIAN LUTHERANS IN ENGLAND.

SEAMEN'S MISSION IN LONDON.—After Rev. A. Hansen, the Norwegian seamen's missionary in Edinburgh, Scotland, had visited London in 1867, he urged the Seamen's Missionary Society of Norway to establish a mission at that port, the commercial center



NORWEGIAN EVANGELICAL LUTHERAN SEAMEN'S CHURCH, LONDON, ENGLAND.

of the world. The following year Rev. Storjohann was sent to London to take up the missionary work among the Norwegian seamen, and on the day of pentecost he held his first services in a private house. This station was the fifth in order of those established by the Society of Norway.

During the first year of this mission 6,842 Norwegian vessels visited British harbors, 947 of which arrived at London. In the half decade, 1868-1873, 4,890 Norwegian vessels arrived at this harbor; 1874 to 1878, 4,277; 1879 to 1883, 4,626; 1884 to 1888, 4,092.

The need of a church building soon proved a necessity and subscriptions for the same were taken, when the Surrey Commercial Dock Company presented a well located lot. On the 26th of July, 1871, the corner stone of the "Ebenezer Church" was

laid by Crown Prince Oscar, now Oscar II., King of Sweden and Norway, who happened to be in London at the time. On May first of the following year the church was dedicated. In connection with the church is a large reading room and a dwelling house for the assistant missionary. All these buildings, costing 45,000 crowns, were free of debt the day of dedication. The church seats 500 persons, but as it soon proved too small, a gallery seating 100 persons was added in 1877, when the Society of Norway donated 2,196 crowns additional. Since the day of dedication the Norwegian flag has been hoisted every Sabbath, calling the Scandinavian sailors to their house of worship. In this part of the city near the docks a settlement of Scandinavian seamen in the course of time gathered. These also attended the church services with joy and gratitude.

Services Sunday forenoon and evening and religious meetings on Wednesday and Friday evenings have been the regular appointments at the Ebenezer Church during all the years of its existence. Illustrated lectures and other social gatherings are held from time to time. Though resident Scandinavian families have shown increasing interest for the seamen's church, and their attendance has always been good, yet there is no organized congregation in connection with the church. A standing committee of ten, however, has been organized to do business and represent the work before the English authorities.

Circumstances have necessitated the visiting of hospitals as a principal part of the work at this mission. From 1868 to 1888 there were 7,300 Scandinavian seamen placed in the London hospitals, or 365 yearly. At Greenwich hospital the Norwegian seamen's missionary and his assistant have for years held Bible readings every Tuesday.

On account of the central location of this station the missionaries have received an increasing number of letters searching for "disappeared" seamen. In this and many other respects this station has become a bureau of information, advice and help.

This London mission has exercised a greater moral influence on its surroundings than perhaps any other mission established by the Norwegian Society. Those who visited the place twenty years ago are now astonished to see the change for the better. This great improvement is not the fruit of the efforts of the Norwegian Seamen's Mission alone, but it has been the direct cause of a large part of it, and it is consequently highly respected by the English authorities. In connection with the mission there is a Ladies'

Society, which has been very active in making the station a real "Home" for the seamen, and in procuring means to support the work. The ministerial acts from 1868 to 1888, have been: baptisms fifty-nine, confirmations nine, weddings twenty-eight, and funerals seventy-two. During the same period there were 3,155 communicants.

The missionary buildings have always been kept in good repair and are valued at 48,000 crowns. The property is free of debt. The society in Norway up to 1889 had paid 127,000 crowns in salaries to their missionaries in London.

Ministers: J. C. H. Storjohann, May, 1868 to November, 1872; M. S. O. Kjerulf, March, 1873 to January, 1878; G. Olsen, January to March, 1878; S. H. Jensen, August, 1878 to 1881; A. Grondahl, from November, 1881. Assistant ministers: P. A. de Seue, March, 1878 to 1881; B. A. Hall, January, 1882 to December, 1883. Lay assistants: Th. T. Frette, 1869 to 1870; A. Osmundsen, 1871 to 1872; A. Folkestad, 1872 to 1879; E. B. Berg, 1879 to 1882; P. Jacobsen, 1882.

Shields.—In October, 1865, the seamen's society of Norway sent P. J. N. Meyer to this seaport to open its second foreign station. A congregation of Norwegian settlers was formed and Sunderland was soon occupied as a sub-station. A large handsome new church was dedicated December 21, 1868, in which there is a commodious reading room. This mission cost the society in Norway 103,307 crowns. The property is estimated at 27,000 crowns and has no indebtedness. The average attendance at worship is 130.

SWEDISH LUTHERANS IN ENGLAND.

The old Swedish Lutheran Church, organized in London in 1710, is treated on page 367, and we give here only the Swedish Seamen's Missions including eight stations and sub-stations. The first one was started in response to a petition from the Swedish-Norwegian Church in London to the Fatherland Society at Stockholm, begging it to start a mission for the Scandinavian seamen and emigrants in that seaport. An ordained missionary, P. G. Tegner, was selected as the missionary, who preached his first sermon in his new field to ninety hearers, August 28, 1870. He labored faithfully at his post for a decade when he departed this life, April 12, 1881. He was greatly beloved and his works do follow him. Rev. J. L. Stenberg and an assistant, a Norwegian by the name of Andersen, became his successors.

In 1883 an offering of 40,000 crowns was taken in the churches of Sweden for the mission, and December first of the same year the corner stone was laid and on December 1st, 1884, the large new Gustavus Adolphus Chapel was dedicated amid imposing ceremonies. It is advantageously located for its work in Park Lane. The auditorium seats 500, and the reading, writing,



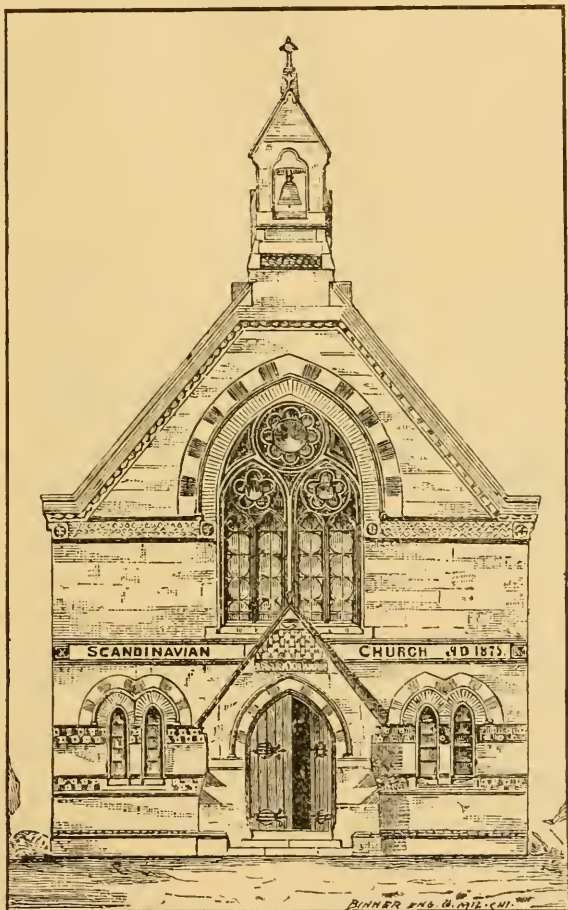
THE OLD SWEDISH EVANGELICAL LUTHERAN CHURCH IN LONDON.

literary and other rooms are large and well equipped. About 700 Scandinavian and Finnish vessels visit this port annually. The missionaries conduct services also at Bootle, Garston, and Birkenhead.

Grimsby was occupied as a Swedish seamen's mission station by the Fatherland Society in 1875. This was accomplished mainly through the warm interest in the work on the part of the Swedish-Norwegian Consul, Haagensen. That it was an important field is illustrated by the three to four hundred Scandinavian vessels which arrive here annually. The missionary preaches also in the Danish seamen's church of Hull while the pastor there conducts worship here in the Swedish church. The pastors: Revs. K. Vinqvist, 1875 to 1879, when he prepared for the foreign

mission field; J. L. Stenberg, 1881 to 1888; and K. Cederqvist, formerly the assistant missionary in Liverpool.

Also along the western coast of England the Swede Lutherans started, under Rev. J. L. Stenberg, a seamen's mission in 1880, including Gloucester, Bristol, Sharpness and Cardiff in Wales. In



SWEDISH EVANGELICAL LUTHERAN SEAMEN'S CHURCH,
Grimsby, England.

1881 he was called to Grimsby and Rev. L. A. Olsson became his successor who, in 1883, was called to Hamburg and Pastor O. Heden, who, because of his health returned from the foreign mission field in India, served this station until he was called to Liverpool Seamen's Mission in 1885 when Pastor P. Bergsten came to this laborious field in Western England.

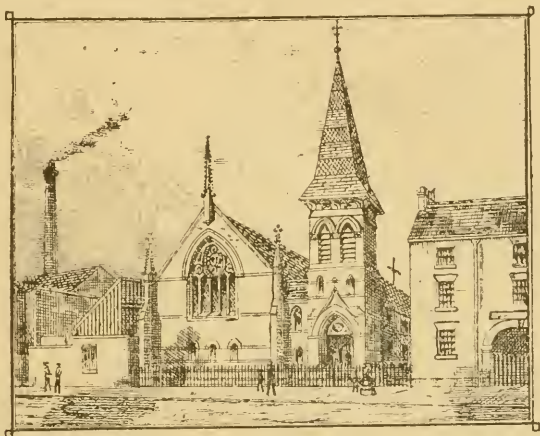
The above represents the work of the Fatherland Society. The Swedish Church Mission also has been interested in Scandinavian seamen. The Lutheran seamen's mission in West Hartlepool under its fostering care is in a prosperous condition.

DANISH LUTHERANS IN ENGLAND.

COLONIST CHURCH IN LONDON.—The Danish Church of London has been organized twice, the first time 200 years ago. Some Danish merchants early settled in London, who organized a church of their own in 1691. Chiefly by the aid obtained from the Danish royal family a church was built, but for the sole use of the Germans as this was the prevailing language in Denmark at that time. This ancient church building is still used by the Germans of London. In 1696 the Danish congregation built its own church, the necessary funds being raised in Norway and Denmark. This church was for a time used by the three Scandinavian nationalities in common. But war between Denmark and Sweden at the beginning of the eighteenth century caused the Swedes to separate and build their own church in 1710. Since, the congregation has been served alternately by Norwegian and Danish pastors. In the beginning of the present century the Norwegian pastor, Rosing, had charge of the congregation. At that time Norway and Denmark were united, and at war with England. Pastor Rosing then showed great self-sacrifice and Christian love by ministering to the Scandinavian war prisoners brought to England. His successor, Pastor Kjærulff from Denmark, was called home in 1817. The aid received from the government of the homeland ceased in that year, and as the congregation was unable to support a minister it received pastoral care only occasionally. The developments of the city caused the Scandinavians to be so scattered that their church work suffered. The church building, being the property of the congregation, was first rented, then sold, and at last torn down.

SEAMEN'S MISSIONS.—In all there are eight Danish Lutheran seamen's stations and sub-stations in England. The old Danish Church in *London* was re-established by the Danish Seamen's Missionary Society. Pastor Storjohann had commenced a Norwegian seamen's mission in London in 1868, and in the same year the Danish Seamen's Missionary Society sent Pastor C. Nielsen to London to establish a Danish seamen's mission. Here then, in London, Norwegian and Danish seamen's missions first met. The territory was certainly large enough for both, and they

have always worked side by side in harmony and brotherly love. In 1870, 490 Danish vessels came to London, having a crew of 5,000, and in the same year the new Seamen's Hospital in Greenwich was opened for sailors of all nationalities, which offered the Scandinavian seamen's ministers a large field for charitable work. Pastor Nielsen first did missionary work in connection with the other Scandinavian ministers. Then a committee was organized for raising the necessary funds to erect a Danish church. Nine



ST. NICHOLAS DANISH EVANGELICAL LUTHERAN SEAMEN'S CHURCH,
Osborne Street, Hull, England.

hundred pounds were gathered in London, and a church was built at West India Docks, and dedicated on August 26, 1873. It stands on a rented lot, the rent being ten pounds a year. The amount received for the original Danish church had been placed at interest by the Danish authorities, and the interest of this fund, now amounting to 2,000 pounds, is being used for the running expenses of the mission. At first the attendance at church was about seventy.

Missionary pastors: C. F. A. Nielsen, 1868 to 1872; G. L. R. Heden, 1872 to 1875; O. K. Bertelsen, 1875 to 1878; H. I. Levinsen, 1878 to 1884; K. A. Sondergaard, 1884 to 1886; F. V. Steinthal, 1886 to 1891; A. E. Holstein, 1891.

Hull, on the Humber river, was the foreign seaport where the Seamen's Missionary Society of Denmark established its first station. In 1867 not less than 393 Danish vessels visited this harbor. It was at that time the chief English harbor for the

imports from Denmark. As the Danish Seamen's Missionary Society had just been organized, Denmark naturally took part in the great Christian work which Norway had already commenced in England among Scandinavian seamen. Hull was chosen as the first field of this new work. In this city there was already a Danish settlement with an organized church work with which a seamen's mission could be connected. The local congregation had for many years been served by English and German pastors. On March 14, 1868, G. L. R. Heden from Denmark was called as pastor of this congregation who also established Danish seamen's missions at Hull and Grimsby. Services were first held in the German Lutheran church, but efforts were soon made to erect a Danish church edifice. C. E. Brochner, a merchant in Hull, who had already shown much interest in this movement, labored most faithfully in raising the necessary funds for the new church. On August 6, 1870, the corner stone was laid, and on May 10th, the following year, St. Nicholas Church, the first Danish seamen's church building of modern times, was dedicated. The ceremonies were performed by Provost Rothe, the Norwegian and Swedish seamen's ministers in England, eleven pastors of the English clergy being present as invited guests. The church, which was built of red brick, cost 52,160 crowns, which amount was paid in full two years after the dedication. Mr. Brochner donated 14,400 crowns; twice this amount was raised in Hull, and the balance was collected in Denmark.

From Hull this missionary work was extended to Grimsby. At first a hall was rented for the services, but as this often proved too small, a Scandinavian seamen's church was built, which was dedicated in 1876. Its erection was chiefly due to the energies and sacrifices of the Norwegian consul at Grimsby, Mr. Haagensen, who has always shown great interest in all Christian work among Scandinavian seamen at that seaport.

The first year of the mission Hull was visited by 886 Scandinavian vessels. During the first twenty-five years work of the mission, 7,348 Danish, 6,645 Norwegian, and 4,368 Swedish vessels have been counted in the harbor, so that at least 150,000 Scandinavian seamen, in the course of these years, have been under the influence of this mission, besides the many Scandinavians sailing with foreign vessels.

While the Danish vessels have decreased at this harbor the Norwegian vessels have increased. The Norwegian seamen's missions in other harbors shepherd Danish seamen, and this



ST. JOHN'S DANISH LUTHERAN PARISH AND SEAMEN'S CHURCH, NEW CASTLE, ENGLAND.

Danish mission ministers faithfully to the Norwegian and Swedish Lutherans. From 1872 to 1878 the missionary divided his time between Hull and Grimsby, when a Swedish seamen's minister was located at Grimsby, which consequently ceased to be a regular sub-station of the Danish mission, though he visits there occasionally. He can thus give more time to the principal station where regular Scandinavian services are now held every Sunday. The Scandinavian servants residing in Hull are quite faithful in their attendance at this church.

In 1883 a Finnish-Swedish missionary work was started in connection with this mission. There are thus two Lutheran Seamen's Missions from the far North working side by side in Hull.

The average attendance at the services at the Danish church was 300 during the first year, while in later years it has been but 100 and less. This is owing to the decrease in the number of vessels, and to Finnish and Swedish services having been held at the same time. In order to have the work extended as far as possible, so as to reach the seamen who could not attend the church, services have been held on board the vessels and in the English Seamen's Church in Alexandria Dock.

Goole, located some distance above Hull, was added to this Danish mission as a sub-station, though it is visited mostly by Norwegian vessels. At Goole the first service was held on Easter Sunday, 1884, in a rented building.

Besides the general church work the missionaries have visited the sick in the hospital.

Missionary pastors: G. L. R. Heden, 1868 to 1873; C. U. Hansen, 1873 to 1883; L. D. Nielsen, 1883 to 1889; J. C. Holck, 1889.

Newcastle.—Pastor H. C. Hansen was appointed to this seaport in June, 1872. There were collected in the city 36,000 crowns and in Denmark 54,000 crowns for the new St. John's Danish Lutheran church which was dedicated October 19, 1875. The furniture and inner decorations cost 10,000 crowns. In connection with this mission there is a library, an aid society, a sick society and three sub-stations at Newcastle Quay, Hartlepool and Blyth

FINNISH LUTHERANS IN ENGLAND.

SEAMEN'S MISSIONS.—Six stations and sub-stations. Soon after the Seamen's Missionary Society of Finland had been organized in 1875, there came to the society from Grimsby,

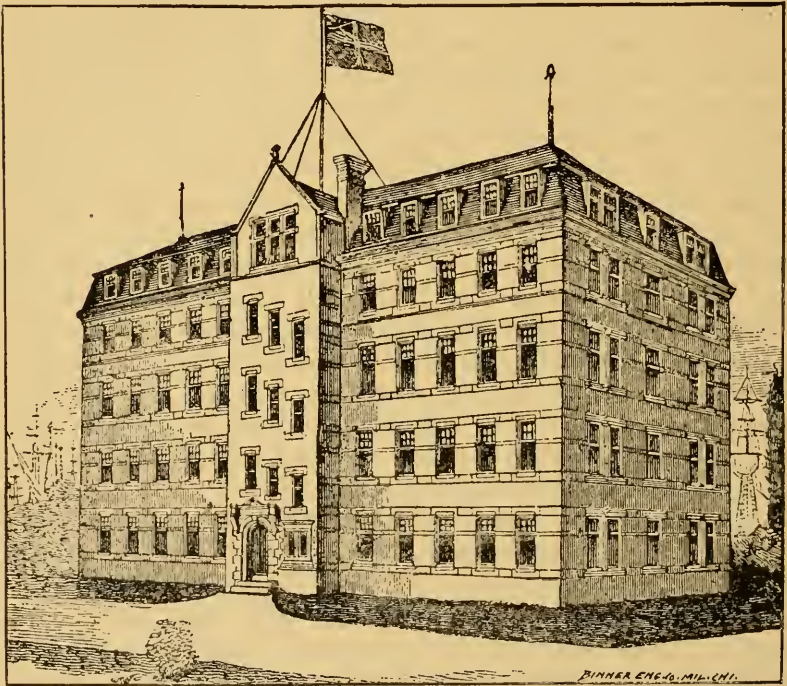
England, a petition for a minister to take up the missionary work among the Finnish seamen at that seaport. By united effort a Seamen's church had been built there, to which the Finnish Society had donated 1,000 marks. But the finances did not permit a missionary to be sent earlier than July, 1880. The society unanimously agreed upon Grimsby as its first station, and sent Rev. E. Bergroth to commence the work. Upon his arrival he found the Scandinavian Seamen's Church rented to the Methodists besides being used by the Swedish Lutheran Seamen's minister. By an agreement with the latter and with Consul Haagenzen the Finnish minister procured the use of the church on the afternoons of the Holy days. He also obtained the use of the reading room for three evenings of the week. The minister prepared for publication a selection from the Finnish church hymn-book for the services in the new mission. Thus the work was commenced and carried on; and both the church and the reading room were well attended by Finlanders. The station was also supplied with a library containing several hundred books, which, through the efforts of the minister, were donated by individuals in Finland. A mass of letters, inquiring for lost seamen, constantly came to the station. The minister therefore became an intermediate servant between the home land and her prodigal seamen, many of whom he succeeded in rescuing.

The missionary work at once extended to the neighboring seaport of Hull where weekly meetings were held on board of vessels and in the Danish Lutheran Seamen's Church. The attendance at times has been as high as 500 Finnish and Swedish seamen. The services were, therefore, conducted in both languages. Other sub-stations were soon occupied at Newcastle, Goole, Liverpool and London. At the latter place services were held first in the Norwegian, and afterwards in the Swedish Seamen's Church, and London soon made demands for its own Finnish Lutheran Seamen's Missionary. As a token of their gratitude the Finnish seamen presented to the Norwegian Seamen's Church a pair of ornamented candle-sticks in memory of the first Finnish service held in London, which took place in that church in December, 1881.

As the finances of the Seamen's Missionary Society could not meet the demands laid upon it, Pastor Bergroth was called home to Finland in the fall of 1881 to awaken more interest for the mission. By constantly traveling and preaching and by editing the paper, *Sjæmæns vænner* (The Seaman's Friend), he succeeded in

filling the treasury and in brightening the prospects of the society so that it was decided to establish a principal station at London with Rev. Bergroth as pastor, while the missionary work at Grimsby and its sub-stations was continued by another minister.

The 7th of July, 1882, Rev. Bergroth arrived in London to continue the work he had commenced among the Finnish seamen.



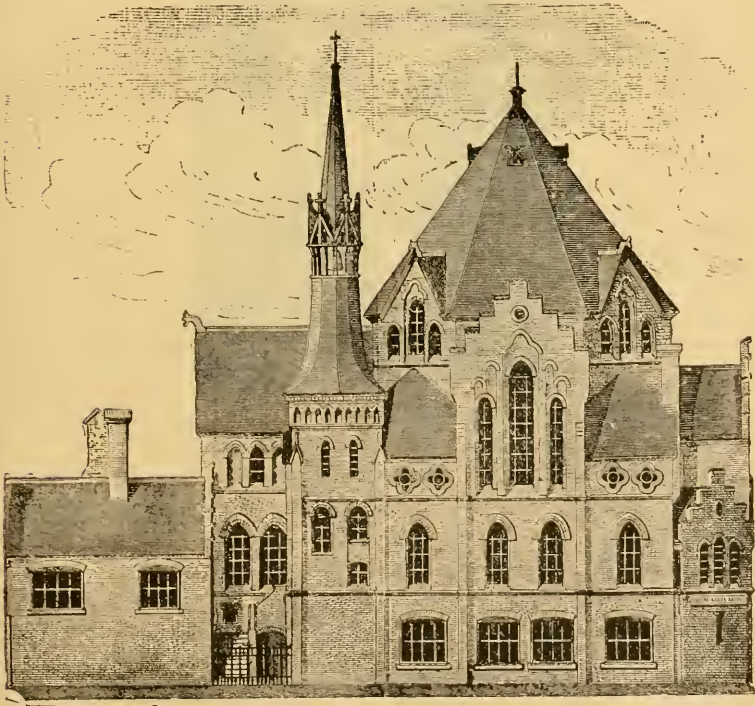
SCANDINAVIAN SEAMEN'S HOME, LONDON, ENGLAND.

He obtained the use of the Swedish Seamen's church for services on Sunday afternoons, and also the use of the reading room.

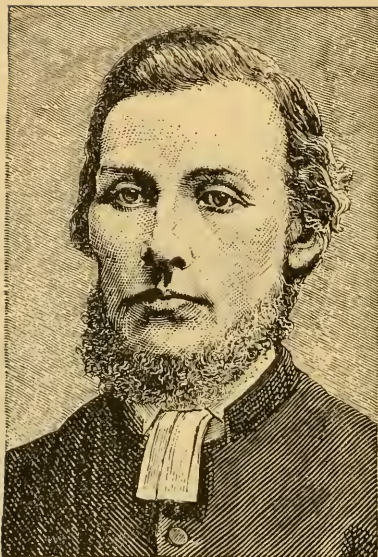
In May, 1883, Pastor Bergroth was succeeded by Rev. H. H. Snellman, who continued the work in the way marked out by his predecessor. In August, 1883, Pastor L. O. Kjeldstrom was sent by the Society to Grimsby and Hull, which had been vacant for two years. Hull was now made the principal station, where the missionary resided, and Grimsby and other seaports along the coast were served as sub-stations. At Hull he first held services in the Danish Lutheran Seamen's Church, but after a while the

mission procured its own church (see picture on page 414), where the work has been continued by the same minister until the present time.

In Liverpool services have been held twice a month by the two ministers alternately. The pastor of London visits Cardiff in Wales occasionally for the purpose of conducting divine worship for his countrymen. A considerable part of his time has been occupied by the frequent visits to his unfortunate countrymen in the Greenwich Hospital. Thus the work at the two central stations, Hull and London, has developed gradually and has proved a success.



GUSTAVUS ADOLPHUS SWEDISH LUTHERAN SEAMEN'S CHURCH,
LIVERPOOL, ENGLAND.



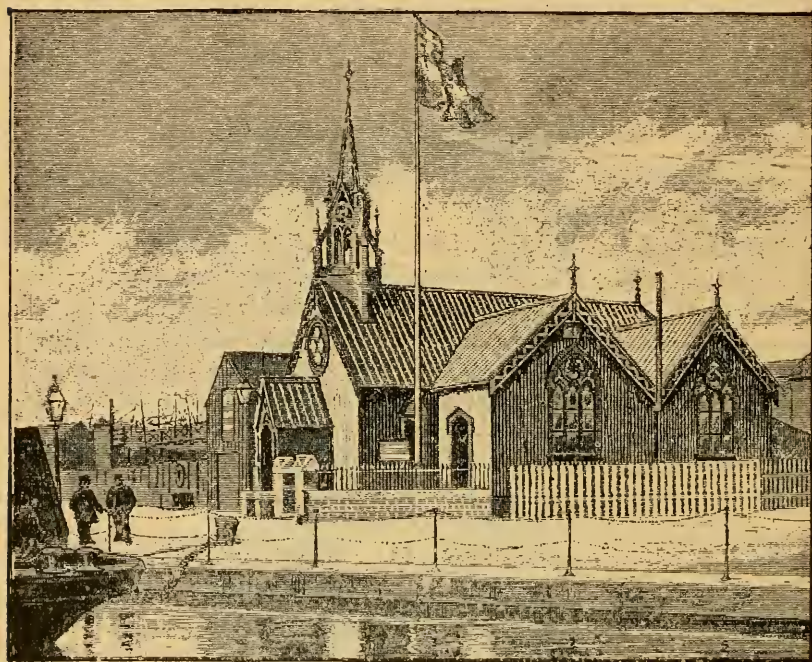
REV. P. G. TEGNER,
Swedish Lutheran Seamen's Missionary in England.
(See page 571.)

LUTHERANS IN WALES.

GERMAN SEAMEN'S MISSIONS.—The committee for the Seamen's Missions in connection with the United Lutheran Society for Inner Missions in Hanover commenced work in Cardiff, Wales. The enterprise has been liberally aided by the committee, for last year it alone gave 14,000 marks for its support. Success attended the efforts until now five stations are established along the Bristol channel, namely: Cardiff, Barry Docks, Penarth, Newport and Swansea. In all these places divine worship is conducted in the German language and interesting it is to know that Lutheran sailors celebrate Reformation Day, Christmas, Easter and the other church festivals in these far away ports of Puritanic countries in the same manner and with the same blessings as at home. The seamen's home in Cardiff, Bute Road 186, has a reading room and a chapel in charge of the seamen's pastor, Rev. Oehlkers, who recently succeeded Pastor J. Jungclaussen, who labored there faithfully for many years. During the year 3,082 sailors attended the 191 religious services, many of whom partook of the holy communion; 633 visits were made to the ships and 63 to the sick, and 3,974 tracts and Christian papers and 22 Bibles and Testaments were distributed. The receipts of the home were 6,630 marks and the expenditures 6,896 marks; through the saving bank of the mission 17,234 marks were sent home to the families of sailors, 5,000 marks more than last year, which in some instances is an indirect way of doing charity. The Lutherans of Wales give to foreign missions. In 1890 this mission sent to the North German Missionary Society seventeen marks.

NORWEGIAN SEAMEN'S MISSIONS.—Cardiff, located on the northern shore of the Bristol Channel, is usually the last European seaport vessels visit before they set out on the open sea. Surrounded by the rich coal mines of Wales, it has, during the course of years, become the chief coal exporting depot in Great Britain.

Large numbers of seamen from all parts of the world are always found in this harbor. It is indeed the cradle of all seamen's missions, for here John Ashley, the first seamen's missionary ever known, as early as 1834 commenced a blessed Christian work



NORWEGIAN EVANGELICAL LUTHERAN SEAMEN'S CHURCH, CARDIFF, WALES.

among sailors. At this outpost, where the last farewell from home and the last word of comfort is given to so many who never return, a seamen's mission is naturally of great importance. As many of Norway's brave seamen from year to year visited the port of Cardiff, the Seamen's Missionary Society of Norway, therefore, soon turned its attention to this place and established here its fourth station.

In 1866 Rev. L. Oftedahl was sent to Cardiff to commence missionary work among the Scandinavian seamen. At first an old chapel, being in a state of decay, was rented and repaired to serve the purpose of a church. But the need of a new church building soon became evident and the demand for the same constantly grew stronger. Pastor Lunde, who succeeded Pastor Oftedahl in 1868, therefore set about to raise the necessary funds

and erect a church on a rented lot close by the docks. The little church, built only large enough to meet the wants at the time, was the first Lutheran church ever erected in Wales. It was made of iron plates screwed together, so that it could easily be taken apart and removed, which was necessary to do upon one occasion. When the church was dedicated on the 16th of December, 1869, it was free of debt. The location was well chosen as the seamen had to pass it before they could reach the city. Had it been known at the beginning how the number of Scandinavian seamen visiting this port would increase, and how the interest of this mission would develop, the church would have been built larger. Instead it has been necessary to enlarge both the church and the reading room several times by erecting additional buildings. The church was usually crowded.

In the first year of the mission's existence there were added several sub-stations: viz., Newport, Bristol, Swansea, Penarth, and Gloucester where another seamen's church has been erected. At these sub-stations the missionary work has proved to be of special importance since they have been visited by seamen, who came mostly from such parts of Norway where religious movements have taken place, and for this reason their desire to hear the Word of God has been greater than is generally found among sailors.

Regular services have been conducted every Sunday at Cardiff in the forenoon and at Newport in the evening. To the other sub-stations the work has been extended as circumstances have required. At the principal station there have been also weekly meetings and other social gatherings. In order to facilitate the visitations on board the vessels, a boat has been placed at the disposal of the mission. As the duties resting upon the missionary multiplied to such an extent that he could no longer perform the work alone, he received a salaried lay assistant in 1885. Since the "Brother Circle on the Sea" was organized in Cardiff the same year, the members of this organization have taken an active part in assisting the minister. The number of services and other meetings at the various stations consequently have been increased.

The reading room, which is well furnished with provincial newspapers from Norway, has always been an attractive place for the increasing number of visitors. Many Scandinavian sailors, who sail with foreign vessels, visit the reading room as well as

the church and usually regard the seamen's mission as their "home."

A "work of rescue" has been carried on in the form of a Street Mission. In behalf of seamen living in the so-called "boarding houses" which are common to all seaports, on certain evenings of the week, the minister with his assistant, pass through the crowded streets and speak to the seamen they meet. They try thus to rescue them from the many temptations which surround them, and to gather them at some place where they can pass the evening without danger to their souls, their persons or their property. This part of the seamen's mission has been a success and has indeed proved a "work of rescue."

A "book mission" has also been successfully started, the aim of which is to sell religious and other good books to seamen. This undertaking developed to such an extent that the books thus distributed number many thousands. Pastor B. Hall, the present missionary at Cardiff, who established the "book mission," published a hymn book, *Seamens Harpe* (Seamen's Harp). This book circulated in such numbers that it is said to have "driven the playing cards from the deck rooms."

A seamen's hospital and a fever house, founded in connection with the mission, are still in operation, ministering to the suffering ones far away from home and loved ones.

The number of Scandinavian vessels increased from year to year until in 1888 the Norwegian and Swedish vessels arriving at Cardiff alone numbered over 500. They were generally of the largest tonnage.

From 1866 to 1888 there were at this mission sixty-three baptisms, twenty-three confirmations, twenty-two weddings and 100 funerals. The number of communicants were in 1878, 82; 1880, 179; 1885, 229; and in 1888, 344.

Both at the principal and at the sub-stations Christmas, Easter and other church festivals and also social gatherings have been held regularly and have been highly enjoyed by all. The Christmas festivals are prolonged through several evenings in order to reach as many as possible, when presents "from home" are distributed. When the seamen reach land, after the toils and hardships of the long voyages, these many tokens of Christian love extended to them by the seamen's mission, have very often made deep and lasting impressions. They are thus reminded of their dear homes, and that they have not, though absent, been forgotten by those to whom their hearts have been joined by

tender affection. Better thoughts and better feelings have thus been awakened. These festive occasions have been appreciated and remembered by the seamen as specially bright moments in their lives.

The preaching of the Word of God, of course, has always been the most important factor in the mission work, and the ever increasing audiences are a proof that the efforts in this direction have been appreciated. It is also worthy of notice that the Norwegian Seamen's Mission at Cardiff was the first successful work of the Lutheran church in Wales.

The church building originally cost 9,000 crowns. The repairs, additions and the neat furniture have cost 5,400 crowns. The property being free of debt, the current expenses are raised on the field, and the mission has in later years been able to meet all its running expenses, including the salary of the assistant. The minister's salary is paid by the Society in Norway. The mission in all has cost the Society over 100,000 crowns.

A new iron church was erected in Cardiff in 1890 at a cost of 16,000 crowns and is free of debt. It seats 600. The old iron church was used in part to build two new churches at the substations of Newport and Barry. The new church at Newport seats 200 and cost 5,400 crowns. Debt 2,000 crowns. The new church at Barry seats 250 and is free of all incumbrances. Its reading room accomodates fifty persons. Thus there were three new Lutheran churches erected in Wales in one year by one Lutheran Nationality.

Missionary Pastors: L. Oftedahl, October, 1866 to April, 1868; C. H. Lunde, July, 1868, to February, 1872; B. W. Bodtker, candidate theologian, February to November, 1872; L. J. Wormdahl, November, 1872 to May, 1876; J. W. Gedde-Dahl, June, 1876 to July, 1878; J. B. Gilhuus, July, 1878 to September, 1884; B. A. Hall, since September, 1884. Salaried lay assistants: Hangervig, 1869 to 1870; N. P. Sorensen, 1873 to 1875; Eilertsen, 1877 to 1884; and Th. Thoresen, since 1884.

The Swedish and Finnish Seamen's Missionaries of England make regular missionary tours to Wales to preach the Word and administer the Holy Sacraments to their countrymen, whether settlers or seamen, in their own mother tongue.



REV. MAGISTER IVER DIDERICKSEN BRINK,
Evangelical Lutheran Pastor in Ireland.

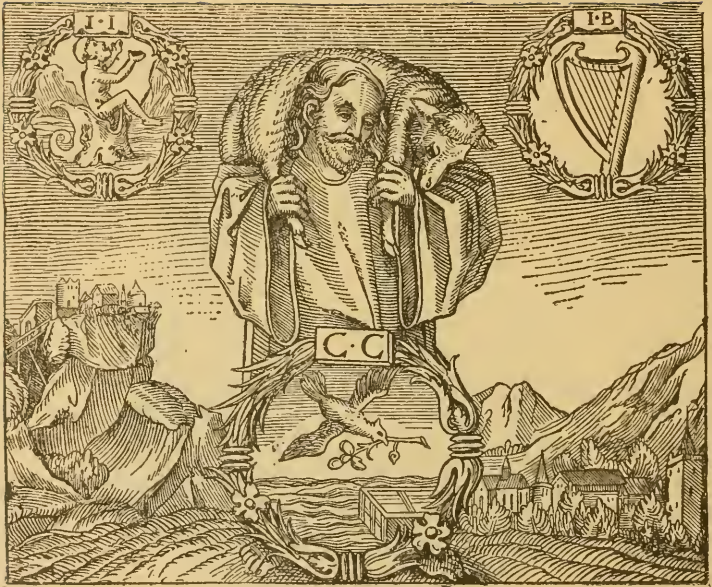
LUTHERANS IN IRELAND.

Pastor Magister Iver Didericksen Brink is a Lutheran name that will ever be memorable in connection with the history of the Church of the Reformation in the "Isle of the Saints." He was born on the fourteenth day of November, 1665, A. D., among the picturesque mountains of Norway. He lived also at times in Denmark and Sweden. He first came to this country as the pastor of the Danish regiment that was sent to Ireland to help King William III. against King James II. Thus it came to pass that this faithful servant of God preached Luther's doctrines in the Land of St. Patrick. The fact that Rev. Brink was pastor of the old Danish Lutheran Church in London from 1691 to 1702 proves that he was a man of more than ordinary ability and stability. We are happy in presenting to our readers a beautiful picture of this patron Lutheran saint of Ireland.

Some Lutheran missionary work has also been undertaken from time to time among the Scandinavian and German seamen in the largest harbor cities.

The most of the Lutherans in Ireland are found in the commercial cities among the German and Scandinavian dispersion. Little, however, has been done in late years in following our people there and in ministering to them in the name of their Church. We suggest that a traveling Lutheran missionary be appointed.

Kaiserswerth Deaconess Work in Ireland. The Deaconess Home in Tottenham, London, has extended its work to Ireland. Parish deaconesses are laboring in a Protestant congregation of Cork, and two sisters are employed in the hospital of that city. Three nursing sisters are ministering in the Protestant Hospital of South Dublin. In 1885 there were in all six Kaiserswerth Deaconesses in active service on this island, where many supposed that not a trace of Lutheranism could be found. There are more Lutherans in some countries than the statistics indicate.



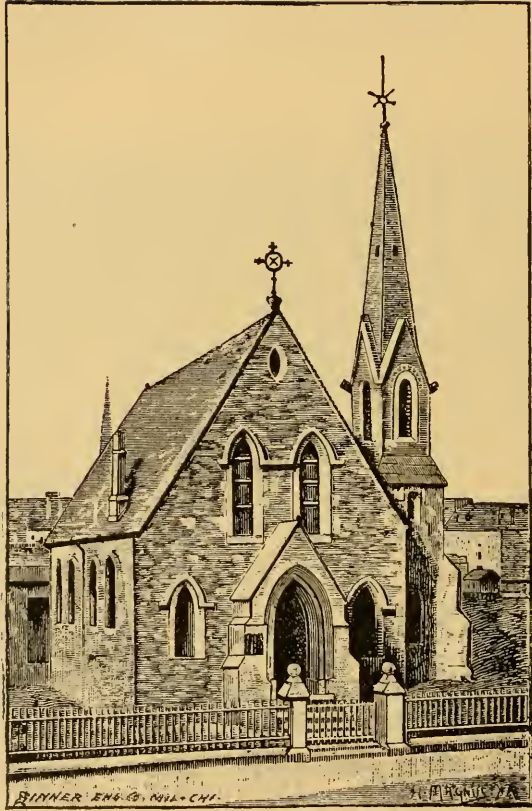
A DIASPORA MISSIONARY PICTURE FROM LUTHER'S WRITINGS.

LUTHERANS IN SCOTLAND.

The teachings of the early writings of the Lutheran Reformation soon reached far off Scotland and, as in other countries, awakened such an interest that talented men with a spirit of inquiry migrated to German universities for further study and investigation. The tracts and books of Luther were sought, bought and read every where to an extent that the governments became alarmed and legislated to keep them out of their countries. Some even prohibited favorable conversation on the Lutheran movement. Thus the Act of Parliament of Scotland, July 17, 1525, to prohibit "the rehearsing of, or disputing about, the heresies of Luther or his disciples, has this exception: 'unless it be to refute them.'" The Act itself is very interesting and its Scotch dialect reads as follows: "Na maner of persoun, *strangear*, that happenis to arrive with thare schip within ony part of this realme, bring with thame any bukis or workis of the said Luther, his discipulis, or servandis, disputis or rehersis his heresies, etc., under the pane of escheting of thare schipis and guidis, and putting of thaire personis in presoun."

This applies it seems to foreigners only, and in 1527 it was found necessary for the chancellor and lords to add a clause extending the penalties to the natives of the kingdom, for Scotland had always "bene clene of all sic filth and vice." Surely as in other lands so in this northern country, Luther was known through his writings at this early period of the Reformation favorably as well as unfavorably.

Another way through which Scotland was made acquainted with Luther and his doctrines was through the Scotch students who visited Germany. Patrick Hamilton (born 1504), a young nobleman of high birth, Abbot of Ferne from the age of fourteen according to a corrupt custom, went to Paris University and took the degree of A. M. in 1520. He then went to Louvain for a



NORWEGIAN EVANGELICAL LUTHERAN SEAMEN'S CHURCH.
Edinburgh-Leith, Scotland.

personal intercourse with Erasmus, and at this period it is said of him, "he was probably more an Erasmian than a Lutheran." In 1522 he returned to Scotland, acquainted with the religious condition of the continent. He quietly pursued his theological studies and "from agreeing with Erasmus, he came to agree with Luther." Archbishop Beaton in 1527 found that he was "infamed with being disputing, holding and maintaining diverse heresies of Martin Luther and his followers, repugnant to the faith." He was declared to be worthy of death and fled to Germany. Dr. McCrie, in his *Life of John Knox*, says: "He set out with three attendants, and, attracted by the fame of Luther, repaired to Wittenberg. Luther and Melancthon were highly pleased with his zeal; and after retaining him a short time with them, they recommended him to the University of Marburg." Late in the autumn of 1527, after a sojourn of six months, he returned to Scotland, determined to brave death itself rather than cease to preach "that a man is not justified by works, but by faith," and "good works make not a man good, but a good man doeth good works." These doctrines, the source of life to many, have the Evangelical Lutheran ring, and were the cause of his condemnation and death.

On the last day of February, 1528, in the twenty-fourth year of his age, he was committed to the flames, and verily as one says, "the reek of Patrick Hamilton infected all on whom it did blow." Those flames enlightened all Scotland in the course of one generation.

Gawin Logie, principal of St. Leonard's College, was so successful in teaching his doctrines, "that it became proverbial to say of any one who was suspected of Lutheranism, that he 'had drunk of St. Leonard's well.'" From the day of this first Protestant martyrdom in Scotland the Evangelical cause made slow but constant progress amid excruciating persecutions for twenty years before John Knox arose in 1547 as a public minister of the Gospel.

German universities had attractions also for Knox. At one time he concluded to visit them to continue his studies in the cause he served so well, but from this he was dissuaded by friends. The year in which John Knox arose, 1547, was only one year after Luther's death or thirty years after the first Protestant sound from the church door of Wittenberg was heard, a long period in which to prepare the way for the great Scotch Reformer.

It is evident that the Lutheran Reformation early exerted a wholesome influence on Scotland also by way of England. "The Society of Those of Lutheran Convictions in Corpus-Christi College at Oxford," organized in 1527 for the dissemination of the pure doctrine in England, bore fruit also in Scotland by means of the books exported.

The motley system of religion, which Henry VIII. tried later to establish, caused the same parliament to enact statutes against the authority of the pope and against the tenets of Luther.

GERMAN DIASPORA CONGREGATIONS.—The congregation in the capital city of Edinburgh was organized in 1862 by Pastor Blumenreich of Schwerin in Posen. The parish reports 400 souls. Since 1881 the congregation worships in its own beautiful church. The pastor is faithful in ministering to the German seamen.

In Glasgow the Germans are quite numerous, the most of whom are Protestants. They have erected a church building that is a credit to them, and the pastor, Rev. Geyer, extends a hearty invitation to all Protestants visiting Glasgow, who understand German, to worship with his people on Sundays and church festival days.

GERMAN SEAMEN'S MISSIONS—The Firth of Forth District is the Seventh District of the General Committee for German Seamen's Mission in Great Britain and includes no less than nine stations: Edinburgh, Leith, Grangemouth, Granton, Morrison Harbor, Burnt Island, Boness-Methil, and West Wemyss. Divine worship is conducted in the German Church of Edinburgh where the sailors of Leith and Granton also attend, in the Christian Institute at Grangemouth, in the Harbor House of West Wemyss, and in the reading room of the German Association Hall (Vereinshaus) of Edinburgh. Rev. Locher of Edinburgh is the president of the mission, and Rev. Nolde of Leith is the efficient seamen's missionary.

The number of sailing ships and steamships under the German flag which arrived in the different stations in 1890 is as follows: Leith and Granton, 78 with 1,800 men; Morrison Harbor, 45 with 200 men; Boness, 113 with 1,308 men; Grangemouth, 273 with 2,700 men; Burnt Island and Methil, 225 with 3,000 men, and West Wemyss, 130 sailing ships with 520 men. Many Germans are also found on English ships, which should be added to the above. The ships, as they arrive, are visited; Christian literature and the Scriptures circulated; the Word of God preached; the Holy Sacraments administered; the German hymns sung; and

Christmas, Easter and the church festivals are celebrated as in Germany.

The expenditures of the mission last year were 2,400 marks, of which amount the German Emperor gave 1,000.

NORWEGIAN LUTHERAN SEAMEN'S MISSIONS. — *Edinburgh-Leith.*—The Firth of Forth on the eastern frontier of Scotland is of special interest to the Norwegian people because it was here



REV. ANDREAS M. HANSEN.

The First Norwegian Lutheran Seamen's Missionary
Commissioned to a Foreign Harbor.

that the Christian work originated which is known as the Norwegian Seamen's Mission. In the religious and Sunday-quiet Scotland, where other Christian work has been done on a large scale, the many thousands of Scandinavian seamen were left without spiritual care until the Norwegian Seamen's Mission was organized to meet the crying need. This work has, in a real sense, been the prolonged arm of the mother church, of whose love, care, and prayers it has been the object for more than a quarter of a century.

On July 30, 1865, the Rev. Andreas M. Hansen, having been sent by the Norwegian Seamen's Missionary Society as its first missionary, held his first service at Leith in a little room close by the docks. The missionary work was continued in a schoolhouse rented for the purpose, and Grangemouth and Glasgow were at once added as sub-stations.

The day of Pentecost, 1866, was a memorable occasion for the mission when twenty-seven men, all Scandinavian residents of the place, met and organized "The Scandinavian Lutheran Church of Leith." It adopted the confessional basis and the forms of public worship of the Evangelical Lutheran Church of Norway and elected as their pastor the missionary of the Norwegian Seamen's Missionary Society.

Steps were at once taken toward the erection of a church building, as the members of the new congregation were anxious to have a place of meeting furnished in every detail so as to remind them of the public worship in the dear old fatherland. A committee of Scotchmen was formed which helped to raise funds. Native citizens as well as others showed great liberality, and timely aid came also from Norway. On the 30th of January, 1868, the corner stone was laid with great solemnity and joy, and on the 31st of August the same year, the new church, a fine building of hewn stone, was dedicated by Pastor Storjohann. The local congregation as well as seamen visiting the harbor were to use the church. The missionary work was gradually extended also beyond the two sub-stations.

Epiphany, 1879, was another day of joy for the mission when a reading room for Scandinavian seamen was opened close to the docks at quite a distance from the church. Some of the public services for seamen were then removed to this new locality.

Pastor Lund, the third missionary at Leith, added Greenock and Boness to the number of sub-stations. Thus the missionary became "an ubiquitous traveler," leading "a restless life" like the seamen themselves. But as the amount of work required was more than one man could do, the Chief Executive Board of the Mission in Norway gave to the missionary an assistant, in 1880, Peter Jacob Sorensen, a former ship captain, who is still in active service at the station. Part of the work was then given to the assistant so that services could be held every day in the week at one place or another. Visiting the hospitals has always constituted part of his duties as has also the visiting of the vessels for inviting the sailors to the services. At Leith a prosperous Sunday School is also maintained. All missionary work is done in the Norwegian language, and is regulated in a strictly systematic manner, so that each day has its special duties.

As the missionary activity grew, the need of a reading room in connection with the church became more and more pressing. The energetic missionary, Pastor Lund, floated a subscription to

raise the money required. Chiefly through the liberal aid of two business men, Chr. Salvesen and John Warrac, a large and neat reading room was built on the church lot and of the same material as the church itself. On the 9th of May, 1885, the new building was occupied, and the occasion was one of special interest in the history of this harbor mission.

It will thus be seen that this, the first of the Norwegian seamen's missions, has been a success. The chief cause of this is found in the fact that each successive missionary has built on the foundation laid by his predecessors. Thus new fields and new methods in the operation of the work have been adopted only gradually and carefully. There has been a steady growth in the work, until now its blessings are felt far and wide.

Circumstances have been changing so that complete statistics of the Scandinavian vessels visiting Leith and sub-stations are preserved only for certain years. Thus Leith was visited in 1872 by 656 vessels, in 1887 by 204, the average number of vessels for the last five years being 348. The average number of vessels arriving at the neighboring port, Granton, in the last five years has been 168. To Grangemouth there came in 1872, 610, and in 1879, 230 vessels, the average number for the last five years being 384. At Boness the average number of vessels has been 436 for the last five years. To Glasgow there came in 1870 only 32 vessels, while in 1883 it was visited by 128, the average number for the last five years being 108. At Greenock there arrived during the last five years 55 vessels yearly. These figures include only Scandinavian vessels.

The local congregation has undergone many changes. Of the original members none are left, but new ones have taken their places. The membership for the last ten years has been about 70. The attendance at the public worship during this time has increased and has on the whole been good. From 1865 to 1880 there were held on an average sixteen communions every year, attended by seventy-eight communicants. In 1888 and 1889, twenty-four communions yearly with 107 and 114 communicants respectively. The number of ministerial acts have increased from year to year. In the last five years there were on an average seventeen baptisms. During the entire existence of the mission, nineteen persons have been confirmed.

Other ministerial duties have not been few. At the principal station a Ladies' Aid Society and a Church Choir were organized which are still doing good service. Christmas and the other

church festivals as well as social gatherings—including the stereoptican entertainments of a religious and moral character—are held every year when the seamen enjoy all the church privileges that “their home abroad” can furnish them.

The lots with the church and reading room have no indebtedness and represent in value 26,100 crowns. The expenses connected with the mission has mostly been met by the income at the station, but help has also been received from the Society in Norway. At present, however, the mission has reached its maturity of self support.

The ordained missionaries, who have been employed at this station are the following: A. M. Hansen, July, 1865 to April, 1873; S. H. Jensen, April, 1873 to August, 1878; J. F. Lund, October, 1878 to April 1887; and A. F. W. J. Prytz since May, 1887; Ship-captain P. J. Sorensen, assistant from March, 1880.

LUTHERANS IN ASIA.

We now turn from Europe, the most Lutheran, to Asia, the least Lutheran of the grand divisions of the earth. Compared to the other continents, Asia has the largest area, the most people, the oldest civilization, the grandest mountains, the broadest plateaus, with the largest peninsulas, archipelagoes and salt lakes. It is also unequaled in its diversity of climate, race, language, civilization and religion. Because of these facts, special interest is connected with the consideration of the Lutheran developments, small and scattered as they are, in the extreme west, south, east and north, as well as in the very central countries of this continent.

The Lutheran Reformation spread eastward beyond the boundaries of Europe into Asia and attempted to reform the Greek Catholic as well as the Roman Catholic church. The celebrated church historian, Dr. Kurtz, tells us, that "a young Cretan, Jacob Basilicus, whom Heraclides, prince of Samos and Paros, had adopted on his travels through Germany, Denmark and Sweden had come into friendly relations with Melanchthon and others of the reformed party, and attempted, after he entered upon the government of his two islands in 1561, to introduce a Reformation of the local church according to Evangelical principles. But he was murdered in 1563 and with him every trace of his movement passed away.

"In A. D. 1559, a deacon from Constantinople, Demetrius Mysos, spent some months with Melanchthon at Wittenberg, and took with him a Greek translation of the Augsburg Confession, of which, however, no results ever came. At a later period, A. D. 1573, the Tuebingen theologians, Andreä, Luc. Osiander, and others, re-opened negotiations with the patriarch Jeremiah II., through a Lutheran pastor, Stephen Gerbach, who went to Constantinople in the suite of a zealous Protestant nobleman, David of Ungnad, ambassador of Maximillian II. The Tuebingen

divines sent with him a Greek translation of the Augsburg Confession, composed by Mart. Crusius, with a request of his judgment upon it. The patriarch, in his reply in 1576, expressed himself candidly in regard to the errors of the book. The doctors of Tuebingen wrote in vindication of their formula, and in a second answer in 1579, the patriarch reiterated the objections stated in the first. After a third interchange of letters he declined all further discussion and allowed a fourth epistle in 1581, to remain unanswered."

Though Asia is the cradle of the human race, it has at present few emigrants and still less immigrants. No Lutheran congregations in Asia can trace their origin directly to the Reformation movement. All owe their existence either to emigration or foreign missions. The former is mainly the case in Palestine, Asia Minor and Asiatic Russia, and the latter in India and China.

LUTHERANS IN PALESTINE.

Palestine is mentioned in the Bible as the Promised Land of the ancient Hebrews. It is the birthplace of Christianity, the Holy Land containing Jerusalem, Bethlehem, the river and valley of Jordan, the Dead Sea, and the Sea of Galilee. Special interest therefore is connected with the consideration of this country.

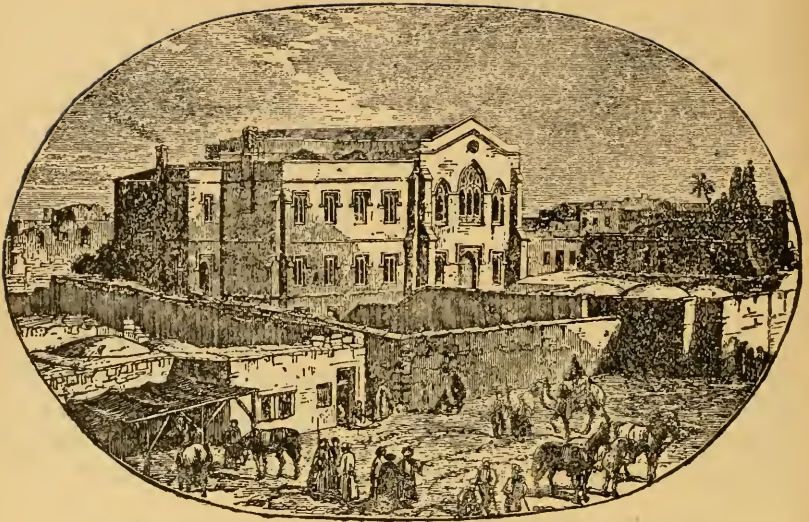
GERMAN DIASPORA CONGREGATION IN JERUSALEM.

“Forget Not Jerusalem.”

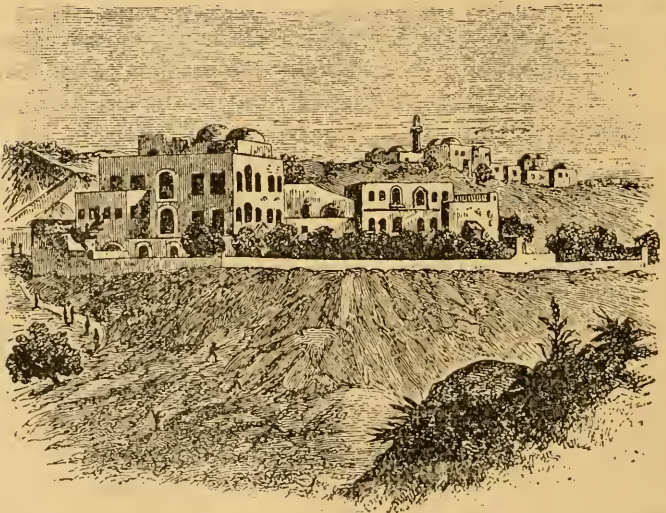
The sacrifice of sheep and a prayer by the first Mohammedan Imam, on September 26, 1892, were the preliminary ceremonies in opening the new railroad for traffic from Jaffa to Jerusalem, which a pious German civil engineer projected and surveyed more than thirty years ago. The depot in Jerusalem is opposite the German colony and not far from the new site recently bought by the Jerusalem Union for a new German parsonage and school. New railroads develop additional calls for Lutheran diaspora missionaries. Thus has it been also in the Holy Land.

Pastor Carl Schlicht has served the congregation in Jerusalem since February, 1885, and Pastor Bartels is his assistant. The church members number 127 Europeans and 35 Arabians. The mission congregations at Haifa with 70 members, and Jaffa-Sarona with 60 members, are composed entirely of Germans, and have introduced the Wurtemberg hymn book. At Haifa a chapel and a schoolhouse are about to be erected. This was made possible by the liberal gifts of a member and of a German patron.

The school in Jerusalem is taught by the assistant pastor, a teacher and the organist. Twenty-seven Protestant and three Jewish pupils. The school in Jaffa numbers fourteen children, all Protestants, and the school in Haifa forty-four pupils. The German government appropriates to the school in Haifa 500 marks, in Jaffa 625, and in Sarona 625 marks.



GERMAN CHRIST CHURCH IN JERUSALEM.



BISHOP GOBAT'S SCHOOL ON MOUNT ZION, JERUSALEM.

These churches and schools owe their existence and prosperity in a large measure to the mission aid received from the Jerusalem Missionary Union of Germany.

While in Constantinople the German Empress Augusta Victoria declined a very valuable gift of jewels from the Sultan,



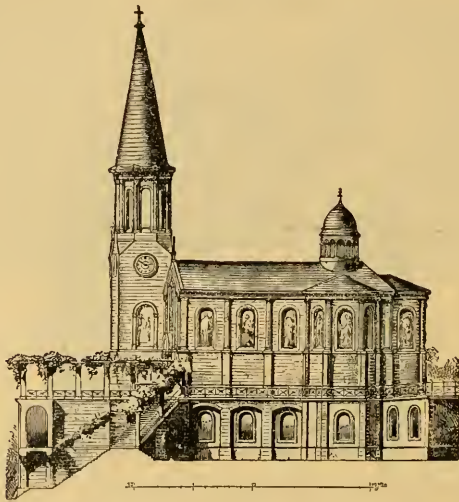
SAMUEL GOBAT.
German Bishop of Jerusalem.

but as a personal favor she asked of him permission to erect a Protestant church in Bethlehem, which, of course, was granted.

The only mission work that is undertaken in the birthplace of our Saviour is that by the Jerusalem Union of Berlin. Lutherans throughout the civilized world have contributed toward the erection of this beautiful church edifice on the site of the Saviour's manger, which through the liberality of friends and of the State Church of Prussia will soon be completed. The congregation worshipping in it is composed mostly of Arabians. There are two parochial schools even here, one for girls and the other for boys, numbering together about 150. The efficient pastor, Rev. Schneller, unfortunately for the mission, in 1889 returned to his home in Germany.

The Jerusalem Missionary Union of Berlin experienced some difficulty in securing a successor of Pastor Schneller, because the pastor of the congregation in Bethlehem is at the same time the superintendent of the German Protestant church work in

Palestine. The choice was finally for Rev. F. I. A. Boettcher, the assistant pastor in Jerusalem, and all rejoice that he has accepted. He will have two assistants: One European, Rev. Mueller, in Bethlehem; and an Arabian, Rev. Bschara Canaan, of Bet-Djala. At the third station of the Jerusalem Union, the patriarchal city of Hebron, an Arabian missionary doctor,



THE CHURCH IN BETHLEHEM.

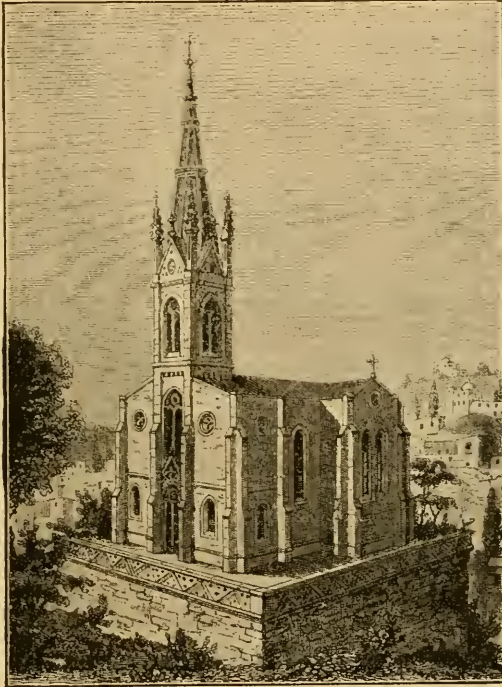
A. Orth, Architect.

ASKANDER Dabbak, and an Arabian Evangelist, Daher Elias, are faithfully teaching and preaching Christ in Arabian. In Bethlehem and Bet-Djala Arabian congregations have been organized and churches built.

The three stations, Bethlehem, Bet-Djala and Hebron, have three ordained ministers, five parochial male and two female teachers and one missionary physician. Pastor Bloettcher edits *Evangelischen Blaetter aus Bethlehem*. It treats of the mission and of the land and its people, and is distributed gratuitously.

In his missionary tour through the Holy Land in 1872 Bishop Gobat visited Nazareth on the 24th of March, where he confirmed fifteen Arabian catechumens and preached to a large audience in the church, which his son-in-law, Pastor Zeller, erected amid many difficulties and the opposition of Turks, Greeks and Latins. It stands high with a commanding view over the city and country.

September 18 to 21, 1892, the German Evangelical Congregations of Palestine celebrated a mission festival in Jerusalem, and among the good results of this convention we mention the organization of a Teachers' Conference by the parochial school teachers of the German congregations of the Holy Land.



EVANGELICAL CHURCH, NAZARETH, PALESTINE.

Erected by the German minister, Pastor Zeller.

A local committee with the first pastor of Jerusalem as president has been constituted in order to co-operate more satisfactorily with the Jerusalem Union of Germany. In time these movements may develop into a Synod.

THE DEACONESS HOSPITAL ON MOUNT ZION, JERUSALEM.—The origin of the Kaiserswerth deaconess work in Jerusalem, as given by Director Disselhoff, is as follows: In 1846 Fliedner brought four deaconesses to London, who were to undertake the work of the newly founded hospital for Germans in Dalston. In the house of the Prussian ambassador he met Samuel Gobat, who had just been appointed by Frederick William IV. as Protestant bishop of

Jerusalem. "I hope," said Bishop Gobat, "that your deaconesses will come and assist in alleviating the misery at Jerusalem."

Four years later, in the spring of 1850, Reichardt, a nephew of the first deaconess, was called to Jerusalem as missionary among the Jews, and passed through Kaiserswerth on his way. He offered to take letters with him and Fliedner sent the bishop word that he had deaconesses ready to go if they were wanted there. When Reichardt arrived at Jerusalem, he found that an epidemic had been raging there for some months. Gobat had seen how the poor people languished in their hovels, forsaken and miserable, and he immediately asked for two deaconesses to be sent. Fliedner received the letter in Berlin, and communicated the contents to the King. Frederick William promised the sisters a little house belonging to him, but agreed with Fliedner that it would be better to send a larger number of sisters to such a distance, in order to establish a home where patients should be nursed, children taught and trained, and which, with God's blessing, might develop into a training school for teachers and nurses in the East. On the 17th of April Fliedner, with four deaconesses, rode into the Holy City. The house belonging to the King, where the deaconesses were to carry on their work of love, was even meaner than the cradle of the deaconess work in Kaiserswerth. The water ran down the bare walls, the ceiling was so low that one could hardly stand upright, and the door and window were very small. If the sisters were to remain at their work, it was necessary for them and their patients that a more suitable home should be secured. This was found in the house of a Turk situated on Mount Zion near the English Protestant Church which was let to the Prussian Aid Society in Jerusalem to serve as a hospice, or an inn for German travelers. The kitchen below and the rooms above were, at Fliedner's request, arranged for the Deaconesses' work. The two largest rooms were fitted up as wards holding from eight to ten persons, men and women, the others for the sisters and several children. On May 4th the dedication took place. The little hospital, intended for patients of all religions soon proved a true blessing to Jerusalem and the neighborhood, as the hospital founded by the English Church Missionary Society was, and still is, intended only for Jews. Under the direction of Bishop Gobat the deaconesses visited the poor and sick in the town. The dispensing sister, who had soon learned a little Arabic, prepared simple remedies under the direction of the doctor, which she gave to those needing help. The institution soon gained the confidence

of the natives. Patients of all religions came in the first months. The Mohammedans, whose fanaticism filled them with blind prejudice against deeds of love, held back longest from "the kennel," as they called it, "of the German dogs." But when the barrier was once broken down, they allowed themselves to be benefited by the deaconesses. In 1852 two new wards were built



WING OF DEACONESS HOSPITAL, JERUSALEM, 1860.

upon the flat roof, and in 1854 one hundred patients had already been benefited by this unpretending institution,—Germans, Jews, Proselytes, Catholics, Greeks, Russians, Abyssinians, Maronites, Copts and Mohammedans. In the following year, 1855, more accommodation was provided. Through the intervention of the King, a house was bought especially for the hospice. The patients had in June, 1855, all the rooms on the first floor, whilst the deaconesses with the thirteen young girls in their charge, were now able to occupy the ground floor. It had long been felt that the training and education of the Arab children, especially the girls, was as much an object of care as nursing the sick, for women in the Holy Land still lived often in a state of complete spiritual darkness and slavery. One of the first children brought in was a Mohammedan slave girl, Machube, whom the sisters freed for fifty-six thalers. The children were well cared for, the house was commodious, and the courtyard boasted of the only pump in the



SCHOOL IN THE ARBOR OF THE DEACONESS HOUSE AT JERUSALEM.

neighborhood. But still there was not much room, and the sisters hit upon a plan for enlarging the space at their disposal. Upon the flat roof of the house they placed some evergreens and other plants, and when these were well grown up they made a shady bower, where they could sit and get a fine view of the city and church lying at their feet. It also made a pleasant classroom for the younger children.

In the year 1856 a threatening cloud passed over the young institution, which, however, soon passed off with a happier result than could have been expected. The owner of the house which they occupied was thinking of selling it to the Greek or Catholic sisters. In order to secure it 16,000 thalers were needed, but how could this sum be obtained? Generously King Frederick William came to the rescue. He offered a loan of 13,000 thalers. The Ladies' Association in Berlin for the Education of Women in the East gave 1,000 thalers; and several friends sent so many gifts, large and small, that it was possible to buy not only the house, but two pieces of land on the so-called Godfrey's Hill.

In spite of the high level of the city of Jerusalem malaria prevails in the narrow close streets. To get an occasional change of air is indispensable for Europeans. Upon one of the pieces of land before mentioned a cistern and a large room were built, in order to provide a place for change of air for the children, sisters and convalescent.

In the year 1858 the number of girls had increased to thirty-two; too many for the size of the house, but the deep distress had rendered it necessary to take them in. Many sick were obliged to be turned away from the hospital for want of room. In 1859 a new wing was begun. The ground was obtained for this purpose by the sisters sacrificing the little garden in which they had formerly taken recreation after their work. The expenses were greater than had been calculated, for the foundation had to be dug to a depth of more than forty feet. This was owing to the accumulation of stones and rubbish to such a height over the original soil. The new building was finished in 1860, under the superintendence of Architect Schick, and was arranged for the reception of patients only. The children were able to take entire possession of the old house. In the following year the number of patients rose to 246, among them 106 Mohammedans, and the number of Arab children to forty-one. In the year 1862 there were 479 patients, of whom 178 were Mohammedans; in 1863, 278;

and in 1864 as many as 312. The number of Mohammedan girls increased likewise.

During 1890, in 12,237 days of service, 624 patients were attended, of whom 555 were Arabians and the others were Armenians, Abyssinians, Greeks, Bulgarians, Turks, Germans, Austrians, English, Italians, Russians and Polanders. According to religion 236 were Mohammedans, 187 Greek Catholics, 117 Protestants, 54 Roman Catholics and the others were Copts, Syrians, Maronites, Proselytes and Jews. This is a fair illustration of the comprehensive, impartial, Saviour-like nature of the charity of the Kaiserswerth Deaconesses in the Orient, and in fact, everywhere. In addition 9,389 sick received attention in the polyclinic.

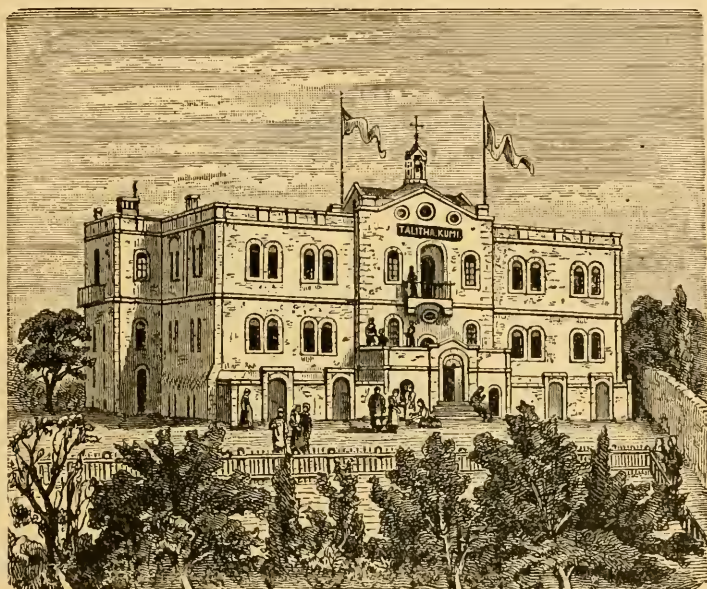
The poor sick in this climate are many and the deaconess authorities, after long praying, waiting and laboring, were forced to arise and build a new additional hospital building, or stop the work in the old dilapidated edifice. Truly, many far from home could say, "Surely it has borne our griefs."

The first benevolent offerings for the new hospital building have been so encouraging that no fears remain now that it will not be completed. For the site alone 85,000 francs were the consideration, which those acquainted with real estate in Jerusalem pronounced cheap; 65,000 francs of the amount collected were paid cash. The building is to cost over 100,000 marks additional.

The receipts in 1890 for the hospital and the Talitha Kumi were 26,561 marks; expenditures 26,274 marks; indebtedness on both 13,773 marks.

It was found soon after Fliedner's death that if the work were not to suffer from overcrowding, and from the fact of the patients and children being in such close proximity to each other, the hospital must be entirely separated from the schools. By the kind liberality of many friends in England, Holland and Germany—especially in Wupperthal—by the end of 1865 a sum of several thousand thalers was collected for this purpose. Trusting in God's help, the building for a Children's Home was begun on the above-named Godfrey's Hill in 1866; and in February, 1868, it was opened. This building Herr Schick, with the same disinterestedness which he had shown before, designed and superintended the erection of without any fee. The building in the town was from this time used exclusively as a hospital. During the year 1868, 570 patients, among them 346 Mohammedans, were received and tended gratuitously; and in the children's home, "Talitha Kumi," eighty-nine girls, among them sixteen Mohammedans,

were instructed and reared free of charge. Although thankful to be allowed to minister in any way under God to the poor inhabitants of the Holy Land, there was a heavy load of 16,000 thalers debt. This debt had arisen from the cost of erecting the new building, and also partly from the additional expense of maintaining two separate establishments. A doctor, too, was



TALITHA KUMI, ON GODFREY'S HEIGHT IN JERUSALEM.

appointed at a fixed salary of 1,200 thalers; whereas formerly Dr. MacGowan, and later Dr. Chaplin, physicians to the Jews' Missionary Society, had attended at the hospital for nothing. The house accounts show the greatest economy. From the 1st of July, 1864, till 1866, exclusive of building, 12,200 thalers were spent, or 6,100 thalers annually; with an average number of twenty-five patients and fifty children. As no payment was received for the sick in Jerusalem, there were necessarily misgivings for the future, as the debt was increasing. But quite unexpectedly an anonymous benefactor came to the rescue. He gave a donation of 10,000 thalers towards paying off the debt, and 6,000 thalers to found three free beds in the hospital. The Knights of St. John also, who since 1857 have subscribed 300 thalers annually, raised this sum to 400 thalers.

In the years 1879 and 1880, by purchase and exchange, the land upon which Talitha Kumi stands was extended, and enclosed by a stone wall. A third large cistern was added for the house and for watering the garden formed in the rear.

In the hospital four deaconesses nurse from six to seven hundred patients of all religions, and of these more than a third are Mohammedans. Besides these, more than 7,500 receive annually treatment in the dispensary. In Talitha Kumi seven deaconesses work among 110 children, who are instructed in Arabic and German. A considerable number of girls have been trained for teachers in Jerusalem and in the orphanage at Beirut. Nearly forty pupils of these two schools are at present doing good work in Arab girls' schools in Palestine and Syria, as far as Antioch and Damascus. Twelve others have become probaticners and deaconesses, and through them many Europeans have received comfort and relief in the hospitals at Constantinople, Beirut, Jerusalem, Alexandria, and even in Germany. Some, also, earn their living as domestic servants in the houses of Orientals. A large proportion of the girls have married, and show an example of what a wife and mother should be.

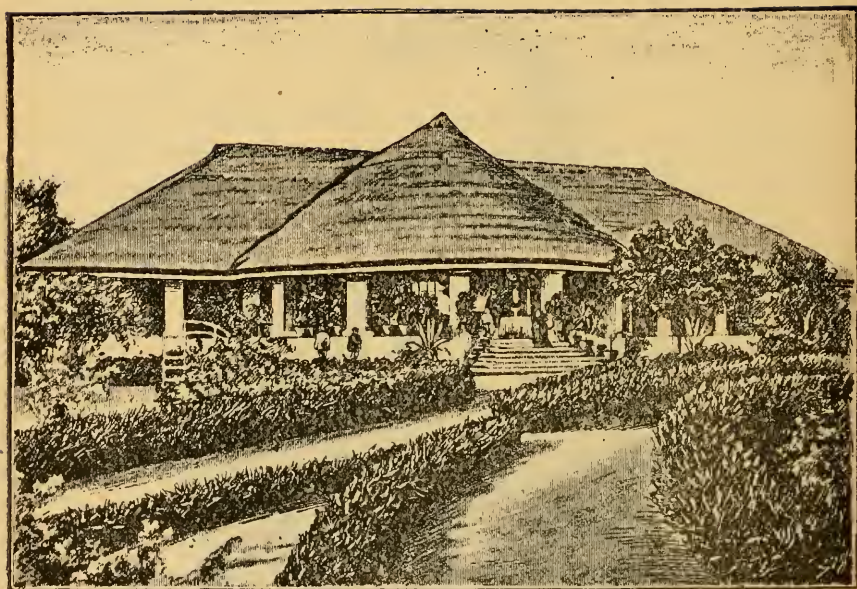
One free place has been founded by a German friend at Talitha Kumi, but with this exception there is no endowment, and no payment is received for the education of the children from their friends. Kind patrons in Europe make an annual payment of 180 marks a head. The adopting of one or more of the native children would be an excellent field of liberality for any who have means and no children of their own. In 1880 the debt had risen to 50,000 marks. A kind friend, however, Madame Eigeman in Holland, left a legacy of 36,275 marks. But as the work is carried on gratis among the poor of Jerusalem, and provisions were dear during the Turkish war, the debt has again accumulated.

In this deaconess educational institution for girls there are at present 118 Arabian pupils taught by five teaching-sisters, one of whom is an Arabian. Two additional sisters teach the pupils also house and needle work. The inner and outer development of these pupils is very satisfactory. They are good in the kitchen as well as in music, and their singing is excellent. On Palm Sunday, 1890, five of these beautiful Arabian girls were confirmed in our most holy faith. Some have chosen to take a post graduate course and thus prepare to teach. It is a pity that the institution has not an endowment fund instead of a debt, for this is the right way to evangelize the holy land—namely, by acts of charity and

mercy. These deaconesses are in the very country over which our blessed Saviour traveled again and again foot sore in like work. Perhaps then, as now, Palestine of all lands was the most needy of a gospel that ministered to the bodies as well as to the souls of men.



ADALBERT IHLE, DANISH LUTHERAN MISSIONARY, SILOAM, INDIA.



SCANDINAVIAN EVANGELICAL LUTHERAN EBENEZER MISSION CHURCH AMONG THE SANTALS.

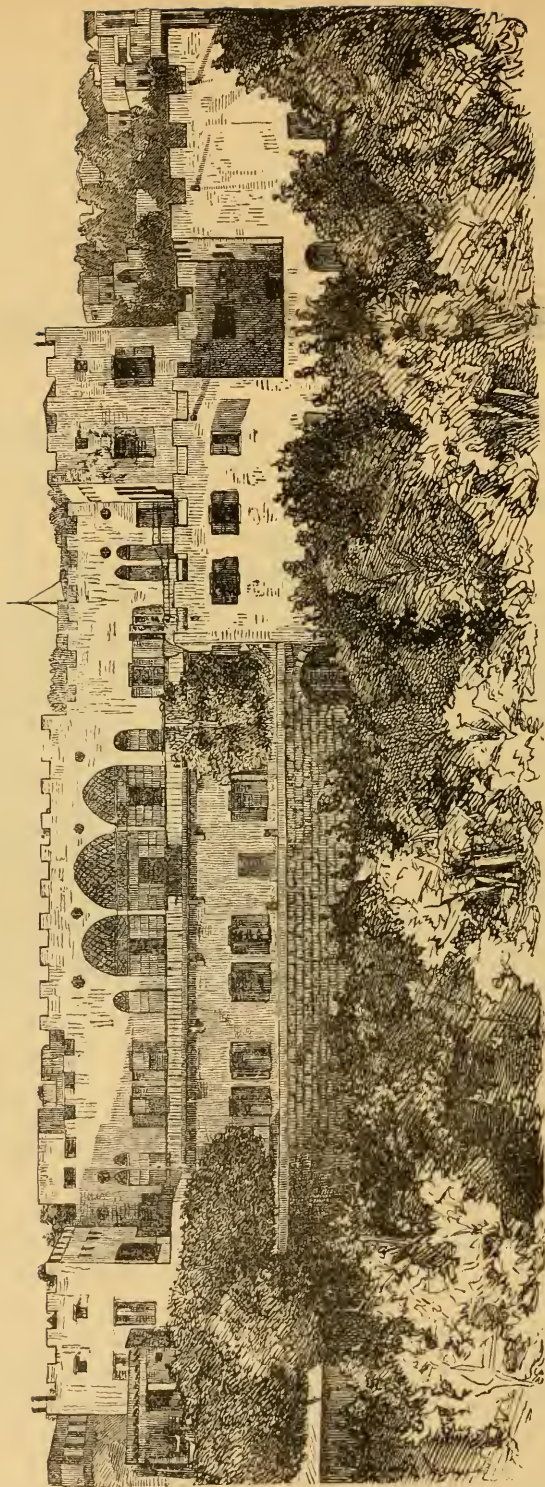
LUTHERANS IN ASIA MINOR, TURKEY.

GERMAN DIASPORA MISSIONS.—The German Protestant congregation of *Beirut* was organized in 1856 through the zealous efforts of the German consul of Syria, who was the son of a pastor in East Prussia. This beginning would have had an ending soon had not benevolent societies in the fatherland come to its assistance; especially the Jerusalem and the Gustavus Adolphus Societies. It has existed now for thirty-six years and its records tell of the goodness of the Lord to those who love Zion. Commencing with 70 souls it reports now 150. At first the members were mostly French, descendents of the Huguenots, but at present the services are almost exclusively in the German language.

The congregations in the Orient generally are weak and need liberal aid. With so many fields in the German diaspora which promise larger and quicker returns, some ask, is it wise to do this work in the East? The Gustavus Adolphus Society alone has given to the congregation in Beirut in all 47,000 marks, and it still cheerfully appropriates 900 marks annually to the pastor's salary. This great society and others in the work there hold that if it does not pay, they are convinced that it will pay. Protestantism has a like mission eastward as westward.

This congregation and the prosperous Kaiserswerth-Deaconess Institutions in Beirut are mutually helpful to one another, and there is no over-estimating the blessings they dispense to the residents and to the European tourists who tarry there for a short time. Many through sickness, poverty and misfortune are made more receptive for the Word and Spirit, and often they return home new creatures in Christ Jesus.

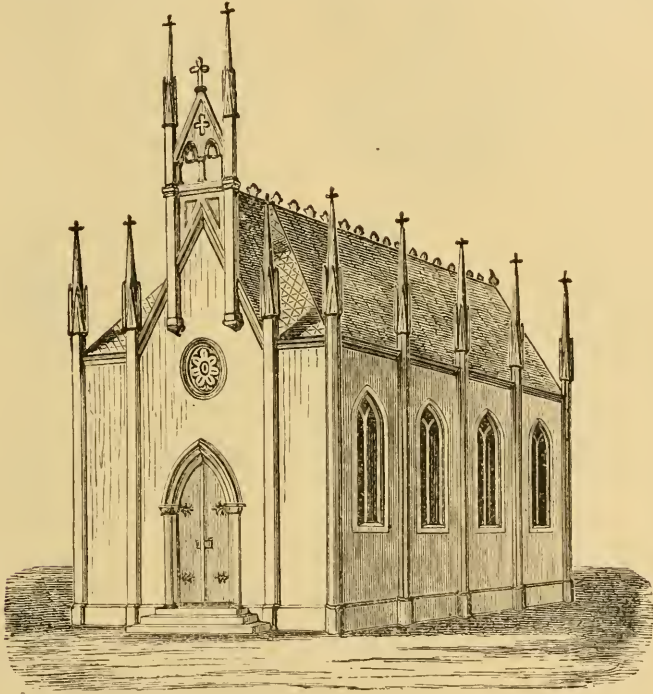
The German pastor of Beirut is also a diaspora missionary and preaches for the scattered Germans in Damascus, the Lebanon and other districts. Railroads having been completed from Beirut



DEACONESS ORPHANAGE, "ZOAR," AND BOARDING SCHOOL, AT BEIRUT, ASIA MINOR, TURKEY.

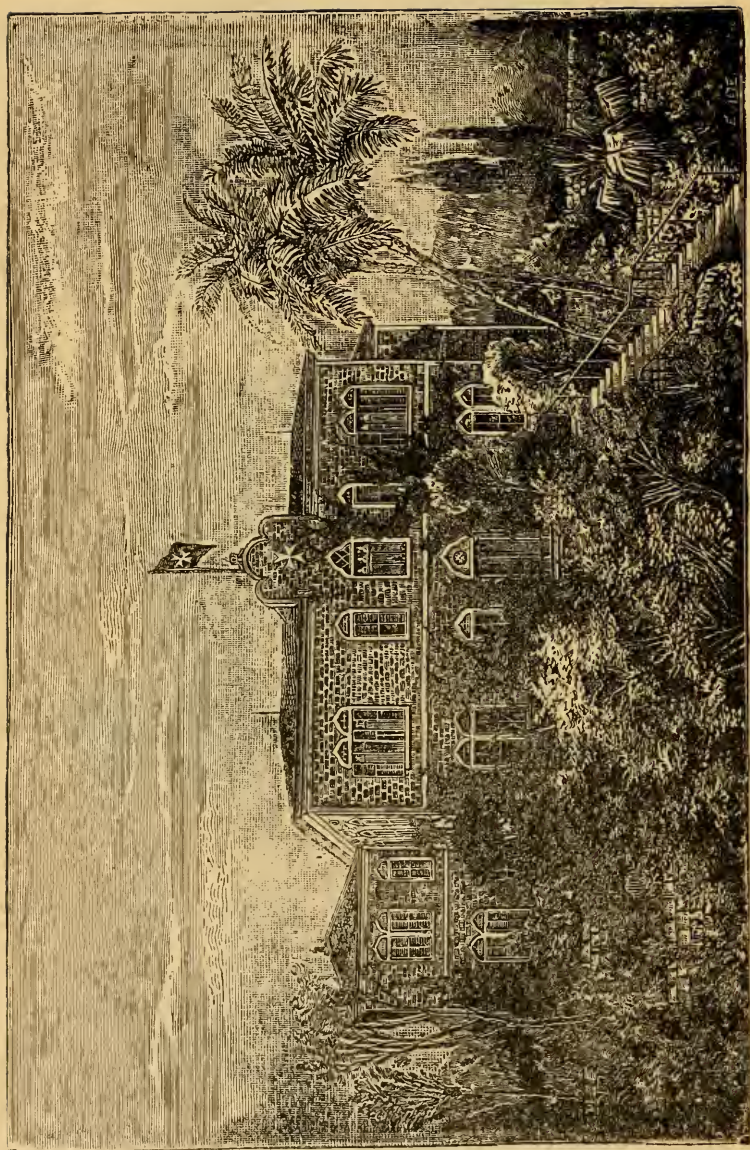
to Damascus and from Haifa to Damascus the missionary can visit more points with far less discomfort than formerly.

The German congregation of *Smyrna*, in 1890 reported 129 baptized members. Rev. H. T. Meyer of Goettingen was installed as its pastor in 1881. Rev. Goetze, their last minister, returned to



THE PRESENT PLACE OF WORSHIP, SMYRNA, ASIA MINOR.

Germany recently and Rev. Paul Ebeling serves this, the oldest German Protestant church in the Orient. The first steps toward starting this work were taken in Luebeck as early as 1759. On the second day of February, 1856, it united with the High Church Council of Berlin. The services are in the German language, but are held in a Holland chapel. The plans are maturing to erect their own building for which 40,000 marks are already provided. The Emperor gives 900 marks to the pastor's salary, the Gustavus Adolphus Society 900, the city 900, and the congregation 1,250 marks. The mission congregation at Boejokli, in view of the emigration of the German colonists, is abandoned for the present.



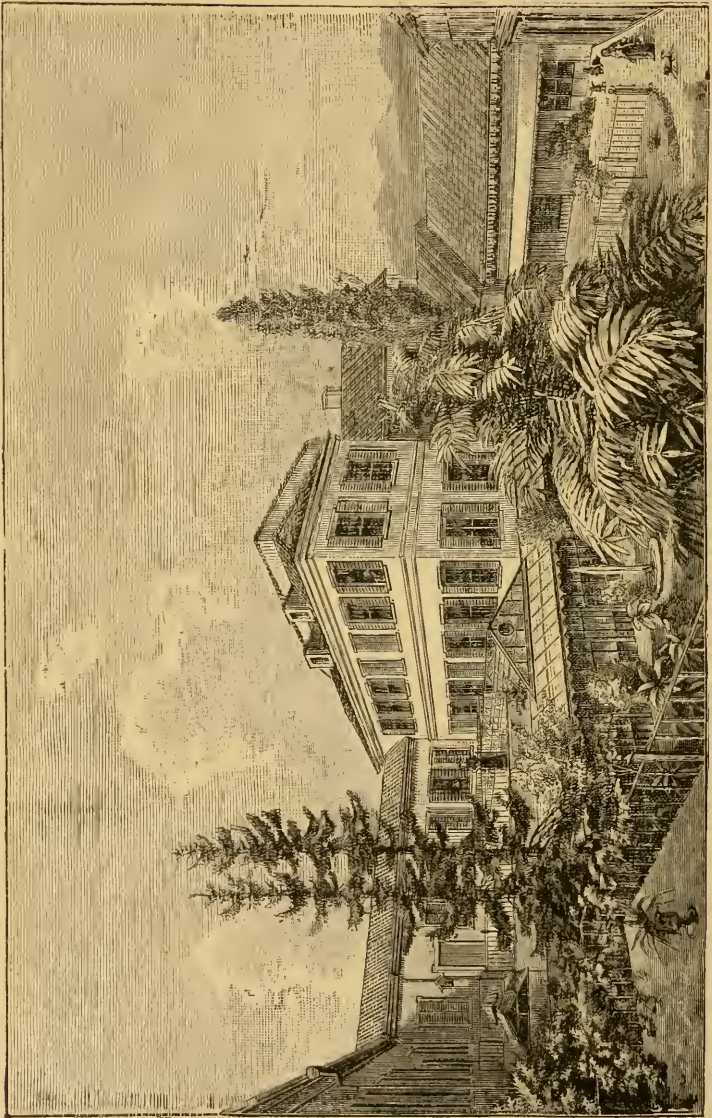
JOHANNITER HOSPITAL IN BEIRUT, ASIA MINOR, TURKEY.

The schools are well cared for by the deaconesses. The one with four classes and thirty-six pupils receives 1,000 marks yearly from the German government. The school of two classes in the orphanage is likewise in a prosperous condition.

PROTESTANT CHARITY.—The Deaconess Orphanage, "Zoar," and Boarding School occupy one building and employ seventeen deaconesses. They have 130 children in attendance and cannot accommodate any more. As soon as one leaves there are a number waiting for the vacant place. Only fourteen are Protestant orphans, the rest are of various religions, mostly Greek Catholics. Twelve are full orphans, sixty-three have a mother whom their step-father, according to the cruel custom of the country, will not admit into his home; twenty-three are half orphans and ten are children of former inmates, who, because of poverty, can in no other way give their children a good education. Book learning does not embrace all the education here. Baking, washing, cooking, sewing and all the domestic duties are learned by the girls, and a trade by the boys, and at the proper age all are confirmed. Five former pupils have positions in the home. Three others entered last year as candidates for the deaconess' office. They came from Sidon, Damascus, and a village of the beautiful Lebanon, and are now in the Master's service in the hospitals of Alexandria, Beirut, and "Talitha Kumi" in Jerusalem. All the former orphans have, out of love and gratitude, organized themselves into the "Zoar Aid Association," which numbers seventy-one members at present. Christmas, 1890, their thank-offering was 2,617 piasters.

The St. John's Hospital, which celebrated its thirtieth anniversary Nov. 6, 1890, ministered in one year to 481 sick in 15,429 days of service, or an average of forty patients per day. They were 248 males, 134 females, and 99 children, of all religions and nationalities. In addition 8,837 sick received treatment in the polyclinic. Sunday devotional services are conducted by the physician for those having contagious diseases in their own isolated house. While relieving bodily suffering the deaconesses do not neglect the opportunity of sowing Protestant truth among this population that has been for centuries more or less influenced by Islam. Five Kaiserswerth deaconesses were employed in this hospital during 1892.

In *Areya*, among the mountains, the sisters of the southern Orient stations spend the summer months in order to escape the severe heat. Here a deaconess who speaks Arabic and an



PART OF THE DEACONESS TRAINING SCHOOL IN SMYRNA.—GARDEN VIEW.

assistant from the Zoar orphanage instruct a class of thirty-five of the youth of the village who also at the same time care for the sick. The sisters make 136 house visits annually.

The Deaconess School and Orphan Home in *Smyrna* have existed since the year 1853. Its French language and character of early times have given place to the German. Bible History and all the branches of a good German Protestant school are taught, including French and English. At the same time the pensionate came under German control, the *Smyrna* Orphan Home was enlarged from twenty-five to forty-three beds so as to accommodate all the Protestant orphan girls in the Levant. A house mother, two nursing deaconesses and two deaconess teachers have charge of the home. The development and care of the children have been very satisfactory. From the beginning the German language has been used in imparting instruction to the orphans, though it was not in the school.

This institution was started as a school for the daughters of the educated families, and later a small orphan house was united with it. At present it is quite different as the home promises to take the first place. It reaches its hand out as far as Egypt, and during 1892 it cared for forty-three orphans. The school has developed into a real German school for all classes, and at the beginning of the year 1892 reported fifty-five scholars. Nine deaconesses labor in this city where one of the seven churches of the Apocalypse was located.

In *Brusa* of Bithynia, at the foot of Olympus, on the ruins of an old Christian church of the third or fourth century, the Germans founded in 1875 a Protestant Orphanage and School, which have met with remarkable success. From the beginning to the present more than 600 children and young people, mostly Armenians, have been trained for the ordinary duties and the higher callings of life.

Its last annual report, closing in 1893, gives the school attendance at eighty-five, and the receipts at 14,215 francs. Last year it graduated five of its students, some of whom are now filling important positions as teachers and evangelists. These institutions stand high among the Turks themselves, because of their thorough work. They have the prospect of becoming a missionary center in the midst of 200,000 people who are Christian in name.



REV. PETER ANDERSEN.



MRS. SINE ANDERSEN.

Danish Lutheran Pioneer Missionaries among the Tamil people, East India.

LUTHERANS IN GEORGIA.

GERMAN DIASPORA CONGREGATIONS.—Dr. H. Borchard, the founder and the first secretary of the Diaspora Conference in Germany, wrote home while on a missionary tour through the land of the Tartars: “I greet you from the Ararat. I stood in the gardens where Noah planted the wine grape, the old venerable Father Ararat, with his white cap, rising from the Armenian plain 16,000 feet to the clouds. We have small Evangelical Lutheran congregations at Schemacha, Baku and Eriwan. I wandered through the deserts of the Tartars, preaching to the German Lutheran Churches of Helenendorf, Annenfeld and among the copper mines of Ketabeg. It was very fatiguing, but I was glad to preach our faith in the land of the Tartars and in the valleys of the Caucasus.”

Possessing a letter of recommendation from General Superintendent Laaland of St. Petersburg, he enjoyed everywhere a warm welcome to these Caucasian Lutheran homes and churches. He observes that while the civil life is quite primitive the affairs of the church are well ordered.

In the flourishing colony of *Helenendorf* the dress and manners of the men and of the women are thoroughly Swabian, though this Russian territory has been their home for three generations. If this colony, says Dr. Borchard, could be transplanted as it is into Wurtemberg it would be a model of a Swabian village of the year 1818, to be admired by the Wurtembergers themselves.

All the Trans-Caucasian Lutherans are noted for their strict observance of the Lord's Day, family worship, church discipline and Christian living. The constitutions of their congregations begin thus: “Everyone among us knows the reason why we left our fatherland in the year 1817; our heart was fixed alone on the things eternal and imperishable; therefore it is necessary that we

earnestly and zealously maintain Christian discipline and order." All keep the Sabbath day holy, no dancing is allowed, and every young person must attend the catechetical instruction.

This settlement is composed of 340 families or 1,400 souls, and 700 is the average attendance at the church services, while yearly 1,000 commune. There are no unbaptized children, nor unchristian marriages among them. Their St. John's stone church was dedicated March 10, 1857. The parish has also a parsonage and a school house.

Their parochial school of 300 children and three teachers is efficient in every respect. To hear the scholars sing the beautiful German Protestant hymns without a discord here in the home of the Caucasian race is impressive to Lutheran travelers.

When Dr. Borchard arrived at this quiet German colony the pastor, mayor, church council and invited guests came together to greet him, and unable to remain over Sunday, the mayor went through the streets crying, "a German pastor from Germany will hold church services to-morrow evening." The church was filled and great was the joy of the preacher and the hearers that evening. Their musical association rendered *Ein feste Burg*, and it was midnight before they separated.

The *Annenfeld* colony, about twenty miles from Elizabethpol, came also from Stuttgart in 1818. The climate here was very unhealthy, and misfortunes, as war, pestilence and failure of crops, caused the colony to move on July 3, 1873, about five miles to the mountains. Here they had good drinking water, something quite rare in Trans-Caucasia. The colony in 1885 numbered 356 souls. They have built a large chapel and a school house. The school teacher reads a sermon on the Sundays the minister is not present. But it is a misfortune that the land does not belong to the individual settlers in fee simple. Being community property every third year it is reassigned by lot.

The best and wealthiest Georgian colony is that of *Katharinenfeld*, about thirty-eight miles southwest from Tiflis. It reports 1,049 parishioners. The massive stone Lutheran Church dedicated May 30, 1854, with its four Tartarëan spires, is visible for many miles distant. The parsonage and school houses correspond to the church. The colony was not always as flourishing as at present. It was made so by the untiring energy, the patient industry and the rigid economy of the settlers. The pastor observes that wherever the Russians settle among the Germans their influence is detrimental to the Christian life of the community.

The *Elizabeththal* colony of 1,100 Germans is located fifteen miles southwest from Tiflis in a beautiful mountain valley. The settlement is poor and must remain so, for the soil is unfertile and the people have not the means to build an inexpensive irrigating ditch. Notwithstanding their poverty, they dedicated their neat St. Nicholas' Church May 9, 1830. Their parochial school is attended by 250 children.

The colony of *New Tiflis*, composed of day laborers, was started in 1818, and their stone St. Peter's church was dedicated Feb. 11, 1834. This is now one of the most beautiful sections of Tiflis, which is more a European than an Asiatic city, with a population of 104,000. The city and the colony Lutheran congregations have lately united and one large new church will be erected, for which more than 20,000 rubles have already been contributed. The congregation is happy in being blessed with a model German parochial school. The Lutheran military pastor preaches also in the church for the German soldiers. The parishioners number at least 1,000.

Alexandersdorf, two miles north of Tiflis, is another German colony with 362 souls. The colony was started also in 1818, but its St. Paul's church with two bells was not dedicated until May 13, 1862. It is at present served in connection with Tiflis, but it has good hopes of becoming a pastorate in time.

The *Marienfeld* diaspora pastorate is composed of the colonies of Marienfeld with forty-four families, organized in 1817; Petersdorf with thirty-five families, organized in 1820; and Freudenthal with thirteen German families, organized in 1848. The stone chapel of Marienfeld, dedicated on Pentecost, 1833, is too small for the congregation. The other two colonies it seems have no buildings. Parishioners in Marienfeld, 421.

Alexanderhilf was started in 1858 by colonists from Elizabeththal and numbers 151 Germans. Since 1864 it is a pastorate with a stone chapel and a schoolhouse which were dedicated July 25, 1865. The pastor is also the school teacher.

Baku and *Schemacha* are German Lutheran diaspora congregations on the Caspian Sea. The former is gathering money to build a new church.

Totals for Georgia: Fourteen congregations and missions; eight ministers; 7,000 members; nine schools; ten teachers; and about 1,000 pupils. Georgia is Russian territory and the Lutherans there co-operate with the other Lutherans of Russia.

CHRISTIAN CHARITY.—A German Lutheran Hospital is about to be founded in Tiflis, the capital and commercial centre of the country. In 1891 a fund of 5,000 rubles had been gathered for the building, and it will not be long until the Kaiserswerth deaconesses arrive if they succeed in erecting the proposed hospital.

FOREIGN MISSIONS.—The Caucasian mountains are called “the mountains of languages,” because the remnants of many nations have found their protection among them. In 1799 the territory of Georgia became Russian and in 1817, as we have seen, about 500 Wurtemberg families, seeking security from the coming antichrist, established seven colonies here in Russian Asia. In order to minister to these German Lutherans, and through them to the Mohammedans, the Basel Society opened a mission among the native Armenians in 1821. The first missionaries, Zarembo and Dittich, went to Astrachan, but finding that field occupied by the Scotch, they advanced to the Georgian mountain town of Shusha, where the Lord opened an effectual door to them in Schemachi.

To prevent these inroads to his subjects, Emperor Nicholas, by a ukase of 1835, brought this work to an end. Some of its first fruit, however, was seen in the conversion of 313 souls in Schemachi, who left the Armenian religion in 1866 and joined the Lutheran Church.

LUTHERANS IN PERSIA.

The information concerning the German Lutheran dispersion in the Kingdom of Persia is very meager and just as unsatisfactory. Some insist that there are many unchurched Lutherans in the largest cities who have immigrated from Germany and Russia.

Two German foreign missionaries were among the first to plant the Protestant faith among these people, who, because of their politeness and gay attire, are called the "French of the East." Rev. C. G. Pfander of the Basel Society visited Persia in 1829 and sojourned there at intervals for a few years, passing part of his time in Shusha, Georgia, where his brethren from Germany then had a flourishing mission. This learned and devoted man came near sealing his testimony with his blood at Kermanshah in Western Persia, but was preserved for protracted labors. He died at Constantinople in 1869. His great work for Persia is "The Balance of Truth," a book comparing Christianity and Mohammedanism. His books live and direct many to Christ.

Rev. Frederick Haas, another German missionary, and his colleagues being obliged to leave Russia, entered Persia in 1833, and for a time made their headquarters in Tabriz. Rev. Haas was especially gifted for the peculiar work among the Persian Moslems, and exerted an extensive influence for good. Dr. Perkins in 1837 met these faithful men as they were leaving the country, and says: "They retired, not from choice, but from necessity. Their society decided not to continue operations unless the Gospel could be openly proclaimed to the Mohammedans. This is impracticable; life would be the price of the attempt." Rev. Haas returned to his native Wurtemberg where he was pastor until recent years. He did much for Persia in times of famine and in his efforts to found an orphan asylum.

The Swedish missionary, Rev. Hörberg of Tabriz, writes that the pupils of his Bible class on Saturday afternoons and Sundays

visit some twenty villages to teach the Gospel to the Persians. The missionary recently preached to the leper village near Tabriz and when he left they begged him to return.

The Swedish Lutherans have appointed a committee to aid Knanishu Moratkhan's work in Superghan. They advocate the sending of an able missionary to Persia to study and direct the work.

Another ray of Lutheran light is seen in this dark country. Some fifteen years ago Johannes Pera, a native of Persia, made a pilgrimage to Europe, where, through the assistance of a Lutheran pastor, he was encouraged to enter the Mission College at Hermannsburg. After completing a five years' course of study he was ordained by Pastor Theodore Harms, when he returned to labor among his countrymen, the Nestorians, in the mountains around Lake Urmia. In less than three years he gathered a Persian Lutheran congregation of seventy members. Not least he has four Persian Lutheran parochial schools in which Luther's catechism is one of the text books alike for children and adults.

LUTHERANS IN INDIA.

British India, "the garden and pride of Asia," includes nearly all Hindoostan and about one-third of the peninsula of Indo-China. "It is the richest and most important dependency ever possessed by any nation." The inhabitants number about 285,000,000, about four-fifths as many as in all Europe. The valley of the Ganges is one of the most fertile and populous countries in the world, being surpassed only by portions of China. The Queen of England is "the Empress of India," and the country is under the control of a Governor-General and a Supreme Council appointed by the British government. The civilization of Protestant Europe is being more rapidly adopted than by any other heathen country.

THE GERMAN AND SCANDINAVIAN DIASPORA.—In Bombay, Madras, Calcutta and other large cities of India, there are many German Lutherans who are without any church care whatever. In the city of Rangoon, in Birmah, a foreign missionary of the Leipsic Society made an effort at one time to hold a Lutheran service for the 100 Germans of the city, but it was not successful. In Singapore alone there are no less than 1,000 German Protestants who are living and dying without the Evangelical means of grace. One who is well informed by many years of active service in India advocates strongly that a German traveling missionary, with talents and zeal for that kind of work, be commissioned for India without delay. Lutherans everywhere will rejoice when they hear that such a German Lutheran missionary bishop has been appointed.

Another Lutheran work that should be inaugurated in India is the founding of Scandinavian seamen's missions in its largest seaport cities. This is being vigorously agitated by some and there is good hope that it will be realized.

FOREIGN MISSIONS.—Prof. Luthardt, in reviewing a biographical work of the pioneer missionary Carey, comments as follows:

“Even if we be disposed completely to acknowledge the services of this extraordinary man, yet we believe it to be incorrect, or, to say the least, very misleading, to designate Carey as ‘father and founder of modern foreign missions.’ For, long before he set foot in India, the Danish-Hallean missionaries had converted thousands in that land, and had established flourishing mission stations, which, even in their decadence, at the beginning of the nineteenth century, were the marvel of the Anglican bishops and other mission friends, like Dr. Buchanan, coming from Bengal to Southern India. To depreciate men like Ziegenbalg, Schwartz, and Fabricius, so as to make them mere ‘fore-runners of modern foreign missions,’ and preparers of the way for Carey—this certainly would not be treating them, their meaning and their station, rightly. The father of this first Lutheran foreign mission was August Hermann Francke, whose pupils the above named missionaries were. From Francke, Count Zinzendorf received his first impulse to mission thoughts, and the Moravians, in turn, incited the Methodists to their first mission enterprise in America. By the influence of Halle the Danish court, and a small circle of Danish friends, were won for the cause of missions; and this led to the founding of the mission in East India as well as to that in Greenland. Even into England the influence of the Hallean mission spirit extended, for, since 1728, an English society supported Hallean missionaries. Nor was it a mere accident that Carey found the scene of his activity in a Danish colony, whilst his own fellow-countrymen denied him entrance to British territory.”

THE LEIPSIQ FOREIGN MISSIONARY SOCIETY'S WORK IN INDIA.—IST TAMIL LUTHERAN SYNOD IN 1892.

STATIONS.

	Churches.	Out Stations.	Baptized.		Resto- rations.	From other Denom'ns.	Confirmations.	Communicant members.	Marriages.	Deaths.	Souls.	Catechumens.	Missionaries.	Native pastors.	Catechists.	Evangelists.	Native assistants.	Church Servants.	Native Contributions in Rupees			Funds of the congregations in rupees.	
			Christian Children.	Received.															For Congre- gations.	For the poor.	For special objects.		
Traungherath.....	3	13	2	14	2	1	32	365	3	16	615		5	1	1	1	6	4	127	179	11	8369	
Karikal.....	3	13	2	14	2	1	46	46	2	27	89		4	1	2	3	3	1	11	21	11	8	
Porair.....	5	38	9	48	23	2	12	181	7	181	382		1	1	1	1	4	2	108	120	24	3637	
Manikramam.....	3	18	2	23	4	1	12	189	2	16	392		1	1	1	1	4	3	6	96	96	21	670
Majavaram.....	11	91	11	43	4	2	34	697	11	46	1460		2	1	1	1	9	1	39	120	2	1271	
Mehali.....	7	30	20	36	51	5	10	416	19	63	1068		1	1	1	1	7	7	33	143	14	519	
Marehodu.....	4	25	5	21	5	12	7	206	3	14	393		1	1	1	4	3	3	15	13	1	245	
Kumbakonam.....	2	2	2	6	6	1	7	77	2	157	218		1	1	1	1	3	1	11	33	18	308	
Tennur Eljempotei.....	2	2	2	8	8	4	137	1	15	2	157		1	1	1	1	3	1	7	7	7	101	
Nagapattanam.....	3	12	7	1	1	1	20	1	1	1	61		1	1	1	1	3	1	87	49	28	5041	
Thruvalur.....	3	12	1	1	1	1	20	1	1	1	61		1	1	1	1	3	1	22	22	9	2848	
Tandschau.....	12	33	1	24	2	2	38	521	14	26	909		1	1	1	1	5	2	185	160	9	3248	
Anelkadu.....	2	6	1	4	107	2	1	107	2	1	195		1	1	1	1	4	1	31	36	6	287	
Tritchnopol.....	7	11	2	19	2	22	9	292	12	8	524		1	1	1	1	6	6	149	110	11	2413	
Moutpetri.....	8	12	18	3	356	5	5	580	1	7	580		1	1	1	1	6	7	30	26	26	625	
Pudukolai.....	7	13	2	2	124	1	8	375	5	17	201		1	1	1	1	2	2	12	12	9	1115	
Madurai.....	15	50	23	16	16	5	8	375	5	4	831		1	1	1	1	3	3	95	95	231	1515	
Dindigul.....	6	20	15	11	11	6	7	190	1	5	351		1	1	1	1	3	3	315	36	130	7377	
Koimbarur City.....	2	10	12	11	1	1	13	156	3	8	286		1	1	1	1	3	3	315	36	130	841	
Koimbarur District.....	3	9	9	7	7	4	79	1	2	138	1		1	1	1	1	2	2	36	80	20	788	
Bangalore.....	3	12	7	7	7	4	79	1	2	138	1		1	1	1	1	3	3	29	40	40	2610	
Madras, Fursebakam.....	1	1	6	13	4	5	175	3	15	310	2		1	1	1	1	2	2	67	289	7	2910	
Madras, Kalpapuram.....	1	1	8	32	3	8	391	1	30	797	2		1	1	1	1	4	4	291	291	61	7765	
Bengalpet.....	5	13	5	8	8	7	76	1	143	6	143		1	1	1	1	4	4	108	40	52	2303	
Wulupuram.....	7	10	280	18	8	7	69	162	2	1	1		1	1	1	1	5	5	3	3	12	7	
Pannuruthi.....	3	9	1	3	3	4	62	4	19	689	60		1	1	1	1	2	2	20	23	23	75	
Kudalur.....	5	11	2	18	4	4	4	146	5	11	134		1	1	1	1	2	2	1	1	1	1003	
Viruthasalam.....	3	5	11	2	18	4	4	146	5	11	134		1	1	1	1	2	2	31	6	6	12	
Sidambaram.....	7	7	64	8	27	2	6	417	9	31	50		1	1	1	1	5	5	2	8	2	665	
Rangoon.....	1	4	4	11	2	2	6	417	9	31	50		1	1	1	1	5	5	2	8	2	665	
Totals.....	147	610	380	458	75	132	228	6898	116	422	14084	188	29	17	73	6	94	43	2451	2375	852	56640	
Total contributions.....																			5679				

The Synod reports 185 schools; male teachers, 275; female teachers, 44; male scholars, 3,746; female pupils, 1,073; receipts of schools, 5,305 rupees; expenditures, 9,726.

GOSSENER'S MISSIONARY SOCIETY.—In 1838 Gossner's missionaries landed at Calcutta. Rev. Mr. Start, a wealthy self-supporting missionary, conducted them to Patna where they formed a colony. With no resource for support except manual labor, they in time disbanded.

Another effort was made by Father Gossner in 1844 by sending four missionaries to Calcutta, whose field of labor was to be determined after arriving there. While in that great heathen city, uncertain as to where to go—their thoughts even turning to Thibet—they noticed among the coolies employed in repairing the Calcutta streets some people of a peculiar type of countenance. The prospective missionaries spoke to them and they were found to be Kols, from Chutia Nagpur, steeped in ignorance and superstition, without the Gospel. Here they found what they were seeking, a foreign mission field. They started at once for Ranchi, the seat of the local government in Chutia Nagpur, arriving there in March, 1845. Here, amid discomfort and privation, building houses with their own hands, and often driven by stones out of the villages, they faithfully labored for five years without a single convert.

The morning dawned. In 1850 they were cheered by a visit of four Kols who came to their mission house at Ranchi for an interview. They were invited to attend the evening prayers of the congregation, which consisted at that time of the missionaries and one or two orphans who had been left in their care by the magistrate of the district. The mission afterwards grew rapidly and in a few years numbered 10,000. Differences arose between the missionaries and the authorities at Berlin, and the greater number, 7,000, joined the society for the Propagation of the Gospel in Foreign Parts in 1869. Later the Jesuits of the Romish Church opened a distracting work.

The Gossner mission at present is composed of two fields of labor. One is the Ganges Valley among the Hindoos and Musalmen, with stations at Ghazipur and Buxar in the Northwest Province; Chupra, Muzuffarpur, Moriaro and Sooratpore in the Bengal Presidency, and Durbhanga. The other field is in the Chutia Nagpur Division, especially among the Kolarian tribes of the Mundaris, Uraons, Santals, Bhunjias, Larkas and Kharryas. The first field was entered in 1840 by Messrs. Stolzenburg, Baumann, Rebsch, Sternberg, Prochnon, Ziemann and Dr. Ribbentrop. The second by Messrs. Schatz, Brandt, Janke and Batsch in 1845. The Kols mission has had severe trials from two

sources; the one from the other denominations making their headquarters at their principal places, and the other from the land agitation. The Kols in general are farmers, and as such the first colonists of the district. Hence they believe they are the rightful owners of the land and that the Hindoo and Mussulman landlords are intruders.

Ranchi, the center of the Gossner Kols mission, has large



MISSIONARY OUCHTERLONY,
of Lund Missionary Society,
Tranquebar, India.



MISSIONARY DR. BLOMSTRAND.
A Swede in the service of the Leipsic Society
at Tranquebar, India.

educational institutions: A boarding school for Christian boys; a normal school for training schoolmasters and catechists; a girls' boarding school; and two theological classes for preparing young Christians for the ministry. Each of the other principal stations in Chutia-Nagpur Division has boys' and girls' boarding schools. At Ranchi the corner stone of a hospital has just been laid, which is the beginning of medical missions among the Kols. A Deaconess Institute and sisters may soon follow.

Bishop Cotton declared once "there were three great missionary successes in India: (1) The work of the Episcopal Church in Tinneveli; (2) the work of the Lutherans in the Peasant Church

of Chutia Nagpur; (3) the work of the American Baptists in Burmah."

The Basel Society during 1891 supported in India seventy male and fifty-three female missionaries, fifteen native pastors, five evangelists, ninety-six catechists, fourteen colporteurs, sixteen Bible women, 136 Christian teachers, forty-five female teachers, and 102 native teachers. These served twenty-four chief stations, thirty-eight sub-stations and ninety-eight out-stations. Number of members 9,886, baptisms 608, catechumens 428, school children 4,150.

The Hermannsburg Society's work after years of slow growth made astonishing progress during the last year. The ten stations report now eleven missionaries, fifty native assistants, 1,129 members, and eleven schools with 432 pupils.

The Schleswig-Holstein Foreign Missionary Society secured a number of catechists from the Kols mission without whom their abundant harvest in Jeypurland could not have been gathered. Missionary Reimers in January, 1891, welcomed eight catechists and their families in Raipur in order to conduct them to other stations. Two scholars of the orphan school in Salur were appointed as teachers in out-stations. The six stations,—Salur, Parvatipur, Koraput, Kotapad, Jeypur and Nawrangapur, reported in 1892, 124 congregations, 128 day schools, and 87 Sunday schools. The station of Salur was enlarged last year by turning an old heathen temple into a Lutheran chapel and school. In Parvatipur ground was also lately secured for a new church and parsonage.

The Scandinavian Santal Mission under Børresen and Skrefsrud has been wonderfully successful. They began to preach the gospel to the heathen in their own tongue and a Christian congregation was soon started. This increased gradually in numbers from year to year, until it now numbers 7,000 souls. At least ten times this number are under the influence of the Word of God, and mingle with the Christians, but are not yet baptized. There will, therefore, in all probability be a great ingathering soon. In this field also the laborers are few.

Skrefsrud and Børresen have several times in turn visited Scandinavia and other European countries in order to awaken interest in the Santal mission. They have also succeeded in having co-operating committees organized in Norway, Denmark, Sweden, England, Scotland, and America. Their work has thus become more generally known and is looked upon by all with general favor. In 1877 Børresen received ordination from Bishop

Martensen in Copenhagen, and in 1882 Skrefsrud was ordained as a minister of the Lutheran Church of Norway by Bishop Essendrop of Christiania. These facts prove that the missionaries had gained full confidence in their respective fatherlands, and that their work for the Master was acknowledged by their native lands and their mother church.

The Santal mission is independent and bears the corporate



HANS PETER BØRRESEN.

LARS OLSEN SKREFSRUD.

name of "The Indian Home Mission among the Santals." As such it stands under the guardianship of the English government in India. Thus it is responsible to no missionary society, while it receives its support chiefly from means gathered by the committees in the various European countries. It has been superintended from the beginning by Skrefsrud and Børresen and it must therefore be considered a mission of Norway and Denmark. It is also commonly called "Den nordiske Santalmission." It is strictly Lutheran.

In Ebenezer a new church was built, as the old one proved to be too small. It is called The Cathedral and was dedicated on Easter, 1891. The ground was paid for by a lady in Denmark, and the building costing 66,000 crowns was erected by gifts from the parishes. The property carries a debt of 26,000 crowns. At the same place there is a high school, the boys' department begin

superintended by Dr. E. Heuman, and the girls' department by Mrs. Børresen, assisted by Mrs. Heuman. The school has six teachers, and both departments are attended by hundreds of scholars. The missionary work in Ebenezer is conducted by Børresen assisted by eighteen elders.

The Santal Mission occupies sixteen stations with some sub-stations of recent date. Churches and schools are connected with the various stations. There are, besides Skrefsrud and Børresen, four European missionaries, and four ordained native ministers; eighteen deaconesses are at work, eighty traveling elders, ten catechists, thirteen traveling teachers, and several native physicians. A printing house is active, from which a monthly paper, *The Friend of the Santals*, is edited in the Santal language. The total receipts of the mission for 1891 amounted to 192,000 crowns.

A *Branch or Home Mission* is carried on in Assam, 150 miles northeast of Santalistan, where the missionaries planted a colony of Christian Santals in 1880. This colony now counts sixteen villages with about 1,500 souls and is superintended by H. Bahr, a European missionary, assisted by Siram a native ordained pastor. Nine elders are employed. There is a boys' school and a girls' school and three village schools where three catechists conduct the work. From this colony missionary work has been extended to some neighboring tribes, as the Mecks, and others. The colony has also tea gardens under cultivation, the income of which benefits the mission. In 1891 their mission tea was sold in various parts of the world for 31,400 crowns. The total receipts of this mission for the same year was 53,500 crowns. The colony in Assam and its mission is a branch of the Santal Mission and stands under its control.

Skrefsrud has his headquarters at Ebenezer. His address is Rampur Haut, Bengal. He formerly traveled extensively, but in later years he has been occupied mostly in literary work. His superior talents as a linguist have given to the Santals a printed literature, books and pamphlets translated into their language. He is gathering with great diligence their poems, their tales, and their stories which throw light on the history of the nation. The result of this work in due time will appear in print. He is also engaged in translating the Bible. When invited to visit America, he answered that he could accomplish more for the Kingdom of God by his labors in India. His chief aim now is to give the whole Bible to the Santals in their own tongue.

The Evangelical Fatherland Society of Sweden opened a mission to the Gonds in Central India in 1877 which reported in 1892 eight ordained and twelve unordained missionaries, eleven native workers, ninety-three members, five schools with 237 pupils and three Sunday schools with 194 scholars.

The Swedish Church Mission opened their Tamil station at Madura in 1876. It is in close connection with the Leipsic Tamil mission. Statistics in 1892,—nine out-stations, four missionaries, and 545 members.

The Lutherans of *Denmark* support the following missions in India: the New Tamil Mission, the Malay Mission, Loventhal's Mission, the Red Karen Mission and the Northern Santal Mission. The reader is referred to pages 282 to 285 of this volume for an exhibit of their history and work.

The Board of Foreign Missions of the General Synod of the Evangelical Church in the United States reported to the General Synod at Canton, O., in May, 1893, the following statistics for its India mission:

Ordained American Mis'naries..	6	Losses in 1891-2—	
“ Native Pastors.....	1	By death.....	692
Sub-Pastors	4	Excommunication.....	77
Catechists.....	20	Backsliding.....	606
Sub-Catechists.....	107	Removal.....	1,038
Colporteurs	5	To other missions.....	204
Helpers.....	48		
Villages with native Christians..	425	Total losses.....	2,617
Congregations	328	Baptized members close of '92..	14,311
Prayer Houses.....	135	Contrib. by the missions them-	
Mission Bungalows.....	6	selves for benevolence.....	\$3,246.72
Printing Press and Bindery.....	1	Sunday schools.....	180
Reading Room and Book Depot.	1	Scholars	7,018
Mission Stations.....	3	Educational Work—	
Mission Sub-stations.....	5	Number of schools.....	174
Baptized members close of '90..	13,566	Number of school teachers.....	175
Accessions in 1891-2—		Pupils.....	3,277
By baptism.....	2,080	Boarding school.....	1
Backsliders reclaimed.....	357	Number of pupils.....	82
From other villages.....	788	Arthur G. Watts' College—	
Other missions.....	137	Teachers.....	34
Total additions.....	3,362	Students.....	525

The government of India contributes by grant one-third of the salary of the principal, and it also gave \$9,000 to the college.

The Foreign Mission of the General Council of the Evangelical Lutheran Church of North America labors in the Madras Presidency at five chief stations—in Rajahmundry, Samulcotta, Tallapudi, Dowlaishwaram, and Bhinawaram.

The missionaries are the Revs. H. C. Schmidt, F. J. McCready, E. Pohl, E. Edman, M. D., and C. F. Kuder, all of whom are

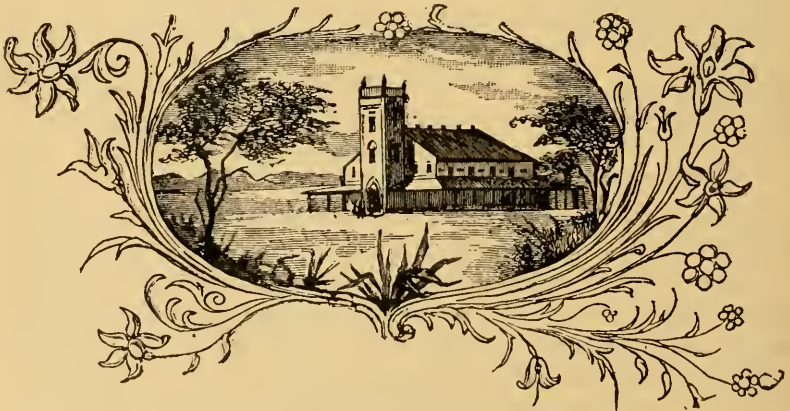
married. There are two native ordained ministers, the Revs. T. Joseph and N. Paulus, and about eighty evangelists, catechists and teachers. Miss K. S. Sadtler and Miss A. I. Schade are engaged in zenana work, and assist in the Caste Girls' School and the Mohammedan Girls' School.

The Rev E. Pohl has had charge of the schools in Rajahmundry, but with the beginning of 1892 their supervision has been undertaken by the Rev. Mr. Kuder.

There are two churches, St. Paul's, Rajahmundry, and St. Peter's, Tallapudi. Another will be erected at Bhinawaram in the near future. There is a printing house at Rajahmundry. In this place and at Samulcotta the mission owns its buildings, while at other points the necessary accommodations for the missionaries, schools and services are being made as rapidly as possible.

In the several districts there are 2,721 Christians, while 1,050 children attend the schools.

Woman's work for women, neither in the home nor in the foreign mission field, has been neglected by the Lutheran Church. "The Woman's Society for the Christian Education of the Females in India" was organized over forty years ago in Berlin, Germany. As early as 1844 their first female teacher was sent to Allahabad, where they started their first school for heathen girls. The work was later transferred to Benares where they added an orphanage and taught their girls how to become good wives, mothers and housekeepers, as well as good Christians. This is evidently one of the very first Women's Foreign Missionary Societies of modern times.



SCANDINAVIAN SANTAL MISSION CHURCH, INDIA.

LUTHERANS IN CHINA.

THE GERMAN DIASPORA.—Regular German services are conducted every Sunday in Hong Kong for the resident Germans as well as for the many German seamen and the transient population. The chapel of the Foundling House, erected by the Berlin Women's Society for China, serves them as a most convenient and comfortable place of worship. The former pastor, Rev. Hartmann, returned to Paderborn, Germany, and the Rhenish missionary, Gottschalk, has been chosen as his successor.

The German Church of Shanghai was founded by the celebrated missionary, Dr. Faber. The German colonists obligated themselves to raise a salary of 3,000 marks for a German pastor besides the perquisites. Their services are held in the Union church.

What we said of the Germans in the commercial cities of India is also true of the Germans in the harbor cities of China. Their immediate and imperative need is a traveling German Lutheran missionary who is called and endowed by God to gather, organize and faithfully serve the Germans with the holy means of grace.

FOREIGN MISSIONS.—The Rhenish Missionary Society sent its first missionary to China in 1846 who commenced a mission at Canton. It labored among the Punti people and the Berlin Society among the Hakkas of the Canton province. The latter society withdrew from this field and its missionaries joined the Rhenish Society. The city of Canton was occupied in 1847. The enthusiasm of Gutzlaff moved the society to send out two men, Genahr and Koster, who landed in Hong Kong March 19, 1847. Koster soon died and Genahr moved to the village of Tai Ping, where he gathered a school and labored faithfully until 1864. His two works in Chinese have been very useful. Rev. E. Faber arrived after his death and the station of Fa Men was opened in

1864. Literary work called Rev. Faber to Shanghai. From the first the mission adopted the native dress.

The mission in 1892 reported 316 members, twelve baptisms, 172 communicants, and fifty-seven school children. At the close of 1891 Missionary Dietrich returned from Germany and entered the work again at his old station.

Dr. Kuelne, the missionary physician, who was commissioned to China by the Rhenish Society, treated 10,522 patients in Tunkum during 1890. A model German hospital with deaconesses will no doubt develop in course of time from his successful labors.

THE BASEL MISSIONARY SOCIETY established a mission among the Hakkas of the Canton province as early as 1846. Its missionaries, Revs. Lechler and Thomas Hamberg, arrived at Hong Kong in 1847 and formed a mission at the native town of Li Long in 1852. A second station was organized in Hong Kong in 1857, and others in 1862 and 1865 at Chang Tsun and Nyen Hang Li. Itinerating has been their main method of evangelization. A system of schools, graded after the careful German method, have proved to be very successful. Few missions it is said have had a larger return in the amount of good results. It reported in 1892 principal stations fifty, associated stations with their own churches 162, and out-stations 156; baptisms 113; pupils in the schools 872; members 3,534. Many converts emigrate from the missions to Borneo, Australia, and Honolulu, and the increase is consequently not so large. Fifteen students are being trained at the preachers' seminary at Li Long to serve as pastors or teachers.

The Berlin Foundling Hospital was established at Hong Kong, in 1850 by the Women's Missionary Society for China with headquarters at Berlin. It is in charge of four deaconesses and the German pastor. Eighty-four Chinese girls, of whom five are confirmed, and twenty grown persons are receiving here Christian training or Christian charity. It aims to train Christian wives for the native missionary workers.

CHINA INLAND MISSION.—We do not mean to say that this is strictly speaking a Lutheran organization. It belongs to no one denomination. Among its list of missionaries are many German and Scandinavian names, who were baptized, trained and confirmed in the Evangelical Lutheran Church.

During our years of research for facts about Lutheran work one of the most unexpected and significant discoveries is the information that the China Inland Mission traces its origin to a

talented German Lutheran missionary, Dr. Gutzlaff. Mr. Taylor himself, whose life has been closely identified with this movement, gives the following account of its origin. He says: "I have been asked to give an account of the circumstances which led to the inception of the China Inland Mission, of its development, and of some of the special ideas and methods which are at the basis of the work. The work of God is so truly one—'One soweth and another reapeth'—and so many influences combine in causing a given departure, that it is difficult to know where to commence. The work of Dr. Gutzlaff in China interested many Christian people in Europe in the needs of inland China. His visit to England led to the formation, in 1850, of a society intended to 'further the promulgation of the Gospel in China by means of native evangelists.' Changing its title to that of the 'Chinese Evangelization Society,' it determined to send out European missionaries, to work if possible inland, availing themselves of the help of native agents as far as should be practicable. I sailed for China as its first English agent on Sept. 19, 1853, and worked for several years under its auspices."

Karl Friedrich August Gutzlaff was born at Pyritz, in Pomerania, July 8, 1803. At the age of eighteen he made known his desire to become a missionary in a sonnet which he addressed to the King of Prussia, which led to his being admitted to the Pædagogium at Halle, and afterwards to that most remarkable missionary institute of Father Jaenecke in Berlin. He went to England, spent three years in Siam in learning that language, and with Mr. Tomlin translated the New Testament into Siamese, and at the same time studied Chinese. In 1829 he married a wealthy English lady, who aided him in preparing a dictionary of Cochinchinese. She died before it was completed, and in 1831 he sailed for Macao, China. He formed an intimate friendship with Dr. Morrison, and with Dr. Medhurst and two others he began a new translation of the Bible into Chinese. He published a Chinese monthly magazine and traveled and preached. Upon the death of Dr. Morrison he was appointed in 1834 interpreter and secretary to the British ambassador at a salary of \$4,000 a year. He was also a skillful physician, and paid the expenses of his own mission work. He died in 1851.

THE NORWEGIAN LUTHERAN CHINA MISSION SOCIETY OF AMERICA was organized June 11, 1890, with Rev. A. O. Oppegaard, Madison, Minn., as president; Rev. O. A. Ostby, Faribault, Minn.,

treasurer; Rev. M. G. Hanson, Grand Forks, N. Dak., secretary. These, together with four others, constitute the board of directors.

In October of the same year two young men, filled with the love of Christ, sailed for China as the first representatives of this organization. Only a few days later another man with his wife and four children set sail for the same field, and in the fall of 1891 four others were commissioned, one man and three women. At the head of the work in the field is the talented missionary, Rev. H. N. Ronning, formerly of Faribault, Minn. The following is a list of the missionaries of this young society on January 1, 1893: Rev. and Mrs. H. N. Ronning and Miss Thea Ronning, Mr. and Mrs. S. Netland, Mr. and Mrs. D. Nelson and four children, and Misses Olava Hodnefield and Oline Hermanson. They have all until the beginning of 1893 been in Hankow, an open port on the Yang-tse-Kiang river, 600 miles from its mouth. Their time has been occupied mostly in studying the language, for which they have employed native teachers whom they pay five dollars a month.

Having decided upon Hankow as the headquarters of the mission they built a mission home in that city at a cost of \$4,700. The first station of the mission will be opened in the city of Fanch'eng, on the Han river, 200 miles north of Hankow, in the province of Hupeh, and from that place the work will be extended north into Shansi and east into Honan. The mission is wholly supported by voluntary gifts from its friends. In 1891 it had an income of \$10,000 and in 1892 \$15,000.

Kinamissioneren, a semi-monthly paper, is published in the interest of this Society with Rev. O. A. Ostby, of Faribault, Minn., as editor, and Rev. A. O. Oppegaard, Madison, Minn., as business manager. The paper was first published in January, 1891, and at the end of 1892 it had a circulation of about 6,000.

Another society, DET NORSKE KINAMMISSIONSFORBUND, was organized May 18, 1891, by Lutherans in Norway, with headquarters at Bergen, Norway. Mr. Arnetvedt was elected its president and secretary. This society is organized on exactly the same basis as the Norwegian Lutheran China Society of America. *Kineseren*, a semi-monthly paper, is the organ of this society. It has sent eight workers to the field, five men and three women, as follows: K. S. Stokke, O. M. Sama, H. Seyffarth, J. A. O. Skordal, L. Johnson, Mrs. L. Johnson, Miss Brita Vestervik, a deaconess, and Miss Clausen.

The Danish Missionary Society of Denmark at their meeting in Odessa, in the summer of 1891, resolved to take up a field also



MISS CAROLINE JOHANSEN.



REV. JOHN P. NYHOLM.



MRS. ELLEN NYHOLM.

in China, and it has sent out Rev. and Mrs. Nyholm and Miss Caroline Johansen. These three missionaries visited many of the Danish Lutheran congregations in the United States on their way to China and thus developed much personal interest in their own special enterprise.

All these societies have thus far made Hankow their headquarters. One Dane, Mr. Lydum, is also in Hankow, who is a Lutheran, but is not appointed by any of the above named societies. Mr. O. S. Nestegaard, Jr., is in Foochow, who is also a Lutheran.

At the end of 1892 the workers from the American Society rejoiced in four converts as their first fruits, though they had not done any other mission work than that which they did while studying the language. Among these were two of their teachers.

Each one of the three societies has a promising future since the interest in mission work among the Chinese is rapidly developing among Scandinavian Lutherans on both sides of the ocean. Although this is a very good beginning, we might ask with the missionaries of old: "What is this among so many?" What is this among the four hundred millions of Chinese groping in darkness? Yet the signs are that within a few years these societies will have a little army of soldiers of the cross proclaiming "Salvation through faith in Christ alone" among the innumerable hills and on the unlimited plains of this long neglected land.

We sincerely hope and pray that the day is not far distant when the Lutherans in all lands, and of all languages, shall arise in one accord and cry out "China for Jesus!" and that God may use them in this land, as he has used them in almost every other land under the sun, to His own glory and the salvation of souls. This ought certainly to be so, for the Lutheran Church as yet is very poorly represented in China, which contains about one-half of all the heathen and more than one-fourth of the population of the world. May God speed the work! "The harvest is plenteous, but the laborers are few."

LUTHERANS IN JAPAN.

GERMAN DIASPORA CONGREGATIONS.—While Germans are found in most of the cities only two congregations have been organized, in Tokio and Yokohama. December 1, 1891, the corner stone of their new church in Tokio was laid in the presence of the whole congregation and amid general rejoicing and thanksgiving. Emperor William, the Grand Duke of Saxe-Weimar, and the Gustavus Adolphus Society of Meiningen, contributed liberally to the building fund, which had been accumulating for some years. The German colony offered also most willingly and generously. They hope to complete the building within a year.

The site is not large but it will answer for all purposes. It is located in Kojimachiku, in the centre of the German population. The plans were drawn by Architect Muthesius of Weimar.

The German congregation of Yokohama is also striving to interest the German population of the city to arise and build a temple to the true God.

The General Evangelical Protestant Missionary Society of Germany opened in Tokio, the capital of Japan, a new theological academy, Sept. 16, 1891. Although this work, as commenced, is not as orthodox Lutheran as many would desire, yet the hope is cherished that it will change and become a means of introducing the best things of the land of Luther into Japan, now so ripe for Protestant missions.

Pastor Spinner accepted a call to Ilmenau, Thuringia, and Missionary Schmiedel became his successor. On April 30, 1893, Rev. W. Brinkmann of Stralsund, Germany, was installed as pastor and the superintendent of the mission school.

FOREIGN MISSIONS.

The United Synod in the South in 1887 resolved to begin an American-Lutheran mission of their own in the empire of Japan,

and appointed Rev. J. A. B. Scherer, who was soon joined by Rev. R. B. Peery. The letters from Rev. Scherer are cheering and prove that the Synod was fortunate in selecting its field. He writes: "There are not less than four cities of over 30,000 souls each, where no foreign missionary resides, not to mention the numerous towns actually asking for foreign assistance. Dr. Guido F. Verbeck, the leader of Japan missionaries, who authorizes the use of his name in this letter, said to me this summer that he could undertake to name a hundred places where missionaries could be advantageously placed at once. He is not only the oldest missionary on the ground, having lived here thirty-three years, but is everywhere respected for his wide knowledge and solidity of judgment."

The American Lutheran mission is located at Saga, where Rev. Scherer is also at present employed in a government school. A native helper has been employed and the missionaries have begun to hold services. They feel that their work has now fairly opened, and they are well satisfied with the beginning which has been made. A recent letter reports that they have baptized their first convert. The United Synod proposes to expend \$4,500 a year on its foreign mission station. In addition to this the church at Winchester, Va., Rev. L. G. M. Miller, D.D., pastor, has agreed to pay the salary of Missionary Peery.

LUTHERANS IN SIBERIA.

This country three hundred years ago was imperfectly known only to herders, hunters and fishermen, and belonged to the Turks, except in the northwest a part of it belonged to the Finns. It is about one-third larger than all Europe, with less population than the city of London. Its people are found mostly in the south and west, and consists of exiles, children of exiles, and Polish and Russian settlers. In gold mining it is excelled only by California and Australia. Furs, timber and iron are among its chief resources. The longest inland commercial route on the globe extends from Pekin, through Maimatchin, Irkutsk, Tomsk and Tobolsk to Moscow and St. Petersburg. In all these commercial cities strong Lutheran churches have been established.

The general superintendent of Moscow, after making a tour of visitation to the churches in Siberia in 1880, estimated that there were in Siberia, six pastorates with 6,649 Lutherans 1,400 in the cities, 5,000 in the country and small colonies, and 300 exile convicts. In 1884 the census of the Siberian Lutherans was given at 7,105.

The three pastorates in West Siberia are Barnaul-Tomsk, Tobolsk-Ryshkova and Jelanka. The Barnaul congregation of eighty-six souls dates from 1751 and has a parsonage and a church edifice. In 1883 the pastor made a missionary tour of 3,200 miles by team to the Lutherans in the districts of Semipalatinsk and Semiretshensk, who had not been visited by a Lutheran pastor for sixteen years. In the new booming town of Wernoje, if we are allowed to apply this term to Russia, he found fifty Lutherans, the most of whom were well educated. A church council was elected and a resolution passed to erect a Lutheran church. It may be connected with Taschkent five hundred miles distant in order to form a new pastorate.

The parish of Tomsk, with 140 members, is composed nearly entirely of convicts who were banished to the prison of this city

by Russian tyranny. Their beautiful church, for which they labored and sacrificed for seven years was dedicated in 1866. The Sundays the pastor is not present a sermon is read by one of the church council.

The first pastor of Tobolsk, Rev. John Gustave Luther, was appointed as "field preacher" in the year 1768. A pious goldsmith by the name of Spilner, from Reval, gave all his means and a site for the erection of a church, which was dedicated in 1818. In 1860 the congregation reported 329 parishioners, 257 of whom were convicts or ex-convicts; 127 were in the city and the others were scattered as far as 300 miles away. Like the other Siberian Lutheran congregations this one is thoroughly pelyglot, composed of Germans, Letts, Esthonians, Swedes and Finns.

Omsk, the seat of the Governor-General for West Siberia, lies 300 miles from Tobolsk, and farther west about 130 miles is Ryshkova, a Finnish colony of 700 Lutherans, whose church was repaired in 1880 by mission help. Bojarka and Pudene are Finnish villages with 133 and 320 Lutherans respectively. At Elanskoe the 1,120 Lutheran colonists on the Om river are pestered constantly by tramps and worthless characters. This colony needs a church, a poor and an orphans' home, and a settled pastor instead of three visits a year by a missionary.

We now turn to East Siberia, which stretches to the Arctic and Pacific oceans and is larger than all Europe, with only 1,502,363 people. This, until the year 1864, was one parish of 1,086 souls under one Lutheran pastor with his headquarters at Irkutsk.

Swedish war prisoners in the beginning of the eighteenth century organized a small Lutheran congregation in the city of Irkutsk. A "field preacher" was commissioned to this place in 1767, and even at present the minister of this congregation of 150 souls is also the military pastor. In 1879 their church and archives with the greater part of the city were devoured by the flames.

Pastor Rev. Cossmann, in four years, traveled by foot and horse 40,000 miles. One circuit could not be made in less than six months. Its stations were as follows: across the Baikal Lake to Chita, across mountains and unbridged rivers to Nerchinsk, then a six-weeks' boat ride down the Amur river to Nikolaievsk where it empties into the Pacific ocean, then an ocean voyage to Avan, and thence through bogs and marshes to Yakutsk where he took the boat up the Lena for home. In these six months he

ministered to 211 Lutherans. This Lutheran diaspora field is without a parallel.

As early as 1843 the military pastor at Moscow, Dr. Carl Sederholm, proposed to the prison committee that all the Lutheran convicts sent to Siberia be concentrated in colonies according to nationalities so that they may become strong enough to have their own pastor and church. The Emperor recommended on Oct. 2, 1845, that one or two such colonies be started. Thus an effort was made to settle the "Avan Tract" between Irkutsk and Avan. The Letts in 1858 left the highland, where the Finnish Werchni-Sujetuk colony was located, and settled twelve miles farther in the valley of the Kebesch and founded the Lettish colony Nishaja-Bulanka. In 1861, six miles farther on the Bulan the Esthonian colony was started.

Pastor Cossmann later found these colonies in the most painful destitution, on the verge of a famine, and in response to his timely appeal, during the year 1864, the Lutherans in Russia gave 27,000 rubles to the relief of their personal and family needs. Rev. Cossmann's touching correspondence moved the Senate of Finland to resolve to send a pastor and a teacher to the Finnish colony, who should at the same time minister to the Letts and the Esthonians. The first pastor was true to his post from 1864 to 1879.

The Letts of the Baltic Provinces later resolved to send a faithful diaspora Lutheran missionary to their colony and four missionary societies raised 2,700 rubles for his salary with the condition that the one appointed be able to preach also in Esthonian. On July 6, 1881, the man was commissioned. The gold washers of the mining camp near these peaceful colonies exert a demoralizing influence over the entire country.

In 1880 Werchni-Sujetuk reported 397 Finns and 390 Esthonians; Werchnja-Bulanka 468 Esthonians; and Nishnaja-Bulanka 785 Letts and 92 Germans. A new Lutheran church was erected in the last mentioned colony in 1887. The Russian Lutheran mission has given 20,699 rubles aid to these colonies.

By the division of this East Siberian parish the Irkutsk pastor was not relieved of his work among the banished Lutheran convicts, who have been made slaves in factories or in the mines. Pastor Rossini, in his transbaikalian tours, met some Cossack Lutheran convict soldiers to whom he also ministers.

A new military pastorate was established Oct. 22, 1865, for the great Amur river district and the Pacific coast from Corea to

Kamchatka. The Lutheran Missionary Society of Russia has given 8,046 rubles aid to this second new parish.

The missionary's headquarters were first at Nikolaievsk. The Russian navy was transferred in 1880 from this city to the far southeastern coast of Siberia at Vladivostok on the Japan Sea. Many Lutheran government officials, as Central Admiral von Erdmann, government privy council, Dr. Pfeiffer, Mr. Lindholm, a wealthy merchant, and others located here and caused this to be made the pastor's headquarters. A new church and parsonage were erected at a cost of 8,000 rubles, which were occupied without a dollar of indebtedness resting upon them. The congregation gave 4,000 rubles, General Consul Pallisen 2,000, and the Lutheran Central Committee of St. Petersburg supplemented these amounts by adding 3,600 rubles. The congregation of 300 members is composed of thirteen nationalities, the Swedes, Danes, Esthonians, Finns, Letts, and Germans being most largely represented. In this new diaspora parish 700 Lutherans have become personally known to the pastor. The children of 100 Finlanders are taught. The Germans are mostly merchants and government officials, and the Letts and Esthonians are in the service of the government navy. In 1882 the pastor visited the ex-convict Lutherans on the Saghalin Island, who are now employed as coal miners, farmers and gardeners, to whom he preached in four different languages. He reports nearly all were found to be upright and honorable men.

From the North.



EVANGELICAL LUTHERAN CHURCH ON BROADWAY, IRKUTSK, EAST SIBERIA.

From the South.



HERMANNSBURG LUTHERAN MISSIONARIES IN NATAL, SOUTH AFRICA.

LUTHERANS IN AFRICA.

Since the discovery of the great Congo Basin by Stanley in 1877, Africa has jumped to the front rank in the attention of the civilized world. Yesterday she was ignored and despised, to-day courted and caressed. Everything about Africa is now of interest.

No other country has suffered more from the slave stealers. "Peaceful communities were invaded, villages fired, women and children kidnaped, the instincts of lust, avarice and cruelty gratified, and large districts utterly unpeopled. Poor Africa!"

The Lutheran statistics of Africa, however, surprise us. On the north, east and south the diaspora mission congregations are prosperous; while on the east, south and west and in the interior the German, Scandinavian and English Lutherans have been for years active in evangelizing the heathen.

Again the new German possessions open new fields to the Lutherans. Bechuanaland—the country of the Hottentots—and the Cameroon districts have been annexed to Germany. On the east side of Africa, north of Mozambique, is another great German protectorate, extending from Zanzibar inward to the lake region and the Congo state.

Lutherans were the first Protestants to preach the Gospel to Lapland and to Greenland, to the East Indies as well as to the West Indies, and to the American Indians. So also a Lutheran became the patriarch of Protestant missions in eastern equatorial Africa. Dr. Krapf is well known in the literature of all civilized languages for his early travels in Africa, his valuable geographical discoveries, his rare philological talents, and for his enthusiastic missionary zeal. Mr. Eugene Stock, editorial secretary of the Church Missionary Society, said in an address before the Centenary Conference on the Protestant missions of the world in London, in 1888: "he ought to be as well known as Livingstone." The future generations, in telling the interesting story of the conversion of Africa, will always associate the names of Dr. Krapf, Robert Moffat and David Livingstone.



DR. KRAPP, PIONEER PROTESTANT MISSIONARY IN EAST AFRICA.

LUTHERANS IN THE BARBARY STATES, AFRICA.

THE FRENCH-GERMAN DIASPORA LUTHERAN CHURCHES IN ALGERIA.

NAME OF PASTORATE.	NAME OF PASTOR.	No. of L	Church Edifices.	Congregations.	Mission Preaching Stations.	Baptisms.	Confirmations.	Marriages.	Burials.	Annual Contributions in Francs.
<i>Province of Algeria—</i>										
Algiers.....	Aug. Chas. Chenot.....	900	1	4	40	18	16	7	30	.....
Blida.....	Adrian Gory.....	400	2	5	13	11	7	3	10	800
Douera.....	Elisee Voreaux.....	420	2	4	11	11	9	4	15	240
Cherchell.....	Gabriel T. Sabatier.....	430	1	8	22	4	1	2	6	200
Boufarik.....	Louis Bost.....	300	2	2	8	8	6	2	7	500
<i>Province of Oran—</i>										
Oran.....	Michael Krieger.....	650	4	4	46	18	12	4	23	.....
<i>Province of Constantine.</i>										
Constantine.....	Daniel Adolph Scherb...	500	1	5	17	3	2	2	8	1,100
Bona.....	Paul Meyer.....	470	1	4	13	20	10	7	19	600
Guelma.....	Emile Guion.....	250	.....	3	10	5	5	3	5	200
Soldiers, Dispersion, etc.	.....	450	.....	.....	.....	.....	.....	.....	.....	.....
Total.....	.....	4,770	14	39	181	78	68	34	123	3,640

Algeria Province reports five Lutheran ministers, eight churches, twenty-three congregations, ninety-three preaching stations and 2,450 Lutherans.

The first pastor to the French Lutherans and Reformed in Algeria was of the Reformed Church. Already in 1838, however, King Ludwig Phillip took the first step to found a Protestant pastorate in Algeria. The first Lutheran parish was created July 10, 1842, at Dely-Ibrahim, which a few years after was transferred to Douera. The first Lutheran shepherd was Timothee Tacques Duerr, born at Strassburg, June 30, 1796, and appointed to Dely-Ibrahim on the twenty-seventh day of December, 1843. Later this minister became the first Lutheran pastor in the city of Algiers, where he remained until his death, Nov. 11, 1876. His successor at Algiers was Frederic Mueller, formerly of Blida, who

died in 1891. He did a good service by bringing to the attention of the Church in Germany, and by letters to the Gustavus Adolphus Societies and other organizations, the spiritual condition and needs of our diaspora brethren in Algeria. The present pastor, Charles Augustus Chenot, was named for the position in



PASTOR DANIEL ADOLPH SCHERB,
Constantine, Algeria.

1892. The large number of deaths in Algeria is explained by the fact that many strangers come there seeking their health and die. In these Barbary states religious instruction is given by our pastors on Thursdays and in the Sunday schools. Each pastor is a traveling evangelist; for example, the minister in Algiers city visits forty villages, some of which are seventy-five miles distant and cannot be reached in less than six days.

At *Blida* a new church is in course of erection. One of the missions has also a chapel. At *Berrouaghia*, seventy-four kilometers from *Blida*, there is a large prison for manual labor where about fifty Protestants are found, to whom the pastor at *Blida* ministers once a month. Work at this "prison mission" is a mustard seed for the development of inner missions. The parish has no boundary on the south; it runs far into the Great Sahara Desert. People, as in America, are selling out on the coast to go

into the interior to take up homesteads and other claims and make the Sahara blossom as the rose. Lutheran missionaries in Lapland travel with reindeers, in Greenland on snow shoes, in America in Pullman cars, but the only way to do church extension work on the Sahara Desert is with camels. There has been some live agitation in Germany favoring the appointment of more traveling or "camel missionaries."

Douera.—In this parish is Dely-Ibrahim, where the first Lutheran work in the Province of Algeria was organized, and where after many years of faithful and patient work Pastor Mueller, through the marked blessing of God, dedicated a new neat church June 2, 1885.

Cherchell.—Like Blida, this is an immense parish. It takes a month or more, says Pastor Sabatier, to visit the thirty-five to fifty villages where our people are scattered.

Boufarik.—This is the youngest of the Algerian pastorates. It was constituted in 1876. This and Blida are the only two where the number of baptisms is higher than that of the burials. Rev. Bost, the pastor, who writes English well and has kindly furnished the most of our matter on this country, says: "My parish is one of the smallest in all Algeria and yet it is fifty kilometers long and comprises twelve or fifteen villages or small agglomerations of houses."

Oran Province has only one Lutheran pastor, but four churches and forty-six mission points, and 650 Lutherans.

Oran.—While the Province of Algeria has five and that of Constantine has three, the Province of Oran has only one pastor, that of the capital city of the same name. A Reformed parish was created at Oran, July 10, 1842. In 1849 a second Reformed pastorate was formed, but in 1860 its name was changed and it became Lutheran. The pastor at that time, May 2, 1860, was Michael Krieger, and he is still their faithful shepherd to-day. During these thirty-three years he has been honored by the state and the church, and a glance at his picture will be enjoyed by all. The parish has four churches,—Oran, St. Cloud, Misserghin, and Ougasse. At Sidi-bel-Abbes there is a pastor, not paid by the state as the others, who acts as an auxiliary pastor at Oran. He belongs to the Reformed Church, but serves about 600 Lutherans as it is the garrison headquarters for the "Legion Strangere,"—composed of German, French and Swiss soldiers. Pastor Krieger says, at Oran they bury a great many Scandinavian and German sailors. Few spots on the earth are in greater need of an increased

Lutheran working force than the Barbary States of North Africa.

Constantine Province has three pastors, two church edifices, twelve congregations, thirty-seven mission points and 1,050 Lutherans.

Constantine.—Pastor Scherb, judging from the statistics given, certainly has plenty of work in this capital and seaport city.



PASTOR MICHAEL KRIEGER.
Oran, Algeria.

He says the most of the funerals are of nomades or a homeless class. Their church building is an ancient mosque fitted up for public worship.

Bona is another important strategic city for missionary operations. It has a very pretty Lutheran church building.

Guelma.—Pastor E. Guion was a military chaplain in the Mexican war and in the Franco-German war (1870). He has, consequently, been honored with high military titles.

In conclusion we may say, the regular worship in all these churches is conducted in the French language. Only Algiers, Oran and Constantine have occasional German services. There is

a French organ for all the Protestants, *Le Courrier Du Dimanche*, founded by Ch. Monod and edited now by Rev. L. Bost.

The mixed condition of church affairs, and of their statistics in the Northern African provinces is thus illustrated. Some years ago the Lutheran Church of Boufarik, neglected by their spiritual mother, called a Reformed pastor, Rev. Louis Bost. Recently he was called upon to baptize the child of a Presbyterian family, and not being able to do better, he performed the ceremony according to the Anglican prayer-book. The conundrum is, where shall this child be classed in ecclesiastical statistics, to which of the four denominations does it belong? This sort of a "mixed church," established in 1842, has been gradually modified by diverse decrees in 1859, 1867 and after the war of 1870.

THE ORPHANAGE OF DELY-IBRAHIM for the Lutheran, Reformed and other boys and girls of the colony was founded as early as 1844, illustrating the fact that wherever Lutheran colonists settle as soon as they build churches and schoolhouses they erect orphanages and hospitals. These are especially needed in new countries where the poor are struggling to get homes. The report for 1891, a pamphlet of twenty-eight pages in French, gives the names of fifty orphan boys and girls of all nationalities in the two excellent buildings so well adapted for their purposes. The twelve pages of receipts in small type show that last year fifty-nine places in the North African Provinces, twenty-eight in France and many in Germany contributed to this blessed charity. In the African provinces Algeria City gave 2,494 francs, Blida 353, Boufarik 197, Bona 105, Cherchell 37, Constantine 225, Dely-Ibrahim 49, Douera 39, Guelma 14, Djidjelli 179, Mascara 137, Mostaganem 176, and Setif 243. From France, Castres sent 201, Marseilles 389, Mazamet 244, Montpellier 609, Nimes 556, Paris 3,019. From Germany, Leipsic gave 1,000, Strassburg 2,086, and other places small amounts.

A CONFIRMATION INSTITUTION AT CONSTANTINE, to which the children of our North African dispersion without missionaries and churches, could be sent for catechetical instruction and be confirmed, has been talked of for some years. The Lutheran Lord's Treasury of Germany and others have agitated it. Their hopes not being realized, some such children are sent to the orphanage at Dely-Ibrahim, where they are instructed by the pastor of Douera and Algiers.

OTHER AGENCIES OF CHURCH WORK.—Two Homes for servants exist in the congregation of Algiers City. In some congregations

there are circulating libraries, reading rooms for soldiers, and young ladies' associations for needle work for the poor.

FOREIGN AND JEWISH MISSIONS.—In October, 1887, a Swedish lady missionary, Stina Yngstrom, arrived in Constantine in the service of the "Swedish Women's Mission for the Women of North Africa," which was called into life by Elsa Borg. In the fall of 1888 Maria Erikson and Rosa Markusson were sent also to Constantine where they labored faithfully among the natives, the French and the Arabians as school teachers and evangelists.

The Mission Union of Sweden commissioned Dr. John Eric Nystrom, a former Jewish missionary in Beirut, Syria, as their Jewish missionary in Algiers, where he arrived January, 1888. He labored among Jews and Mohammedans and translated parts of the New Testament into the North African Arabian dialect.

The German Lutherans of Tunis and Morocco have received but little care from the pastors in Algeria. Pastorates could be founded in both states if the right men and the necessary means were at hand.

Madeira Island.—Out in the Atlantic ocean on the Madeira Island, which belongs to Portugal, the cry is heard from some 200 Germans of fair circumstances who are seeking their health, and also from the German sailors, "come over and help us." German services in the German hotel would be heartily welcome to all. "The Society for Furnishing German Services at Health Resorts" will find here an inviting and a promising work.

LUTHERANS IN EGYPT.

THE GERMAN DIASPORA.—We now find ourselves in the land of the Pharaohs. *Alexandria*, in early days, was an important commercial city and is no less so at present. It is a modern city of 250,000 inhabitants. The German congregation was organized in 1857 and at the same time united with the State Church of Prussia from which it received fostering care. The congregation numbers 400 souls and every third Sunday the services are conducted in the French language in the morning and at 4 o'clock P. M. in German at the deaconess hospital, where a Bible study is also conducted every Wednesday afternoon at 4 o'clock. The pastor, therefore, must be able to preach in two languages. How praiseworthy it is that a German church should thus shepherd the Protestants of another nationality, who otherwise would have been compelled to live without divine worship. Pastor Klingmann thus served the non-English speaking Protestants of Alexandria for more than six years. Every Sunday a children's service is conducted in German which is well attended. Five years ago the pastor started a parochial school in which he now has two able teachers to assist him. The church is located opposite the Egyptian Post, and Dr. Schrecker is the present pastor.

The second German pastor in the historic valley of the Nile is located in *Cairo*. The church there, until 1872, was served in connection with Alexandria. Pastor Dr. Trautvetter was their first minister, being commissioned by the High Church Council of Berlin without whose help the Cairo diocese could not have been founded. The Gustavus Adolphus Society has also appropriated some aid. It was no easy task to unite all the Germans, day-laborers, merchants, and officials into one congregation in this Arabian city. The first pastor commenced to preach in a church without windows, seats, or altar. Should you visit Cairo now you would find stately German church buildings in the best part of

the European section of the city.—a small but beautiful house of worship, along side of which stands a neat parochial schoolhouse. The pastor started the school with one boy; now it employs four teachers. Mohammedan children attend the school and also the classes of religious instruction, which certainly will do them no harm. The church and parsonage are located in Quartier Ismailia (Sharia Maghrabi 19). The last Sunday of the month the services are conducted in the French language, and also on the second church festival days. Rev. Boit is the pastor.

As Alexandria nursed Cairo when a preaching station to strength, in like manner has the Cairo congregation been caring for other points, for the migrating Germans are scattered all along the Nile Valley as they are in every fertile part of the world. They need the Gospel, its warnings, its Saviour, and its comfort. In the desert a bathing and health resort has been established near some sulphur springs by the royal family. Germans were soon gathered there and the organization of the third German congregation in Egypt was effected.

The pastors have urged that Catechumen Institutes be erected in the central cities, to which the baptized children from all the German dispersion in Egypt may be gathered and prepared for confirmation. The existing parochial schools could easily be enlarged so as to add such an institute. The Orient gave the Occident its culture and religion and we should give to them what they have given to us. Protestants have duties to the East as well as to the West. The crescent must vanish. All nations are to glory in the cross.

Port Said and other cities near the Suez canal are visited by many Scandinavian and German sailors, among whom the Lutherans from time to time have missionated, but nothing permanent has been accomplished. A Scandinavian seamen's missionary may be appointed for this field in the near future.

KAISERSWERTH DEACONESS WORK.

The Deaconess Hospital at Alexandria.—Owing to his delicate health, Fliedner was obliged to spend the winter of 1856-57 in Cairo. He was then asked by the Consuls-General of Prussia and England to found a hospital for sailors and other strangers in Alexandria. They promised support from their respective governments and annual subscriptions. There was already an European hospital in Alexandria, worked by French Sisters of Mercy; but it was always crowded, and a new hospital

was necessary. In 1857 a German Protestant pastor was appointed to Alexandria, and, after much earnest consideration, Fliedner acceded to the request. He hired, whilst still in Egypt, the house of a Turkish Pasha to be used for a hospital, for 416 thalers. It was in the healthiest part of the town and scarcely fifty yards from the sea. In November, 1857, the first three deaconesses arrived in Alexandria, and began their task of arranging the hospital. It was not ready until February 28. The first patient who was admitted came from Berlin, the second from Bavaria, and by degrees patients came from all parts of the world. In 1862 the term of the lease of the house expired, and in order to prevent the work being given up Fliedner was obliged to buy the house.

After Fliedner's death there arose the alternative of repairing the old hospital at a great cost, or building a new one. The latter course was thought advisable. In 1868 a very suitable piece of land was bought outside the Amhara Gate for 10,000 thalers. The new building was soon finished. It has two stories, and is admirably adapted for its purpose, with separate quarters for patients suffering from infectious diseases. It has also a mortuary chapel and a fine large garden. The cost of the building was for the most part defrayed by sums collected in Germany, England and Scotland, by grants from governments, donations from friends, and the sum realized by the sale of the old hospital. A local committee was formed at the suggestion of a friend, the husband of a former sister. It was composed of patrons of the hospital, and is still indefatigable in giving help and advice in matters affecting the exterior of the building. On the 17th of August, 1870, on the day between the battles of Mars-la-Tour and Gravelotte, the sisters were at last able to move into their new hospital, with patients from almost every quarter under the sun. A gift of 10,000 thalers was made by a German friend, and with this three beds were endowed. Many poor patients, of all confessions and creeds, and even many Mohammedans, have profited by being admitted without payment.

Outdoor patients are treated daily without payment, many coming from a long distance to consult the doctor. The deaconesses give great assistance in binding up wounds and dispensing medicines. In 1878 a wing was added to the hospital, especially for the greater convenience of treating the large number of poor creatures who daily crowd round the door waiting for medical relief. This building is one-storied, and comprises dispensary, consulting-room, doctor's room, waiting-room, and operating-room.

This work has so increased that, in 1881, the number of those treated clinically rose to 21,659.

In the last few years the district between the hospital and town has been considerably built up; and the committee were glad to avail themselves of an opportunity which presented itself to buy a strip of land lying in front of the hospital. This has been



DEACONESSSES' HOSPITAL IN ALEXANDRIA, EGYPT.

Principal Building, 1870.

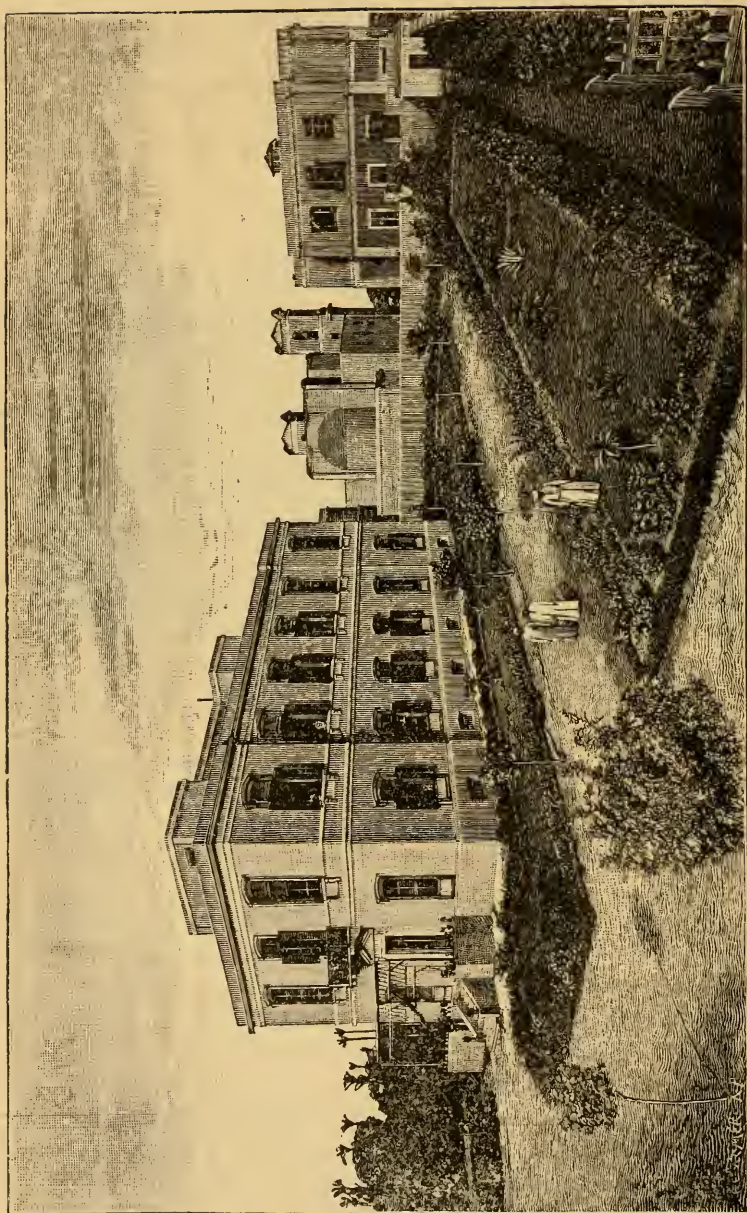
surrounded by a wall and made into a garden; and thus the danger of the land being bought for building purposes has been averted.

Although during the bombardment of Alexandria in 1882 few houses escaped without some injury, the deaconesses' hospital was most wonderfully and mercifully preserved. The shells from the fortress of Kum-el-Dih were thrown at a distance of only 600 yards from the hospital, and to insure the safety of the patients, the sisters, with all who had fled to them for refuge, took up their abode during the bombardment in the cellars. Many had begged for shelter in the hospital who thought no other place in the city safe during those terrible days. Later, the sisters were obliged to escape by night from the hospital, with all their sick and feeble patients, making their way in great danger four miles through the burning town. They were received on board a German gunboat, from whence, in a few days, they were transferred to a vessel in the harbor belonging to the Khedive, in which they remained till tranquility was restored. After some weeks it was possible to

return to the hospital, where the usual work was resumed. A little later the twenty-fifth anniversary of the foundation of the hospital was celebrated with great rejoicing, and with feelings of deep thankfulness that the hospital and its inmates had been spared through so many dangers.

As Alexandria is not only the centre of the commerce of the Mediterranean Sea, but the connecting link uniting India, Australia and Europe, the sick of all nationalities and confessions are found in the hospital where eleven deaconesses minister yearly to 1,100 inmates. In order to accommodate the increasing number of applicants an addition was built to the hospital in 1890 and thus a pressing need supplied in that a prayer-hall was suitably furnished for worship. A polyclinic is connected with the hospital for which in 1878 a separate building was erected. During 1890, 20,637 days of service were given to 1,112 sick. Of these 848 were men, of whom 123 were seamen; 195 women and sixty-nine children, representing twenty-six nationalities and eight different religions, while 19,756 patients were treated in the polyclinic. Touching things are experienced by these sisters. For example, when an Englishman of good family was brought to the hospital from a drunken spree, and he had come to himself and desired to sneak away unobserved, he was told he had to speak first to the head sister and he replied: "That I cannot do; she will speak to me as my mother and that I cannot stand." One sister teaches an elementary parochial school of twenty pupils in the German congregation. A local committee collects funds to supplement the fees. An indebtedness of 15,000 marks rests on the building for which special offerings are asked.

THE DEACONESS HOSPITAL "VICTORIA," IN CAIRO, EGYPT.—
An application was sent to Kaiserswerth by all the Protestants of Cairo on March 31, 1881, for sisters to commence a deaconess work in this city which is called, "one of the fortresses of Islam." The response was favorable, as is generally the case from that noble institution. In 1883 the site was purchased and on January 1, 1884, this stately building was completed having cost with the site 175,000 francs. Its indebtedness is all paid. Recently a bequest of 20,000 marks was given it by a capitalist of Bagdad who died there. The one house has become three houses and the sisters raise their Ebenezer and believe that God will continue his help. It was opened January 8, and dedicated February 15, 1885. The receipts the first year were 18,365 marks; expenditures, 18,176.



DEACONESS HOSPITAL "VICTORIA," IN CAIRO, EGYPT.

During the year that has just closed the hospital ministered in Christian charity to an average of eighteen patients, per day, a larger number than in any previous year. The sisters regret that many are brought there in the last stages of the disease and they die after being there only a few days. Time, work and means are required to give these gratuitous attention. The private sick make such demands on the hospital that more room was needed during the year and new quarters were furnished near the eye clinic for the females. Since then, there have been so many male patients that all could not have been accommodated had this arrangement not been made. The six deaconesses ministered to 349 patients during 1892.

The "Isolated House" for contagious diseases, as small-pox and diphtheria, was occupied by ten patients.

LUTHERANS IN EAST AFRICA.

Dr. Krapf, in the strength and courage of youth, left the missionary seminary in Basel and sailed for Africa in 1837. Having landed in Abyssinia he debated almost daily with the priests of the native corrupt Christianity. Through his pioneer exploring tours, his faithful labors and extensive writings, he has been universally honored as the patriarch of Protestant missions in East Africa.

No less than six German missionary societies are at work along the eastern coast of Africa: The East African Society of Berlin, the Berlin Society, the Gossner Society, and the Bavarian, Moravian and Neukirchen Societies.

The Evangelical Missionary Society for German East Africa started in Dar-es-Salaam and opened a new station in Tanga. It is their purpose now to go into the interior many miles from the coast, and found a settlement in a high and healthful district, for which Pastor Wohlrab of Dresden and Candidate Johannsen, after preparatory study on the part of both, have been commissioned. The German deaconess hospital, to which the German Emperor gave \$5,000, has been moved from Zanzibar to a healthy location in Dar-es-Salaam, where a new building has been erected. Two deaconesses from Hanover have been sent to East Africa as nurses in this German hospital.

Dar-es-Salaam, having been selected as the capital of German East Africa, is the headquarters of all government officers. It is also destined to become a great commercial city since it is located on one of the few good harbors on the East African coast. The concentration of the mission work of this society at this strategic point is wise and fortunate.

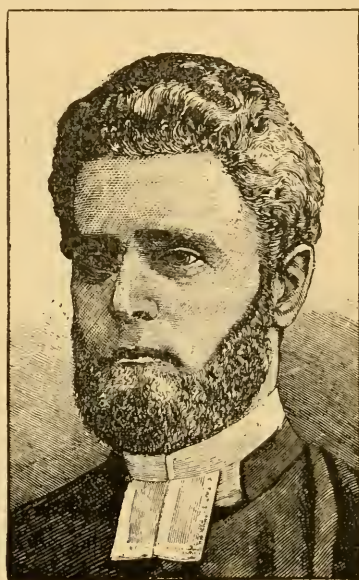
Rev. Greiner last year made a missionary tour into the interior the consequence of which was the opening of a new mission in Usaramo. Another station, Hoffnungshöhe (Hope's Heights), was founded in Kisserawe among the Wasaramo people. On Sunday,

May 29, 1892, two missionaries, one deacon, and two deaconesses were commissioned by the society. In Hoffnungshöhe a parsonage, chapel and workshop have been erected. (See page 235).

The Bavarian Evangelical Lutheran Society for East Africa.—Of its five missionaries, one by the name of Bach died after returning home, Rev. Hoffmann is on a furlough, and Revs.



REV. BENGT PETER LUNDAHL,
Swedish Lutheran Missionary,
Abyssinia, East Africa.



GUSTAVE EMIL ARRHENIUS,
Swedish Lutheran Missionary in McKullo,
Abyssinia, East Africa.

Niedermeyer, Verderlein, Sæuberlich and Hop are in active service. Lately two new men were sent to the mission. Until the present Neuendettelsau educated its men, but henceforth they will be more thoroughly trained in the Leipsic Mission School, since this society united with the Leipsic society last year. While small new missionary societies are being started we are glad to see that some think it wise to unite. This union interests all the friends of the Leipsic mission also in Africa.

The Pilgrim Mission of St. Chrischona has for many years patiently missionated among the Galla people in Schoa. Two of its men are now stationed among 400 nominal Christians.

The Berlin Society No. 1 is represented in East Africa on the Nyassa at two stations by four missionaries.

The Fatherland Society of Sweden.—Gustafva von Platen, a pious young lady of the higher nobility in Sweden, married Missionary B. P. Lundahl, son of a village blacksmith, who had been prepared for the work and sent out as a missionary to East Africa by the Fatherland association. Missionary Lundahl first went to the mission, and from there sent back to Sweden for his bride, who reached Abyssinia in 1869, eighteen months after her intended husband, and in company with eighteen other missionaries.

By the time the new workers reached the mission station, Kunama, it was broken up and deserted. The friends then went back to the coast and down to Massowa and Ambadaho, in Northern Abyssinia. There they found a summer resort, and there they celebrated the nuptials of Missionary Lundahl and Lady von Platen, in a low, dark grass-hut.

The wars between Egypt and Abyssinia made it impossible to do anything among the heathen by preaching the Gospel. Missionary Lundahl, finding two missionaries murdered and their stations destroyed, started a school for heathen children—Abyssinians especially—at Massowa, and his success has been so great that he has sent five young men from his school to Sweden for further instruction. Five of these East African youths have been trained at Stockholm, three of whom have returned to Abyssinia as evangelists among their own people.

“Man proposes; God disposes.” The original aim of the society was that the missionaries should preach; but they didn’t stop the mission when preaching was found impracticable, and now they have natives prepared to do that work.

Statistics for 1892: five ordained, four unordained, and seven female European missionaries, and three ordained, thirteen unordained native missionaries, 122 members, eleven baptisms, five schools and 104 scholars. Stations are McKullo, Geleb, Asmara, Bellesa and Zazega. (See page 383.)

LUTHERANS IN SOUTH AFRICA.

THE GERMAN LUTHERAN DIASPORA CONGREGATIONS.—In South Africa there are 15,000 Germans who are about as good Germans as they would be had they never emigrated. Many more than this number there are who have lost their national character, at least in part. Of the 400,000 whites speaking Holland, it is carefully estimated about one-fourth are of German descent. True, some Lutheran churches have been founded in the Holland language, but, as in other foreign parts, the Lutherans, to their great loss, have failed to push their work vigorously in the language of their adopted home, which generally must increase while their own decreases.

As far back as forty-five years ago all the German Lutherans emigrating to South Africa had to unite with a Holland Reformed church or be without Gospel privileges. Through the blessing of God the first German Lutheran church was organized about that time in Cape Town, which united with the Lutheran State Church of Hanover. The German foreign missionaries to South Africa cannot be duly honored for their faithful services in founding this and many other churches among their own countrymen, while they were under appointment as missionaries to the heathen. Foreign missions pay in many, many ways. An interesting book might be written to show that under the wonderful leadings of God it was through foreign missions more than through any other agency that the primitive German diaspora mission work was undertaken in almost all parts of the world and that the church at home has been so remarkably awakened to missionate among their own migrating sons and daughters.

CAPE COLONY.—The oldest diaspora Lutheran church in South Africa is St. Martin's of *Cape Town*. It was built during the reign of the Dutch and the services were conducted almost exclusively in the Dutch language. At that time, under the

regime of a Dutch governor, who seems to have been a very strong Calvinist, no other but the Calvinistic faith was tolerated. And when a wealthy German by the name of Melk began building a church with his own means, under the pretense that it was to be a wholesale wine establishment, the governor said one day: "I know very well that you are not building a wholesale wine establishment, but a Lutheran church; as long as I am governor you will conduct no services in it." Fortunately, the colony soon came



ST. MARTIN'S GERMAN EVANGELICAL LUTHERAN CHURCH AND PARSONAGE.
Cape Town, South Africa.

into the hands of the English and from that time on the Lutherans enjoyed freedom of worship.

A German Lutheran congregation was organized in 1861 and was called St. Martin's church. Pastor C. Wagner writes under date August 22, 1890, to the Diaspora Conference as follows: "The first pastor of the German Evangelical Lutheran St. Martin's Church was Parisius, now superintendent in Pattensen (Hanover). Nearly two years the congregation was vacant, until at last Dr. H. Hahn accepted a call, who hitherto had been a missionary of the Barmen Missionary Society in Damara. During his pastorate

the congregation at Paarl became self-supporting and called H. Hahn, Jr., who had until this time assisted his father in Cape Town. In October, 1884, I was called as pastor of the St. Martin's congregation and the call was ratified by the Royal Consistory of Hanover. Inasmuch as I had to serve the congregation at Wynberg in connection with Cape Town and instruct the children at that place twice a week, besides giving instruction in our school here four hours a day, it became necessary, after three full years of labor, to constitute Wynberg a separate charge. Pastor J. G. Krœnlein, who in former years was in the service of the Barmen Missionary Society in Namaqualand, is now pastor at Wynberg. But even after the separation of the Wynberg congregation was effected, the work in Cape Town, which grows from year to year, was more than I could do. Consequently I applied to the Royal Consistory of Hanover for help and the efforts of that board resulted in commissioning Pastor F. Kramer to become the second or assistant pastor at this place. But even now our work is great and requires constant mental and physical strain as you may see from the following short account."

Pastor Wagner then follows with the details of their work which show that the two pastors have their hands more than full. Every Sunday and church festival day divine worship is conducted in Cape Town morning and evening. Every Wednesday evening they hold Bible study, and every Thursday evening for a part of the year, a prayer meeting. In the "Still Week" there is daily meditations on the sufferings and death of our Saviour. The Lord's Supper is celebrated every month; also on church festival days. They hold three services monthly at two mission stations, and preach every Lord's day to the prisoners at Breakwater Station. The pastors conduct an afternoon Sunday School and teach the catechumens ten hours during the week. Every Tuesday evening one of the pastors leads the "German Young Peoples' Society," a Christian Endeavor Society, which was organized as early as 1884. In the large parochial school one pastor teaches four hours a day and the other one hour. Pastoral calls and visits to the sick and to the hospital are made regularly. Many suffering and needy ones are constantly seen at the parsonages asking for relief or help.

The light from St. Martin's church has been shining brightly far away as well as at home. It is the spiritual mother of the churches in Paarl, Worcester and Wynberg, and it has also gathered together into two small congregations the Germans in

D'Urban Road and Eerste River. The 100 Germans in Port Elizabeth Pastor Wagner hopes soon to have well organized into a Lutheran congregation so that another pastorate may be established. Every third week services are also held by Pastor Wagner for the Germans in Stellenbosch.

Their Gospel light is scattered far also through their active German Lutheran Seamen's Mission. Pastor Kramer visits the ships as soon as they arrive in the harbor. A German Seamen's Home has been established which already has been a blessing to very many.

The German immigrants are shamefully imposed upon at this seaport, the Castle Garden of South Africa. The council of St. Martin's church issued on August 16, 1892, an official warning against the false advertising of the "German House of Cape Town" so extensively circulated in Germany. Instead of serving the church it leads them from the church into the worst society.

From the above it is evident the two pastors and their organizations are earnestly laboring for the spiritual advancement of the people and the upbuilding of God's kingdom on sound, biblical principles. But here, like in nearly all the German diaspora work, the ministers are required to perform too much work not exactly in the line of their calling, which should be done by laymen, as teaching school, etc. Certainly we sympathize with these men in their self-denying labor. We dare not forget, however, that in many places the school is the condition *sine qua non* to German church life. It is largely so even in America. In many a German settlement the pastor must commence his work by teaching school. This is often a great burden, but the blessing to the church is greater. Some of our American brethren are sometimes inclined to look upon this school work of the German pastors as rather an unnecessary burden, not only placed upon the pastors but also upon the children. But this matter needs to be understood. Too often, the fact that the language is the connecting link, keeping parents and children together, is overlooked.

Then in many foreign countries, it must be remembered, the state does not look after the educational interests of the people, or, as in South America and other countries, the schools are under the control of the Roman Catholic church. Had it not been for the self-denying labors of our German pastors, for instance in Brazil, in the way of gathering the German Lutheran children into schools, first teaching them to read and then following with the catechism, they would have simply fallen into the hands of the

Roman church, and their Bibles, hymn books, prayer books, catechisms and whatever their parents brought with them from the fatherland in the way of good literature, would have become useless after the immigrant generation had gone the way of all the



REV. G. W. WAGENER,

The Pastor of St. Martin's German Evangelical Lutheran Church,
Cape Town, South Africa, and President of the German
Evangelical Lutheran Synod of South Africa,
organized January 22-23, 1891.

living. The congregation in Cape Town numbers 1,180 communicants and has a Sunday school of 220 children. In its large parochial school both the German and the English languages are taught.

Wynberg, as stated above, was first served by the pastor in Cape Town. Rev. John George Krœnlein, their first resident pastor, wrote in 1890 as follows: "Wynberg is situated on the peninsula Cape of Good Hope between Cape Town and Simens Town behind the table mountain whose foot is adorned with a beautifully wooded forest, which affords a charming scenery. The inhabitants are for the most part English and Dutch. Only a few Germans live in the town. Some live scattered in the suburbs of

the city; others are found in the villages of Newlands, Claremont, Kenilworth, and Constantia; but most of them live in the bottom, a sandy desert, where only German industry could have changed it to a blossoming and fruitful district as we see it now. They raise various products and have a good market in Cape Town. The number of Germans, children included, is about 1,000. St. John's Evangelical Lutheran church of Wynberg was founded in 1862 and was formerly connected with Cape Town; but since January 1, 1886, it has its own pastor. The congregation numbers 200 members. Average church attendance is from 150 to 200. The monthly communions number from forty to fifty; baptisms, about fifty during the year.

"The congregation is in possession of a nice parsonage on Alphen Hill, opposite the church. Their church has been rented from the Dutch-Lutheran congregation in Cape Town. The school is on the bottoms and has an attendance from forty to fifty scholars. The teacher is Martin Ernst.

"The greatest difficulty for the minister is found in the fact that the people live so scattered over the low lands. During the summer it is the hot sand and the burning sun, and during the winter the waters, which flow together here, make the passage often dangerous. Last winter especially, the people suffered great damage; some houses fell down, farms were ruined, and what had been harvested was washed away. An appeal in the papers here in behalf of the sufferers brought 1,000 marks, by which we were able to some extent to give assistance to those in greatest want. Now with the beginning of spring the outlook grows brighter. I am encouraged. You in the old home will not forget us in this far-off country. We are very much in need of having our hands held up in order that, like Joshua, we may be enabled to win the battle."

At the beginning of 1892 this faithful champion of the Lord's cause died. Because of his literary, linguistic, missionary and pastoral work Rev. J. G. Krœnlein will ever shine as a bright star in the history of South African Protestantism.

Paarl is a country town three hours ride by rail from Cape Town. This place was also served in former years by the pastor in Cape Town. But since 1881 the congregation has its own pastor in the person of H. Hahn, Jr. They own a church and a parsonage and are now building a fine schoolhouse.

Under date October 14, 1890, Pastor Hahn writes: "In my congregation in Paarl we have had the joy to see a long desired

wish fulfilled. About the middle of September we bought a piece of ground for a cemetery at a cost of 3,700 marks. Hitherto we were obliged to bury our dead at different places, which was rather unpleasant. About the attendance at the services I cannot complain. Of course, there are also people here who wish to become rich, and others who are rich, that do not care for eternity and who are not willing to send their children to our parochial school. Our school numbered during the last half year forty-seven children. Through the Sunday school we are still gaining influence over the children of such people who stay away from the church. The St. Peter's congregation of Paarl numbers 112 confirmed members and is in a prosperous condition. *Worcester* is served in connection with Paarl. The Trinity Lutheran congregation was gathered in the year 1861 by Missionary L. F. Esselen. Having been presented with a building lot by the Dutch Lutheran congregation in Cape Town they erected a church which was dedicated during the year of the Luther Jubilee (1883). Two years ago, 1890, they built a substantial schoolhouse at a cost of 6,000 marks which is without any indebtedness. The German English parochial school numbers fifty pupils. The congregation has also been presented by the town with a piece of ground for a church cemetery. What is yet wanting, says the pastor, is a bell for the church, a little organ, a parsonage, and I would add a pastor, for I believe that steps should be taken in Worcester to secure a pastor of their own, then everything else will come."

KAFRARIA.—In this district there are a number of German Lutheran churches. During the month of August, 1885, Missionary Director Dr. Wangemann from Berlin, on his African mission tour, influenced the different pastors to organize a South African German Lutheran Synod. This was done, although not all the pastors united with the synod at that time because of former contentions and strife. The first Germans who came here were soldiers employed in the British army. They were afterwards followed by a larger number of regular immigrants. There had been three regiments of soldiers, each having a chaplain. These acted as pastors although it is stated that two of them, after the regiments were dissolved, forsook the people. But the third, Missionary Kropf, proved very faithful and did much in the way of assisting the poor people and in establishing a church work.

Stutterheim is the principal city of the district. It was named after the captain of one of the regiments. St. Paul's Lutheran congregation at this place was organized June 25, 1865. Both

church and parsonage are owned by the missionary society of Berlin. The contributions of the congregation amounting to \$500 yearly are forwarded to that society, which in turn supports the pastor. There is no parochial school connected with the congregation but the minister teaches a German class in the public school. The congregation numbers sixty-five families, about 520 souls. The average attendance at service is 100. Its present pastor is W. Beste, who was sent over by the Berlin Missionary Society in 1864. He is also a member of the Lutheran Missionary Synod.

In *King Williams Town*, the capital of Kafraria, St. John's Lutheran church was dedicated by the missionaries Kropf and Lienfeldt, January, 1864. Two years later Superintendent Cluever was installed as their pastor. He also served a number of other places, which in the course of time have become separate pastorates. The Lutheran congregation in King Williams Town numbers seventy-two families. There is also another German Evangelical congregation in the place which is served by Pastor J. Zahn, a native from Wurtemberg. All the German churches of South Africa bear the Lutheran name, we believe, except this one.

Braunschweig received its first settlers in the year 1858. Others followed in the course of years. The people during the early times had to undergo many hardships. At present the congregation has a nice church, a parsonage and also a Lutheran cemetery. The majority of its members appreciate the blessings of the preached Word and the Holy Sacraments. They have a parochial school which is taught by the pastor and his son in the German and English languages. The congregation reports 377 parishioners, average attendance 377, baptisms fifteen and confirmations thirteen. It is under the care of the Berlin Mission Committee.

Frankfurt was in earlier years connected with King Williams Town, but since 1879 it has had its own pastor. Pastor C. Böhme writes under date September, 1888, as follows: "This charge is composed of three places, viz.: Frankfurt, Wiesbaden and Marienthal, and numbers 500 souls. It would be larger if there were no Baptist congregation here. The Baptists would have scarcely gained ground had our people from the beginning been supplied with pastors. Church attendance on the whole is satisfactory. The number of communicants last year was 575, baptisms 26, confirmations nine, deaths three. When I took charge of this field I opened at once a German-English school, and the Baptists who

live in the neighboring towns send their children to our school. We give instruction in Bible history, German, English, arithmetic, geography and singing. From June until Easter we have catechetical instruction, when the catechism and about forty of the best hymns are committed to memory and recited during school hours. It is hard for those children who have had no German schooling to understand the catechism or a sermon. A few weeks ago, for instance, a young man twenty-three years of age came to me and desired instruction though he had never attended a German school. Without our German schools our Lutheran church would have no future here whatever."

East London.—This place was in former years a prosperous seaport, standing in close communication with the diamond fields. The German population was large and consequently a large church was built at that time. But in consequence of a railroad which was built between Cape Town and Port Elizabeth, East London was largely cut off from its former sources of prosperity and began to decline. The congregation numbers at present thirty-two families and is served by a missionary who was formerly connected with the Hermannsburg Society. The congregation is burdened with a debt of 30,000 marks. If it were not for the fact that its pastor was serving it gratuitously, being superintendent in the public school, the congregation would hardly be able to continue its service because of the high interest on the debt. This is another example of warning to many other congregations that often rush into debt needlessly.

NATAL.—In the year 1848 emigrants from Westphalia and Hanover came to *New Germany*, having been brought here by an English company with the view of raising cotton. The enterprise was abandoned and the company gave the land to the settlers on liberal terms. A German Jew by the name of Bergtheil, who had been acting as agent for the company in bringing the people from the fatherland, did show himself very helpful, assisting them in the erection of a church and a schoolhouse. Missionary W. Posselt, by the urgent request of the people, became their pastor and has labored among them with great acceptance for a period of thirty-seven years. Writing to the Berlin Mission Committee at that time asking for the appointment of Mr. Posselt, they said: "We are a poor orphan congregation who live in a strange land among the heathen. Although we are poor as to our bodily wants, still this can be borne. But to live in a wild, far-off country without a spiritual guide (seelsorger) and without the sweet consolations

of the Gospel and to see one's children grow up, is almost more than we can bear. For four years we have had the fortune to have our beloved pastor with us. How has he admonished, censured and comforted us and carried our burdens! How diligently and earnestly has he shown to us the way of Life, in word as well as in deed! How has he prepared the dying for the last solemn hour! O, how happy were we at that time and how did we all cling to him with affectionate love!"

From this it appears that their pastor had left them and that on the strength of this petition he was re-appointed and subsequently labored there till his death, which occurred May 12, 1885, when he was carried to his grave in honor by the Zulus and the Germans. Pastor Theo. Gloeckner became his successor in 1887. The colony numbers 120 homesteads, and the people are all well situated. The German language and customs have suffered little.

The congregation is in possession of a church, a parsonage and a schoolhouse. The average attendance at services is 200. Number of communicants 175, marriages three, baptisms sixteen, and deaths four. Adjoining this colony is a mission station, Christianburg, of the Berlin Missionary Society No. 1, there being at present three different missionary societies bearing the name Berlin.

With the above congregation is connected Pietermaritzburg, the capital city of Natal, where services are conducted in a hall every three months.

New Hanover was settled in the year 1858 by people from Hanover, Germany. In the month of May, 1862, Pastor W. Struve was installed there by the Mission Superintendent Harde-land. The congregation numbers 320 souls. On the first Sunday in each month the Lord's Supper is celebrated. They have a parochial school which is in charge of an able teacher. Pastor Struve, who served the congregation for a period of twenty-five years, died in 1884. His successor is Rev. Dr. Altmann. This congregation started home missionary work by founding another German Lutheran Church in *Wichsdorf*, which is served by Missionary Stielau of the Hermannsburg Society.

The opening of missionary stations among the Zulus by the Hermannsburg Foreign Missionary Society improved the German and Christian life of Natal. September 19, 1854, the Hanover missionary colony with five wagons drawn by oxen entered the fertile valley where they founded *New Hermannsburg*. Eight ordained and eight lay missionaries were among the happy

company. Although the most of these settled permanently in other localities there is to-day in New Hermannsburg a German Lutheran congregation of twelve families, who use the beautiful church with its large pipe organ in common with the Zulu Lutheran congregation, each worshipping in their native language.

Lutheran congregations are also found among the German farmers in the southern part of Natal, one in *Marburg*, another in *Helpmakaar*, to both of which Hermannsburg missionaries minister in holy things. Surely foreign missions are a blessing to more than heathen people.

High School.—The parochial schools for the seven German Lutheran congregations of Natal receive support from the colonial government. The Germans want high or advanced schools as well as those of an elementary character. It is therefore worthy of special mention that a high school has been founded in New Hermannsburg with three teachers, where the scattered Germans may send their children for a thorough education. The sons and daughters of the Hermannsburg missionary families receive here the best instruction free of charge without being separated far from home by being sent to Germany.

TRANSVAAL.—The town of *Johannesburg* is only a few years old, but numbers some 15,000 inhabitants. They belong to many different nationalities. The English and the Dutch languages are the prevailing ones. In church work nearly all the leading denominations are represented. There are about 2,000 Germans who had no church building two years ago, although they were organized and numbered some 400 members. Missionary H. Kuschke, from the Berlin Missionary Society, began the diaspora mission work in 1888.

Lueneburg.—The Lutheran congregation in this place was organized in 1869, and consists of nineteen families. Their first pastor, J. H. Felter, was a missionary from Hermannsburg. The congregation accepts all the confessional writings of the Lutheran church and obligates itself to see to it that the Kaffers, who are in the employ of the members, attend church and become Christians. During the Zulu war these people were called upon to endure many hardships. Nearly all their cattle were taken from them and many of their homes and other buildings burned. The son of Pastor Felter, who served in the English army, lost his life. The same year, December 23, 1879, Pastor Felter died, having served the congregation for ten years, preaching and teaching school.

November 13, 1882, they laid the cornerstone for a new church and two years afterwards it was dedicated and cost about \$10,000. According to a report given by its present pastor, G. Gevers, dated September 11, 1888, the congregation numbered at that time twenty-eight heads of families or 188 souls.

Bergen, six miles from Lueneburg, at one time served in connection with the latter place, has now its own pastor in the person of C. H. R. Johannes, who was installed September 9, 1888. There are several other places which are settled by small bands of German colonists that are served by missionaries who labor in the respective districts.

ORANGE FREE STATE.—The capital of this state is *Bloemfontein*, where Pastor J. G. Grosskopf has gathered a German congregation. In former years it was served by missionaries from the Bethany mission station, but at present Pastor Grosskopf serves the congregation regularly in connection with three other places: Wepener, Smithfield and Winburg. In these places the Germans have no churches. Pastor Grosskopf preaches in the Dutch Reformed church for his people and also for the Dutch in their tongue. In Bloemfontein the congregation owns a nice church and also a parsonage. It numbers ninety-one communicants. The little band at Winburg desire to build a German Lutheran church and have secured central lots and raised half the necessary money. But where is the other half to be had?

Kimberley.—Since the discovery of diamonds in the year 1869 in this vicinity many people have been attracted hither. It is a regular mining town, filled with all kinds of people. "In consequence of high wages, luxury, feasting, immorality and dishonesty are the order of the day. The prisons are crowded." Amongst the different churches the German Lutheran is the smallest, seating about 150 people. It was dedicated January 4, 1885. The congregation numbered a few years ago 165 members. The number of communicants during the year 1886 was 117. In former years the people were served by missionaries from the Berlin mission station Pniel. Since 1879 they have their own pastor in the person of Rev. Meyer. In 1892 the congregation sent forth an appeal for help for their church and their families. Mining towns often experience sudden changes, from luxury and sin to poverty and misery.

Beaconsfield, only three miles from Kimberley, was formerly looked after by Pastor Meyer, who held services in the schoolhouse of the Dutch Reformed congregation. In December, 1885, they

received a pastor, John Arndt, from the Berlin Mission Society. The work was a difficult one, because of religious indifference. From 150 Germans, only fifteen or twenty attended church. But the few faithful ones held on and finally succeeded in erecting a little church, which was dedicated February 12, 1888.

The German Lutheran Conference or Synod of South Africa has been organized on the foundation of the old church order of Brunswick. Many towns bear German names and the German Lutherans are increasing.

Foreign Missions.—The churches of Frankfort and King Williams Town sent to the Leipsic Society in 1890 445 marks, and the Rhenish Society secured the same year 1,602 marks from seven German congregations.

Jewish Missionary Societies of Germany and Paris receive regular contributions from Cape Colony and Basutoland.

A Scandinavian Diaspora Lutheran Congregation was organized in Durban, March 14, 1882, and a gothic church, seating 180 and costing 20,000 crowns, was erected. Swedes, Danes, Norwegians and Finns alike rejoice in the success of the enterprise.

FOREIGN MISSIONS.

The Society of Norway reports for its Zulu mission (1892) eleven stations, 600 communicants, twenty-four school houses, thirty-seven preaching places and thirty-three native teachers in South Africa. *Bishop Shreider's Mission* in Zulu and Natal has two stations, five ordained missionaries, 130 communicants and 124 pupils. (See page 335).

The Swedish Church Mission. (See page 384).

Foreign Missionary Society of Finland. (See pages 414 to 418).

The Hermannsburg Society in 1892 reported fifty-nine principal stations in Natal, Zulu, Transvaal, with fifty-nine European ordained missionaries, 360 native helpers, 18,284 baptized members, 58,900 marks, receipts from the natives. Two graduates of the Hermannsburg Mission College, Pewzhorn and Rohwer, were commissioned to the Bechuana field on May 26, 1892.

TABLE OF THE WORK OF THE BERLIN LUTHERAN MISSIONARY SOCIETY IN SOUTH AFRICA, 1892.

STATIONS.	Natives in the Parish.	Baptized Members.	Communicants.	Baptismals during year.				School pupils.		Total baptized since station was founded.
				Adults.		Children.		Bap- tized.	Unbap- tized.	
				Male.	Fe- male.	Of Un- bap- tized parnts	Of Bap- tized parnts			
1. Amalienstein	1000	1134	634	6	2	.....	47	156	9	255
2. Ladysmith	800	505	263	2	3	.....	30	85	11	887
3. Anhalt-Schmidt	1000	675	340	2	4	.....	40	130	8	1076
4. Riversdale	1500	1378	500	5	4	2	53	170	.....	2406
5. Mosselbay	500	274	97	2	3	.....	12	72	2	255
6. Herberdsdale	550	500	171	4	6	10	32	70	.....	812
7. Laingsburg	2000	291	128	9	8	12	34	24	23	276
A. Synod of Cape Colony.....	7350	4757	2133	30	30	24	248	707	53	8270
1. Bethel.....	900	375	147	2	5	.....	14	42	40	573
2. Wartburg.....	1000	362	136	.....	.....	.....	10	41	63	459
3. Petersberg.....	1000	82	49	1	4	2	.....	13	25	160
4. Emdizeni.....	1000	60	28	.....	.....	.....	3	18	11	116
5. Etembeni.....	500	115	54	.....	.....	.....	5	27	19	152
B. Synod of Kaffraria.....	4400	994	414	3	9	5	29	141	158	1460
1. Bethanien.....	1000	1134	590	11	14	.....	51	171	35	2416
2. Pniel.....	1000	601	296	4	12	15	24	77	114	918
3. Adamshoop.....	3000	938	438	12	15	.....	54	36	8	1393
4. Kimberley.....	10000	267	195	6	2	2	9	34	36	366
5. Beaconsfield.....	2500	197	94	2	.....	.....	16	60	64	50
6. Blomfontein.....	1500	241	167	6	2	.....	13	.....	.....	229
C. Synod of Orange-Free State	19000	3378	1780	41	45	17	167	378	257	5372
1. Botschabelo.....	6000	2599	1385	14	16	7	120	309	9	3732
2. Pretoria.....	8000	2144	837	52	28	23	69	248	8	2299
3. Leidenburg.....	4000	1170	698	14	9	1	40	98	27	1234
4. Wallmannsthal.....	1500	648	290	3	3	1	35	118	12	875
5. Potschefstroom.....	5000	637	254	5	5	3	42	65	12	726
6. New-Halle.....	7000	734	315	5	9	.....	51	70	2	859
7. Heidelberg.....	800	259	147	19	31	19	17	25	15	289
8. Arkona.....	6000	456	238	8	10	.....	26	77	13	609
9. Lobethal.....	2500	411	205	8	6	3	20	79	21	471
10. Woyenthin.....	1200	641	303	22	10	6	27	140	80	564
11. Johannesburg.....	5000	344	153	14	3	3	2	.....	.....	37
D. Synod of South Transvaal.....	47000	10043	4875	164	130	66	449	1229	199	11695
1. Mp'home.....	23000	1047	453	15	2	50	12	245	75	1125
2. Ga Matlale.....	8000	205	75	9	5	13	7	50	1	283
3. Modimolle.....	1200	687	305	9	7	6	44	76	44	805
4. Malokong.....	25000	158	96	4	5	1	6	22	14	213
5. Blauberg.....	12000	202	92	2	4	2	9	24	4	312
6. Makchabeng.....	4000	49	21	.....	2	5	3	17	3	83
7. Ha Tsevasé.....	50000	102	60	.....	.....	.....	3	26	13	120
8. Tsakoma.....	50000	161	81	4	3	7	7	27	6	156
9. Nolete.....	15000	133	64	2	3	3	7	34	6	195
10. Georgenholtz.....	20000	60	21	2	.....	.....	3	18	10	70
11. Medingen.....	10000	164	87	6	1	.....	7	39	12	172
12. Makapiansport.....	2000	1	1	.....	.....	.....	.....	.....	.....	.....
E. Synod of North Transvaal.....	220200	2960	1356	53	32	87	108	578	881	3334
1. Emmaus.....	1500	373	195	3	9	.....	15	36	8	634
2. Christianburg.....	3000	595	320	7	6	6	38	68	4	1199
3. Stendal.....	2000	129	78	.....	.....	.....	4	24	12	224
4. Emangweni.....	2000	110	67	1	1	.....	3	18	6	137
5. Hoffenthal.....	3000	152	70	2	4	.....	7	40	4	177
6. Königsberg.....	3000	341	168	11	22	22	24	65	6	477
F. Synod of Natal.....	14500	1700	898	24	51	28	91	251	40	2868
Total of six Synods.....	312450	23841	11456	315	297	227	1092	3284	895	33199

WORK OF THE RHENISH FOREIGN MISSIONARY SOCIETY IN SOUTH AFRICA, JANUARY, 1892.

STATIONS.

	Church Members.	Losses.			Accessions by Baptism.						Totals.	Confirmations.	Communicants.	Catechumens.	School Scholars.	Sunday Scholars.	Receipts in Pounds Sterling.	
		Deaths.	Expelled.	Total.	Christian.	Heathen.	Adults.	Restorations.										
a. Cape Colony	2400	46	3	49	77	?	5	84	25	800	90	373	350	450				
1 Stellenbosch	251	4	3	4	9	.....	.....	9	.....	115	27	58	70	46	15			40
2 Sarepta	3160	83	8	83	234	69	6	291	91	1069	166	682	547	217	17			7
3 Worcester	600	8	4	8	13	13	3	94	.....	280	90	180	250	227	4			1
4 Tullbagh	1314	42	4	46	73	12	3	109	.....	301	3	330	330	27	4			1
5 Saron	1355	7	12	13	42	19	20	49	41	412	61	172	110	29	18			8
6 Wupperthal	1300	12	12	12	62	19	24	125	25	525	.....	27	200	320	8			8
7 Schietfontein	1100	12	12	12	41	4	4	49	9	300	30	120	120	250	7			7
8 Steinkopf	170	?	?	?	?	?	?	?	?	?	?	?	?	?	?			?
9 Komaggas	487	11	1	12	19	3	3	31	6	205	30	194	280	257	7			7
10 Concorria	12087	215	24	239	566	47	145	802	239	4146	456	2299	2137	1809	5			5
b. Nama-Bastaris.																		
11 Warmbad	501	3	1	4	20	.....	17	38	2	169	21	110	.....	5	2			2
12 Rietfontein	245	4	5	9	22	.....	.....	92	2	143	18	80	90	70	.....			70
13 Keemansdorp	704	7	8	10	19	35	6	125	15	292	.....	11	177	125	.....			125
14 Berseba	933	24	16	40	39	.....	2	56	18	311	11	177	.....	3	.....			3
15 Bethanien	808	?	?	?	?	?	?	?	?	292	?	?	?	?	.....			?
(Gibeon)	300	.....	.....	.....	.....	.....	.....	.....	.....	200	.....	.....	.....	.....	.....			.....
16 Gochas	88	3	.....	5	3	.....	.....	3	.....	48	26	138	.....	22	.....			22
17 Hoehans	300	.....	.....	.....	.....	.....	.....	.....	.....	90	.....	.....	.....	.....	.....			.....
18 Rehobot	867	4	2	4	28	.....	4	28	.....	373	36	223	100	56	3			3
19 Walfischbaai	220	3	.....	5	11	.....	13	30	14	85	27	109	50	32	8			8
c. Hereroland.																		
20 Otjimbingue	5046	50	27	77	142	35	26	302	49	196	159	908	210	352	11			11
21 Omurru	662	11	18	29	13	6	3	34	11	262	57	178	64	109	19			19
22 Onibuto	369	15	1	16	18	3	7	25	7	140	62	92	.....	30	3			3
23 Okombibe	155	1	.....	1	.....	.....	30	29	.....	52	40	60	.....	5	.....			5
24 Franzfontein	242	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....			.....
25 Oiyozondyupa	?	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....			.....
26 Okahandja	716	8	.....	8	31	7	20	58	18	290	20	171	.....	21	.....			21
27 Oiyosuzi	356	3	10	13	17	.....	17	35	3	146	57	162	.....	13	.....			13
South Africa	2469	38	29	67	82	19	11	191	32	880	315	663	64	179	2			2
	19682	303	80	383	790	101	81	1295	320	7021	930	3870	2441	2340	19			19

LUTHERANS IN WEST AFRICA.

The Basel Missionary Society reported in 1892 the following: On the Gold Coast ten principal stations, thirty-eight missionaries, twenty-one women missionaries, 614 baptisms, and 10,347 members, and in Cameroon, where its work has had special difficulties, four principal stations, ten missionaries, three female workers, 175 baptisms, 416 members, and 578 school scholars. Five brethren were compelled by the climate to leave Cameroon last year, and in their place Revs. Mader and Stolz arrived February 15, 1892. From Bonaberi the work has been extended to Wuri and Mungo. A new station was founded in Bakake, where a chapel was recently dedicated. From the district of Mangamba the good news comes that during the last few years thirteen chapels have been erected.

The North German Missionary Society last year lost through death one of its most faithful missionaries, Rev. Knuesli of Keta, and Rev. Seeger had to return home, so that its active force in the field is now seven missionaries and four deaconesses. In May, 1892, Rev. J. Vetterli of Basel, and Revs. W. Innes and G. Schosser of St. Chrischona, arrived. Its fields are Keta, Ho, and Amedschovhe. (See page 230 to 251.)

The Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States published in 1893 the following on its mission at Muhlenberg, Liberia, which for nearly twenty years has been under the wise and efficient superintendency of Rev. D. A. Day, D.D. Three missionaries, two native ordained pastors and 180 members. Two of the Sunday schools have 310 scholars, there being at Muhlenberg 124 and at Jahva Jah 150 pupils. The educational work is prosperous. Over 3,000 people are under the direct influence of the mission. A new dormatory for girls is just finished. Inventory of the industrial work at Muhlenberg: Dwelling house, \$2,500; children's house, \$1,500; chapel, \$2,200; workshop and sheds, \$1,400; engines, shafting, etc., \$1,400; coffee huller, \$400; tools, \$60; ox-cart and oxen, \$185; 360 acres of land at \$2.50 per acre, \$900; 50,000 coffee trees at \$1.00 each, \$50,000; total, \$60,445.

LUTHERANS IN CENTRAL AFRICA.

Missionary Merensky, of the *Berlin Mission* expedition of eight men on Lake Nyassa, says of the Konde tribe, among whom it is to work: "You can hardly imagine, for Africa, anything more idyllic than a Konde village. First, well tilled fields announce that it is near; then we often see a widely extending banana grove, which is inseparably involved in the very existence of the village. In the banana wood things are cleanly, the streets are swept, and soon you see here and there neat cottages of bamboo and unburnt brick, sometimes also longer, quadrangular houses for the youth. The eye is particularly struck by the seemly cow stables, of which the chiefs have built the largest. We saw at Makendza one 120 feet long, and at Mabynsa one was going up which could hardly have been less than 200 or 250 feet in length. The dwelling houses are often so neat and clean that they would draw attention even in Europe. Their form is round, the under part being of bamboo and unburnt brick, and the upper part being like the familiar Basuto houses.

"When I add that stock-raising receives such attention among the Kondes as that the cattle are regularly smoked to clear them from the dangerous bush-lice, and often washed to keep them thoroughly clean, this people appears as one of the most advanced in Africa. It is especially significant that its culture appears to be indigenous. There are many indications that the Kondes have been settled for centuries at the northern end of the lake, and have gradually learned how to develop the resources of the country in this effective way. The people are of a strong and muscular build. Even the well-known African flatfoot is by no means universal among them; where it does show itself, it is less coarsely developed. The color is dark, especially in the proper nucleus of the tribe, who live by the lake. You notice among the men many whose features speak of reflection. It struck me with

surprise that the elder people often have pleasing faces, whereas the Caffre proper, if a heathen, is almost sure to grow ugly with age. The reason may be that the Kondes appear to be a very sober race. Even the common sort of African intoxicants are not much brewed among them. They do not practice circumcision, and thus two walls, which in South Africa resist the advance of Christianity are not found here. The religion of the people is ancestor worship. They have words for Spirit, God, for sacrifice and prayer. Thus far I have discovered no trace of magic. There appears, therefore, to be here such a soil for the diffusion of the Gospel as is seldom found in heathen lands. The people, moreover, appear to have many praiseworthy traits of character and usage. Thus far we have scarcely lost anything by theft or by mendicancy; chiefs who came into my tent behaved themselves in a serious and seemly manner. They handled nothing, still less did they laugh at what they did not understand, but sat modestly on the camp-stools that were handed them, listening with serious repose of manner to the topic of conversation. Before us lay this noble mission-field into which we had entered on leaving Kasonga, and our hearts swelled more and more with joy at the thought that *our* society, that *we* have been called to cultivate this field; but a look at the coast lagoons, through which our way led us and at the three hammocks with their fever-stricken occupants, reminded us that the fruits of this field can only be gathered through sacrifice; yea, perchance through heavy sacrifices."

In memory of Missionary Director Wangemann their first station, they called "Wangemann Heights" in the Pipayika mountains at an elevation of 1,000 feet above the Nyassa and 2,500 above the sea level.

The Missionary Union of Sweden in 1886 started a self-sustaining missionary work on the Congo and have sent out twenty-three laborers. Of these five have died, two returned home for a time, and one left the mission. Fifteen are consequently in the field at present. The principal station is Mukimbungo where large numbers of natives come and listen to the Gospel.

The Swedes have been the pioneers in many good things. They started the first Protestant mission among the heathen and were the first to defend the Protestant faith in the hour of its greatest peril. We are also told that they have won Christian laurels under Africa's equator in that they were the first to print a book in the language of the Congo. What book do you suppose

it was? They showed good wisdom in selecting Luther's Catechism as the first book to be translated into the language of the American Indians. In Central Africa it was a translation of the Gospel according to St. John. Its title, if we make no mistake in the orthography, is *Nsamu Wambote a Youne*. The Swedish missionary Vestlind, who has labored for many years in the interior of Africa under the Swedish Missionary Societies, is the author of the translation and his honored name will go down to the future Christian literature of that dark continent.



REV. P. CARLSSON,
Scandinavian Lutheran Missionary.



	R. AAS.	L. ROESTVIG.	O. AARNES.
E. TOU.	TH. THORBJOERNSEN.	M. ANDREASSEN.	O. EILERTSEN.
		J. HOGSTAD.	

NORWEGIAN LUTHERAN FOREIGN MISSIONARIES IN MADAGASCAR.

LUTHERANS IN MADAGASCAR.

NORWEGIAN LUTHERAN FOREIGN MISSIONS.

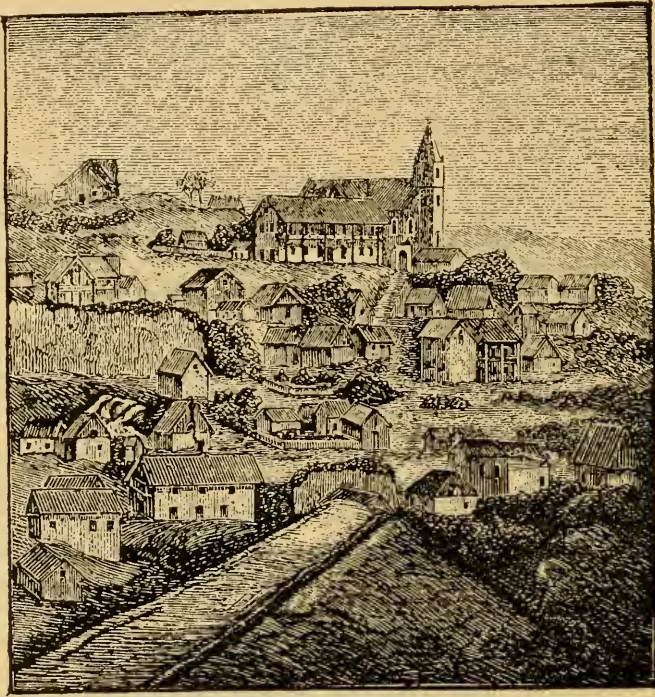
The Zulu mission had been active for a score of years and had proved a success when the Foreign Missionary Society of Norway resolved to extend its work by opening another new field. The Central Executive Board of the Society chose Madagascar as the future mission, and Pastor Schreuder, who was the leader of the Zulu mission, fully endorsed the choice. He was commissioned to gather information about Madagascar and for that purpose he made a journey to Mauritius Island. From what he learned about Madagascar he was convinced that this island, with so many millions of heathen, would be a promising field for another Norwegian mission, and he advised the society to commence the work. Rev. Schreuder was then authorized to open this new mission, but with the understanding that the Zulu Mission should not thereby be weakened.

THE INLAND MISSION.

In 1865 eight new missionaries arrived in Zululand on the missionary vessel "Elieser." Having remained there two years, two of them, Engh and N. Nilsen, were sent to Madagascar to establish the new mission. Via Mauritius they arrived at Tamatave on the east coast. Both these young Norwegians had been reared as farmers. They were educated at the mission school of Stavanger, and Mr. Engh was an ordained Christian minister. Judging from their surroundings one might have thought that their prospects were nothing but despair. But their hearts were full of the love of Christ, and they soon proved that they at all events had the right qualifications for missionaries. They arrived on the large island with no other weapon than the Sword of the Spirit. But they had faith enough and will enough to use it. These two Norwegians and their successors accomplished a work much

greater and much more beneficial to the poor heathen than all the war troops sent there by France.

Having landed at Tamatave they were welcomed by the English Consul Pakenham and others. They were then conveyed to Antananarivo where they met a friendly reception from the



NORWEGIAN LUTHERAN MISSION CHURCH AND SCHOOL.

Antananarivo, Madagascar.

English missionaries. Here they remained one year studying the Madagascar language, and in this time prepared themselves to preach the gospel to the natives. Meanwhile they were visited by Schreuder, with whom the new missionary, Rev. Borgen, arrived, and also the brides of the missionaries. When Schreuder came to Antananarivo he was well pleased with the progress the missionaries had made in acquiring the language. An agreement was made with the English missionaries, who had their stations in and near the capital, that the Norwegian missionaries would not interfere with their work. Betsilio in the interior was then chosen as the field for the Norwegian mission, with Antananarivo as their headquarters.

The three missionaries coming from the far north were looked upon with suspicion by the government. As it became known that they contemplated the establishment of an independent mission which would not be under the control of the London Mission, the friendship assumed by the English missionaries had an end. But the Norwegian missionaries did not lose their courage. They had a burning desire to preach the gospel to the heathen, and under great difficulties they commenced their work at Betafo in the district of North Betsilio, where no missionaries had ever been, though missionary work had been carried on in the capital for forty years. They built a station in Betafo and preached the gospel to large numbers of eager listeners. On April 11th the following year two natives were baptized as the first fruit of their labors. Others were gradually added and a little Christian congregation was organized. In the same year, the Queen, Ranavalona II., became a Christian, and at once urged her people to accept the Christian religion. This, in fact, made Christianity the state religion. The missionary work was thus promoted, and there was a temptation for many to accept the Christian name without possessing its spirit.

In 1869 seven additional missionaries arrived from Norway. Having remained a few weeks in Natal and Zululand they were accompanied by Schreuder to Madagascar on the missionary vessel "Elieser." As so many missionaries arrived at one time the government was startled with fear. The English missionaries did all in their power to create suspicion, and the civil authorities refused the new missionaries admittance to the country. But Schreuder, who at the commencement of the Zulu mission had found it necessary to become an English subject, could now as an English citizen appeal to the treaty existing between England and Madagascar. He thus by his wise diplomacy and great personal influence had these difficulties removed and stationed the new missionaries at various points. One of them, Borchgrevink, who was educated as a physician as well as a missionary, was stationed at the capital to represent the mission before the government. By his practice of medicine he soon won many friends for the Norwegian mission on Madagascar. Rev. Schreuder, who on a visit to Norway, had been ordained to the office of a bishop, did not return to Madagascar, and on account of the meagre means of transportation, he exercised supervision of the Madagascar mission from Zululand. Since Schreuder's death,

the supervision has been by the missionaries stationed at the headquarters in Antananarivo.

Several parts of the interior were from time to time explored, and new stations started. The Lord blessed the work, and the congregations grew in numbers and in piety.

In 1871 L. Dahle, the present secretary of the missionary society in Norway, arrived at Antananarivo, and became the leader of the mission. He at once established a theological seminary in the capital for the education of native ministers and teachers. This institution is still active and has during the course of years sent forth many native workers into the active service.

The wonderful progress of the Norwegian mission created jealousy among other missionaries, especially the English, who tried to place hindrances in its course, but "the Word of God was not bound," and the mission gradually won respect in the sight of the English missionaries, as well as of the national government. A church was built even in the capital and dedicated on St. John's day of 1875, in the presence of a large representation from several missionary societies and from the government. This church stands as a proof that the poor missionaries, from the far remote and little known Norway, had done a noble work in Madagascar, that they were messengers of peace and that they had brought blessings to the people.

A threatening enemy, common to all the Protestant missions was found in the French Catholic and Jesuit missionaries, who endeavored to overthrow all the missionary work outside of their own. But Rev. Dahle, by his writings, proved his superior learning and his ability to defend his cause. In these struggles the Protestant missions were more closely joined together, and full confidence was restored on all sides. A translation of the Bible in the Madagascar language had been in existence for some time, but as it was very incomplete, a committee on revision, consisting of representatives of the different evangelical missions, was appointed. In this body Revs. Dahle and Borgen ably represented the Norwegian Mission.

In 1874, the society in Norway sent ten new missionaries to Madagascar. At this time there was no bishop or special superintendent of the work, but the missionaries held yearly conferences. They then agreed that four of the newly arrived missionaries should go to the west coast and establish a mission among the Sacalaves, while the remaining six should extend the Inland Mission to South Betsilio where no missionary work as yet had

been undertaken. The following year an additional reinforcement of laborers arrived from the homeland. Some of these were ladies, brides of the missionaries.

While the theological seminary in Antananarivo was very active, an institution with a similar plan was founded at Masinandreina in South Betsilio, and children's schools were established at all the missionary stations occupied by the Inland Mission.

From 1877 the mission has had a new administration. All the missionaries of the conference elect out of their midst an overseer who has the functions of a bishop. His term of office is for five years but he can be re-elected. Rev. L. Dahle was elected overseer in 1877 and re-elected in 1882. But because of poor health he left for Norway, and Borchgrevink has since been the overseer. The missionaries hold yearly conferences as in Natal and Zululand. Their resolutions must be approved by the Chief Executive Board of the Society. With this exception, the entire missionary work is conducted according to the standing instructions given at the general conventions held in Norway. These have the highest legislative as well as the highest executive authority in the foreign field.

In 1876, the Hova government sent officers to Betsilio to enroll the children and charge them to attend the mission schools. The number of scholars consequently grew rapidly and in 1880 they numbered 8,000. In the same year, nineteen native teachers graduated from the school in Masinandreina, and a number of new missionaries arrived from Norway. This increase in the number of workers was needed, since some had already been called away by death, and since the demand for new workers was steadily growing.

In 1881 the society employed twenty-one missionaries in the Inland Mission, besides a number of women and many native teachers and evangelists. The number of native Christians reached 3,000, the number of children in the schools 10,000, and the attendance at the various churches 20,000. In the same year 730 persons were baptized. The Kingdom of Christ thus advanced mightily, in spite of great tribulations. Pestilence and famine took away thousands of people without sparing the families of the missionaries. But they thus had even more opportunity of doing Christian charity, which influenced multitudes to accept the Christian religion. In the same year the Hova government enforced a law bidding all children of proper age to attend the schools of the missionaries, as no other schools were in existence.

A school department was established with a chief minister and several school inspectors. The latter visits the district and superintends the schools. In the school department of the government the mission has Christian representatives. As a result of this, the school work advanced astonishingly. The number of scholars increased in two years from 10,000 to 30,000. But the amount of labor with its responsibility increased in the same proportion. The teachers, graduated from the seminaries, have not been able to do the work, so that a number of workers with a limited education have been employed. The instruction given in these common schools has, besides religion, embraced the common branches. They have thus been established on the same basis as like schools in Norway.

In 1878 Missionary Walen, with a native assistant, extended the missionary work southward and founded a new station in Fianarantsoa, a city of 10,000 inhabitants on the southern border of South Betsilio. After a period of two and one-half years, they had gathered a Christian congregation of 100 members with 600 children under their instruction. A school was established for the education of teachers and preachers, from which in 1883, thirty-six young men graduated and went forth as active workers. They have since been faithfully laboring and have already seen much fruit of their sowing. In 1881 Walen was assisted by Missionary Svendsen. Under their joint efforts the missionary work developed remarkably. God gave them strength to act the part of Christian heroes. In a comparatively short time they established forty preaching places in separated districts where they erected buildings and organized schools. In 1885 the Christians at Fianarantsoa and sub-stations numbered 600, and the schools of these districts embraced 3,500 children, while a number of candidates for Christian work received instruction in the seminary. At this time Missionary Walen and wife, who were both broken in health, returned to Norway on a furlough. But before they left they witnessed the laying of the cornerstone of a new and large church at Fianarantsoa, the governor of the district performing the solemn rites. On this occasion he asked God's blessing upon the work to be accomplished at the place, upon the Word to be preached, and upon those who would hear the same. He prayed also for the queen, for the prime minister and for the missionaries and their work, that it might prosper and be a blessing to the people. Thus appeared a native governor, who a few years before sat in darkness and the shadow of death.

From 1883 to 1885 Madagascar was visited by a French army who bombarded two cities on the northwest coast. Although this brought confusion to the missionary work, God caused everything to work together for good, and as a consequence of the war all the French were expelled from the island, including the French missionaries, who were all Jesuits and had proved to be decided enemies of the Evangelical missions. At this time of tribulation, the hearts of the people were moved toward Almighty God, and as a consequence during the years of the war, as well as during the years immediately following, thousands after thousands accepted the gospel and were added to the church. In one year, 1886, 3,000 people were baptized. In that year the congregations of the Inland Mission numbered 12,000 members and 40,000 people attended public worship. The Lord indeed blessed the efforts of the missionaries. They realized more fully than ever before that the harvest was great but the laborers were few. By this time, however, the missionaries received help from the native workers. Large numbers had graduated from the various educational institutions and were very active. Still other promising converts were employed, who possessed only a common school education.

Thus far it appears that the missionaries have been working to prepare the natives to do evangelical work. Otherwise it would have been impossible for the missionaries to have done the work. They labored with the aim of making the church independent of the aid from abroad. As the native Madagascans have a natural talent for oratory, the best Christians have been employed as evangelists and teachers with a comparatively short course of education. The heathen have attacked Christianity, and the Christians must consequently defend themselves by giving a reason for their faith and hope. The Christian religion has been the topic of daily conversation everywhere.

Children have thus been the means of bringing their parents to Christ; slaves have convinced their masters of the divine truth, while slaves have also brought other slaves into the Kingdom of Christ. In the neighborhood of Betafo, where the first station of the inland mission was founded, it thus happened before any missionary work had been commenced that a Christian slave brought about a revival which resulted in the baptizing of 100 persons on one day. Yea, the kingdom of heaven has, according to Christ's Word, been a leaven to leaven the whole lump. Although the natives render much help in this mighty work, the

church is yet far from being able to stand without assistance from abroad. Even where the most Christians are found there are still more heathen than Christians, and the Christians themselves do not live far from the borders of the heathen darkness.

THE EAST COAST AND BARA MISSION.

In 1887 Missionary Nilsen Lund made an exploring expedition through the southern portion of the island to open the way for the extension of the work. He was the first white man to put his foot upon these tracts, and he met with several tribes, which of course knew nothing of the living God. Being four months on his journey he was often in danger of being killed, and he sent away his native companions in order that they might be saved from being captured and made slaves. Though alone in such danger God held his protecting hand over him and saved his life. Everywhere he came the people extended an urgent call to him for teachers who could instruct them about the one living God. It was a cry for help which made the impression on the missionary that the harvest was ripe and that missionary work ought to be commenced at once. Though the missionary forces in the interior were scarce in comparison with the vastness of the work, as a result of this expedition, missionary stations were established in the following year at three places on the southeast coast, viz., Fort Douphin, Manambondro, and Vangaindrano. Stations were also started in Bara in the southern inland. The Norwegian missionaries were the first to carry on Christian work at all these places. They have not been without success though this work is yet in its infancy.

The Betsilio people living in the center of the island between the west coast and North Betsilio were heathen of a fierce character. They were a great annoyance to the Christians in Betsilio, among whom they robbed and plundered for the sustenance of their lives. This tribe also, having been influenced by the Gospel through their contact with the Christians, began to call incessantly for teachers. As no missionary could be sent, these calls have been met by native Christians in Betsilio, who thus have brought the Living Bread to their former dreaded enemies.

THE WEST COAST MISSION.

The society in Norway had for some time been thinking of sending missionaries to the west coast of Madagascar and, in 1870, an expedition was made. With the "Eliesser," the missionaries, Borchgrevink with his wife, and Rev. Borgen and two other

workers, sailed from Tamatave and went around the island to the south, and anchored in the Bay of Augustin. Several cities on the coast were visited and negotiations were entered into with the rulers. The people, the Sacalaves, lived in the utmost heathen darkness as no Christian work had ever been done in these regions. The only white people found were a few Frenchmen whose business was the slave trade. The result of this expedition was an appeal to the society in Norway to open a mission on the west coast as soon as practicable. It was, however, evident that such a work would be connected with special difficulties. The unhealthy climate, among other things, greatly interfered with the undertaking. Though the door was thus found open, and the cry of need was loud, the inland mission had no missionary workers to spare.

In 1874 ten new missionaries arrived from Norway and four of these were sent to the west coast to establish a new work. Røstvig and Walen settled in Tullear, Lindö in Ranopasi, and Jacobsen in Morondava. Here they lived under very despairing circumstances. They had no houses where they could seek shelter from the burning sun, and were surrounded by wild heathen who proved to be thieves and robbers. As they could not speak with the natives it was with the greatest difficulty that they obtained their daily bread. One of the first undertakings was to cause the English government to put a stop to the export of slaves. This brought to them the hatred of the "white heathen," who carried on this defaming business. They were also several times on the very point of being killed by native robbers, but God wonderfully held His protecting hand over them.

As Ranopasi stood under the Hova government, and it offered them more personal safety, the four missionaries gathered there to study the Sacalave language. Thus a year was given in preparing themselves for the work. While here they were visited by the "Elieser." Walen and Lindö were soon attacked by fever as a result of the deadly climate. Their lives were, however, saved, so that they could move from the coast to the inland, where they recovered their strength, and where they later took up permanent missionary work. Røstvig and Jacobsen in 1876 settled in Morondava, a city under the Hova government. The same year they received help in their wives arriving from Norway. A house ready for erection was sent to them. They soon acquired a knowledge of the language so as to preach to the natives. These, however, proved a fierce people who had very little respect for the

missionaries. The French slave traders had, while the missionaries were unable to make themselves understood, tried their best to prejudice the people against them.

When the "Elieser" visited Morondava again in 1877, great changes for the better had taken place. The missionaries had been expounding the truth for nine months, and about eighty natives attended their regular services; quite a number of children were gathered for instruction, and the entire work was carried on orderly and with apparent success. As Walen practiced medicine while he remained with the mission their care of the sick helped to gain the confidence of the people. For 200 years foreign merchants had tried to "civilize" the Sacalaves by furnishing them with liquor and ammunition. The two Norwegian missionaries, though beginning with a small prospect, had, in one year a more beneficial influence upon this poor people by preaching the life-giving Word of God. The natives proved to be willing to learn as soon as they understood the real object of the coming of the missionaries.

In 1877 the Hova government emancipated all the slaves on the west coast. This being in itself a blessed decree, brought about changes, which for a time greatly disturbed the missionary work, especially the schools. Many who had received Christian instruction were scattered. On Easter of the following year a Sacalave was baptized in Morondava. This was the first visible fruit of the West Coast Mission. The blessed event moved the hearts of many others, who had been under baptismal instruction, so that they gradually took the formal steps to become Christians, and a little Christian congregation grew up in Morondava.

In 1880 the missionaries Aas and Bertelsen arrived from Norway. Aas joined Jacobsen at Morondava where the most radical part of their work had already been accomplished. The little congregation was composed of Sacalaves and Makoas. Bertelsen joined Røstvig who two years previous had re-established the missionary work at Tullear. In 1882 Jacobsen, with broken health, had to leave for the inland. The work at Morondava was then conducted by Aas, who in 1887 received a helper in Rev. Aarnes.

The greatest trials connected with this mission have been caused by the extreme hot climate. Though the work has been steadily increased with new forces from Norway several have been compelled to leave for the inland, while death has claimed many from the missionary families. The lawless condition of the community and the consequent political disturbances have also greatly

annoyed the mission. This has been the case especially at Tullear where the lives of the missionaries have often been in jeopardy. For want of means of communication the missionaries were also for some time almost entirely secluded from the rest of the world. But since 1889 French mail steamships have regularly visited the coast, so that the missionaries could both correspond with and also visit each other.

No other society has been doing missionary work on the west coast. The Norwegian missionaries have therefore been alone in meeting the spiritual needs of these people. But European traders who have brought liquors and other corrupting influences to the coast, and who under the Christian name have lived like heathen, have all the time been a great annoyance and a direct hindrance to the prosperity of the Christian cause.

From 1888 to 1891 war was waged with the Hovaes who extended their domain from Morondava southward in Fiherenga, so that the mission came under the protection of this more civilized people. During the war the missionaries as well as the native Christians had to endure great sufferings. At Tullear, where the war was raging, the most of the missionary work had to be suspended at intervals, as Missionary Röstvig was obliged to take a furlough for his health. Since the war closed, uproar and disturbances have again taken place; but it is to be hoped that the mission will see better days in the future when the existing troubles will be settled and the authority of the Hova government fully recognized.

Several exploring expeditions have been made from the west coast to new and unknown regions in the interior of southern Madagascar. As a result of these the West Coast Mission has extended its activity to the Tanosi Land, some distance from the coast.

The West Coast Mission constitutes a separate conference district with Tullear as headquarters. It is conducted by the same government rules as the Inland Mission, Röstvig being the present overseer. The mission occupies at present five stations with thirteen preaching places. Five Norwegian missionary pastors, one ordained native minister and several other native workers, who have been educated at the schools in the interior, are in active service. There are fourteen schools with as many native teachers. In 1891, thirty-six were baptized, 600 attended public worship, 300 to 400 children frequented the public schools, and forty-six catechumens were prepared for baptism. At the close

of that year the total number of those baptized in the West Coast Mission was 241 and the church membership was 222.

The Inland Mission with the South East Coast and Bara Missions give for 1891 the following statistics: 4,724 baptisms, 152 confirmed, 164 couples married, 89 church members received from other denominations, 172 excommunicated, 54 restored, 76 removed, 101 arrived from other places, 217 died, 25,255 communed, and the total average attendance at the various churches 50,863.

At the end of the same year this mission territory reported nineteen principal stations, 482 preaching places, three theological seminaries, three high schools for girls, one industrial school, one teachers' seminary, one medical school, 484 children's schools, several manual training schools, one boys' asylum, one girls' asylum, one obstetrical institution; two homes for lepers, several minor hospitals, great numbers of women's societies, young people's societies, and temperance societies, and other organizations of a similar kind.

Thirty thousand members belonged to the church, which number is increasing; 38,278 children attended the schools, 42,196 children within the mission districts were able to read, and 3,666 catechumens were preparing for baptism.

In carrying on this extension work there were employed nineteen Norwegian missionary pastors, ten Norwegian lady missionaries, besides the wives of the missionaries, twenty-one native ordained missionaries, besides many other workers, 1,122 teachers of all classes, of whom thirteen had graduated from the theological seminaries, 148 were graduated teachers, and 961 were teachers with a limited education. There was also one Norwegian physician, one civil engineer and one commissioner.

At the headquarters in Antananarivo a printing house is very active in furnishing literature to the entire Norwegian Madagascar Mission. It employs fifteen native workers and one Norwegian missionary. In one year, 1884, there were published from this house 2,500 copies of a small Bible history, 7,500 church hymn books, 5,800 catechisms, 200 small church histories, 20,000 copies of a collection of Bible verses and hymns, 2,000 text books for teachers, 350 small religious stories, 5,000 readers, and 300 pericopes, all in the native language. A religious paper, the organ of the mission, is also published in the native tongue. The vast amount of literature emerging from this printing house from year to year is partly original and partly translated from the Norwegian and other languages.

LUTHERANS IN OCEANICA.

Oceanica is the fourth grand division of the globe and comprises island groups and the large islands of the Pacific. They will be considered in the following order: Australia, New Zealand, the Fiji and Samoa Islands, New Guinea, the Hawaiian Islands and Borneo, Sumatra and Nias. It is indeed a difficult task to give a complete exhibit of the Lutheran work under this general heading, which may be considered the dispersion on the seas. The facts and figures here given are a surprise and indicate how little has been done, as well as how much there remains to do.

The hardy German pioneer settlers, whose first colony arrived as recent as 1838, compose the larger part of the Lutheran strength. They have erected churches and schools, founded German papers and synods, and are aggressive in their diaspora and heathen missionary enterprises.

The Scandinavian sailors and colonists, though fewer in number, have also manifested a loyalty to their church that is commendable. The home church, neither in Germany nor in Scandinavia, has been as deeply concerned about the spiritual welfare of their subjects in these parts as they should have been. There are, of course, a few notable exceptions. Here, as elsewhere, our first and most imperative ecclesiastical duty is to care for *our own*, whoever they may be or wherever they may be found. Then will we be prepared to do more and better work among the heathen. When the men and money, which are necessary for the conversion of one heathen, will conserve three or more Lutherans to their faith, wisdom readily dictates the wisest policy.

The work of the Rhenish, Neuendettelsau and other European foreign missionary societies among the Papuans and other heathen tribes, and that of the Australian German Lutheran synods, will be an interesting study. Again, the late German possessions, as Emperor William's Land, have given a new impetus to Lutheran colonial and heathen missionary enterprises in the island world.



BETHLEHEM GERMAN EVANGELICAL LUTHERAN CHURCH,
Adelaide, South Australia.

LUTHERANS IN AUSTRALIA.

We now come in our survey and research to the far distant island continent, and will consider first the

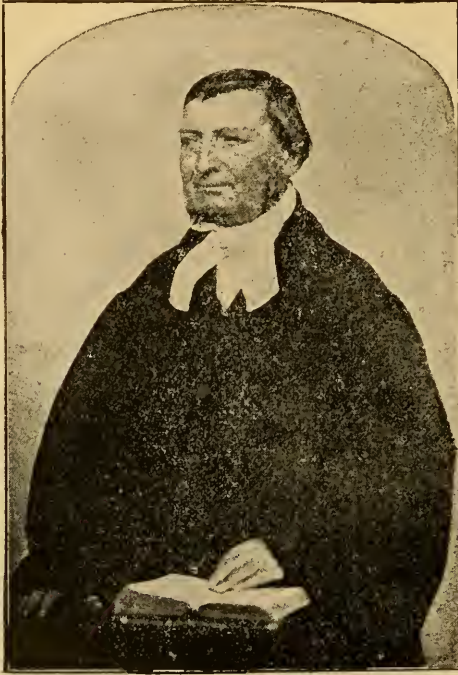
GERMAN DIASPORA IN SOUTH AUSTRALIA.

Adelaide, the principal city of South Australia, has a population of 38,479, of whom 5,000 are Germans. The first settlement of German Lutherans here occurred in the year 1838, when Pastor August L. C. Kavel, of the Uckermark, fled from the "Prussian Union" and emigrated with his congregation to Australia. At that time Adelaide was but a small town. These people did not settle in the town itself, however, but went beyond it some ten or twelve miles and began to clear the forests and build a little town, which they called Klemzig, in honor of the village in Germany from which they came. Whilst erecting their primitive dwelling houses, they at the same time built a church in the middle of the village, making all their arrangements as much as possible after the pattern of their old home. Thus Klemzig became the first Lutheran congregation in Australia. Since 1848 many Germans have come to Australia, not for religious reasons, but in order to better their temporal condition.

An Englishman, who visited this colony a few years later, wrote as follows: "Klemzig is a small, attractive settlement, which is not so much known among us as it deserves. German perseverance has transformed this wilderness into a pleasant village, which is surrounded by beautiful trees. The houses are roomy, clean and comfortable. The inhabitants are busy and industrious; they weed, sprinkle, build, fish, milk, wash and chop wood. The housewife is busy with her work in the house; she bakes, churns, cooks; no one is idle. The children who are too small to do any work, go to school, where their indefatigable pastor instructs them. The stranger is surprised at the civility and good manners of these

rural people. The man, passing by, takes off his hat, and the wife, bent beneath a lot of wood, offers a friendly salutation. Having been forced to leave their homes for their faith's sake, they have built an altar among us and give us a practical example of colonist's life well worthy of our imitation."

It may be in place here to state that these people left their home in Germany because they and their pastor refused to adopt



PASTOR AUGUST L. C. KAVEL.

Taken from a rare photograph for this volume.

the Prussian union measure, by which King Frederick William III. sought to bring about a compromise between the Lutherans and the Reformed. It was a very unfortunate affair as the history of the movement has shown. These people who wished to remain loyal to their Lutheran confession, before leaving their homes, sent a deputation to Berlin to plead their righteous cause with the King, but in vain. Thereupon they determined to leave the country. When they entered the boats, in which they sailed down the river Oder to Hamburg, they sang: "*Allein Gott in der Höh*

sei Ehr." Thus another band of Pilgrim fathers left their home and country for conscience sake, having their face set toward the wilderness.

The village Klemzig has of late years been on the decline. No doubt Adelaide, the large and prosperous city, attracted many of its inhabitants. But the congregation at Klemzig is still alive and is served at present by Pastor Maschmedt.

In Adelaide the Lutherans have a substantial gothic church, which was dedicated June 23, 1872. The congregation is served by Pastor K. E. Dorsch, who was educated at the Missouri seminary in St. Louis.

Hahndorf was founded by a colony of German Lutherans in 1839, numbering from 400 to 500 souls. It lies seventeen miles east of Adelaide and numbers about 500 inhabitants, mostly Germans. The congregation reports 280 communicants and a flourishing parochial school. There are three other congregations connected with this one: Salem, fifty communicants; Callington, seventy; and Manarto, eighty communicants.

Bethany and *Lobethal* were founded by Pastor Fritsche from Hamburg in the year 1841. Lobethal is a small country town. Its congregation numbers 185 communicants. It also maintains a parochial school. Three other places are served in connection with it: Mount Torrens with ninety communicants, Summerfield with eighty-five, and Mannum with eighty-five. Pastor Ey fills this field at present.

The congregation at Bethany was organized by Pastor Fritsche in 1842. Pastor G. A. Heidenreich has ministered to them since 1866, and their parochial school teacher, F. Hoppe, has been teaching their children for thirty-seven years. Communicants 108. Neukirch with seventy, Schœnborn with seventy-two, and Reinthal with 100 communicants form a part of this parish.

Rosenthal is a small town, thirty-four miles from Adelaide. On Reformation Day, 1859, the corner-stone was laid for their St. Martin's church. The congregation numbers 140 communicants. Their parochial school has 150 scholars. Lindach Valley with 110, Rowlands Flatt with 80 members, and several other little points numbering 120 communicants, are connected with this congregation.

Blumberg, twenty-eight miles from Adelaide, was founded by Lutheran emigrants from Russia and was served by Pastor Fritsche from Lobethal until the year 1858. At present it has its own

pastor, Rev. H. Harms. The congregation numbers 172 communicants. It also has a parochial school. Friedensberg with 103 and Palmerwith 92 communicants belong to this pastorate.

Tanunda, forty-nine miles from Adelaide, lies in the midst of German settlements. Though a small place it has three Lutheran



PASTOR JOHN CHRISTIAN AURICHT,
Longmeil, Tanunda, South Australia.

churches. The town is almost exclusively German. Church attendance is reported to be very good on Sunday mornings; in the afternoon, however, the town presents a lively appearance. People seek recreation and amusement. Attempts have been made on the part of the government to enforce English Sunday laws, but it appears that very little has been accomplished. Mention is made of the oldest pastor, J. Reusch, as belonging to the Evangelical Lutheran Immanuel Synod.

Pastor John Christian Auricht has faithfully served the congregation at Longmeil since October 24, 1884. He has also contributed largely to the Lutheran literature of Australia.

Yorketon lies on the Yorke peninsula. It has two Lutheran churches. The one is connected with the Lutheran Immanuel Synod and the other with the South Australian Lutheran Synod. The first named is served by Pastor K. F. Koschade from Neuendettelsau in Germany. The congregation reports 100 communicants. There are two preaching places connected with this church with fifty communicants. The other congregation is served by Pastor J. H. Hoopmann. At the time of the fiftieth yearly jubilee celebration of the Australian Evangelical Lutheran church the Evangelical Lutheran Synod of Australia numbered twenty-four pastorates with as many pastors. Of these sixteen are in South Australia, eight in Victoria and New South Wales.

GERMAN DIASPORA IN VICTORIA.

The Lutheran church in *Melbourne* was organized in 1853 by Pastor Matthias Goethe, who afterwards went to California and died some years ago in Mexico. We are informed he was the first pastor of the German Lutheran church of Sacramento, Cal. In the year 1867 Pastor H. Herlitz became his successor, who celebrated his twenty-fifth anniversary as pastor on August 17, 1892. Rev. Herlitz serves two other places in connection with Melbourne, namely: Thomastown and Harkaway. The former, including Eppiny, Woollert and Woodstock, numbers twenty-five and the latter twelve families.

The congregation in Melbourne is quite large. It has 111 members who are entitled to vote, nearly all of them heads of families. The Sunday morning services have an average attendance of 300 persons. Communion is celebrated monthly. There are yearly on an average eighty baptisms, thirty marriages, thirty funerals and from twenty to thirty catechumens. The scholars and teachers of the Sunday school number 140 members. Every Saturday the children are instructed, the younger ones in reading and the older ones in the catechism and Bible history. The pastor says that it is almost impossible to maintain a parochial school on account of the advantages which are offered by the free schools.

Doncaster is a small town ten miles north from Melbourne. Its Lutheran congregation consists of twenty-five families or 200 members. Its church was erected in 1858, and is served by Pastor Max Schramm, who was for a time its parochial school teacher. He also serves a city mission in Melbourne, which was founded by

the Victoria Synod. Of late, however, a city missionary has been appointed.

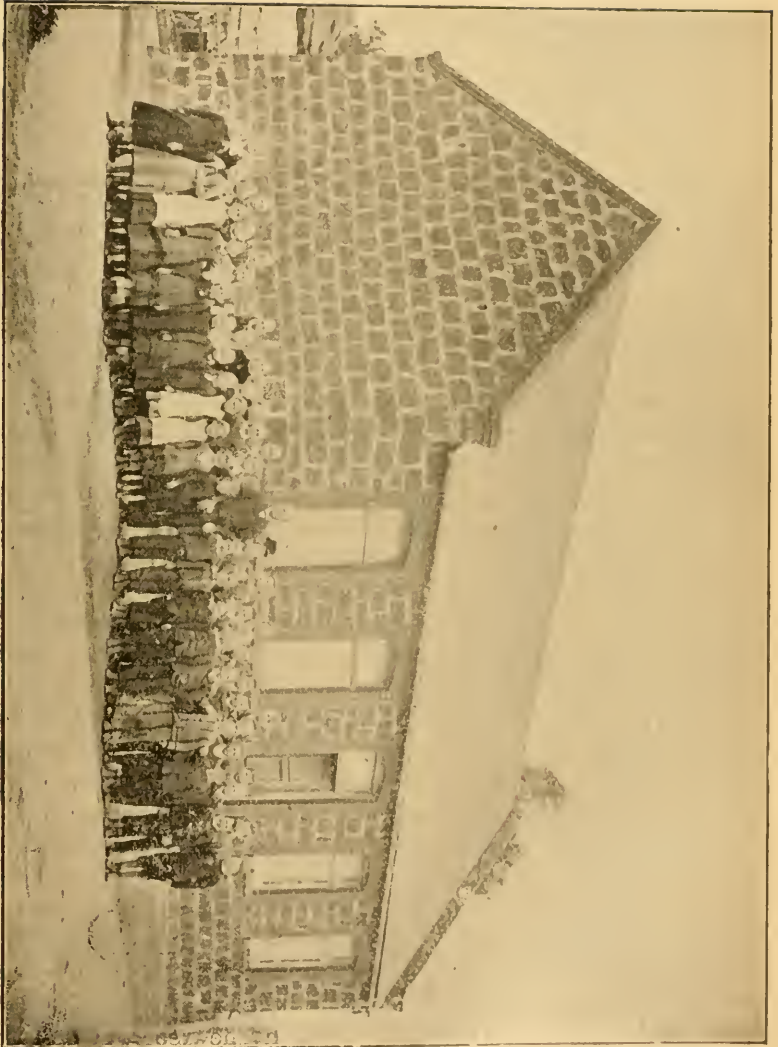
Germantown, forty miles from Melbourne, has two Lutheran churches. The one belongs to the German Lutheran Synod of South Australia and the other to the German Lutheran Synod of Victoria. The last named was organized in the year 1855 and is in possession of a nice stone church. Pastor George Heyer ministers to them in holy things.

Ballarat is one of the most important cities of Victoria. It once formed the centre of the richest gold districts in the world. It numbers over 40,000 souls, among whom there are found 100 German families. The congregation owns a nice church and its regular attendance is more than 200. Pastor Heyer of German-town preaches here morning and evening every alternate Sunday.

Murtoa lies on the railroad that connects Melbourne and Adelaide. There are two Lutheran congregations here, one belonging to the Synod of Victoria and the other to the Synod of South Australia. The German farmers are for the most part from Silesia and Hanover in Germany. In the town and surrounding country 100 German families are living. St. John's congregation was organized in 1874 and composes a parish of thirty-five families. It owns a church and parsonage. There are connected with this congregation Druny-Druny with thirty-five families, Hamilton with ten, and Sheep Hills with fifteen families. This charge contributes largely to missions, and in the absence of the pastor, the members of the church council conduct a reading service. The other congregation, which belongs to the Synod of South Australia, is served by Pastor W. Peters.

Sandhurst is situated 100 miles in a northwesterly direction from Melbourne. Among its 37,000 inhabitants there are 1,000 Germans. The Lutheran congregation was founded in the year 1856. It owns a church, a parsonage and a schoolhouse and numbers 133 families. The average church attendance is 350. The pastor's wife conducts the Sunday school which has an attendance of seventy children. German instruction is given four times during the week. Pastor F. Leiphold, from the Mission House in Basel, has been their faithful pastor for a period of seventeen years.

Dimboola, 216 miles from Melbourne, supports two Lutheran congregations. The one of the Victoria Synod is served by Pastor G. D. Hampe, who was sent over from Berlin in 1866 and was engaged for some time as traveling missionary. In the course of



AUSTRALIAN GERMAN LUTHERAN PAROCHIAL SCHOOL, LONGMEIL, TANUNDA, SOUTH AUSTRALIA.
This Building was the Church until their present large Church was Dedicated.

years quite a number of small congregations and preaching points developed and a regular charge was formed of six small congregations. Dimboola reports twelve families, Katyil twelve, Zion twenty, Woorak twenty, Winiam twenty-five, and Warraquil fourteen. Four of these points have church buildings. Rev. W. C. Schoknecht is the pastor of the congregation in connection with the Lutheran Australian Synod.

THE GERMAN DIASPORA IN QUEENSLAND.

Queensland embraces the entire northeastern part of Australia and is four times as large as France. It has a population of nearly 350,000 people. Among these there are approximately 17,000 Germans. The population is steadily growing. As early as 1850 quite a number of Germans from Wurtemberg, Baden, Hesse and other sections of southern and middle Germany came to Queensland, mostly as sheep herders. Having in this way acquired some means they bought small pieces of land near the cities and in the course of time they constituted small settlements consisting almost exclusively of Germans. Pastor Franz Schirmeister was the first missionary who worked among these scattered people and organized them into congregations. He labored in Brisbane for thirty years.

German Station is six miles distant from Brisbane. Two other points, South Brisbane and Zillmann's Waterhole, are joined to this parish. All three congregations have frame churches. The pastor, Immanuel Egen, writes to the secretary of the Diaspora Conference under date of November 13, 1886, among other things as follows: "We are getting along tolerably well in this Australian field, although we have enough to do to keep up the German, inasmuch as there is no assistance, neither on the part of the German press nor from any other source. During the present generation the German church will hold its own, but during the next it will be very questionable, unless there should be new additions. In the case of some it is material interest that draws them to the English churches, if at all concerned about Christianity; in the case of others it is religious indifference and unpatriotic feeling. In addition to this our church is sadly divided, which is a cause of weakness and on account of which she receives no proper recognition.

"Here in Queensland matters are somewhat better, because the confessional opposites are not so marked and the synods here are not so old. For me, too, it is rather pleasant not to have an opposition congregation here, as I had in former years, with the

exception of the English churches, which are also trying to make proselytes among our people. Otherwise I have the joy to preach to a large church attendance, although the atmosphere of the city, which is near by, has not a very wholesome influence on our work and many of the younger people have turned their backs to the church."

Beenleigh.—Here an old missionary, Gottfried Hausmann, is laboring, who was sent over by the Gossner Mission of Berlin in the year 1837 and who has labored in different parts of Australia now for over fifty years. Two years ago he still preached regularly twice on Sundays besides holding a mission service during the week. In connection with the above place he served also two small congregations: Mount Cotten and Neerang Creek.

Philadelphia, near Beenleigh, is served by Pastor Martin Eberhard, the son of a pastor in Germany, who came to Australia in 1873. He has three congregations: St. John's on the Logan river, organized in 1863, numbers thirty families; St. Peter's on the Albert river has thirty families; and St. James on the Neerang creek reports eighteen families. In all three congregations the services are conducted according to the Liturgy of Lœhe. On the Logan and Albert rivers the German population is in the majority. In two of the congregations parochial schools are maintained, one being taught by the pastor and the other by a German teacher.

Toowoomba is one of the main centers of German Christian life and culture in Queensland and supports three German Lutheran churches besides a number of preaching places. St. Paul's congregation, Rev. J. F. Langenbecker pastor, owns a large stone church, a parsonage, a schoolhouse and a residence for the teacher. The children, seventy in number, are taught both the German and the English languages. In a report from Pastor Langenbecker under date of July 13, 1885, we read among other things: "The climate here is one of the healthiest in the whole world and the productiveness of the soil inexhaustible. Toowoomba itself, founded in 1855, numbers 5,000 inhabitants and with its nearest surroundings 10,013, among whom there are 2,000 Germans. The people are almost all farmers, besides a few German merchants and mechanics. Wine and fruit are raised extensively and within the last years also oranges."

THE GERMAN DIASPORA IN NEW SOUTH WALES.

Sydney has among its 333,000 inhabitants about 2,000 Germans, among whom there are many Roman Catholics. Pastor Gœthe from Melbourne did the first missionary work among the German Lutherans in this city. Afterwards they called Pastor Werner from Balaarat, who labored in Sydney until his death in 1879. Their services were at first held in the Unitarian church, and afterwards in what they call the Protestant hall. It was largely due to the efforts of the German Consul, Dr. Krauel and his wife, that finally a church was built, and dedicated September 16, 1883. The building seats about 300 persons and is so located that it can be easily reached by the street cars from all parts of the city. In the year 1884 they called Pastor Schenk, who is their present minister. It appears that the rising generation prefers to speak the English language. It is stated that quite a number of German families that had united with some of the English congregations have returned to their mother church. The number of communicants (1885) is given at 150, baptisms fifteen, confirmations nineteen. Their Sunday school has fifty scholars and four teachers and does an excellent work in holding the English speaking Lutheran children true to their church.

Walla-Walla is situated in the fertile Albury district on the right bank of the Murray river. Some 600 German people are supposed to live in this district. The pastorate is composed of the following congregations: Ebenezer forty families, Bethel nine, Jindera nine, and Barrumbottok six families. Services are conducted in all these congregations every Sunday. In the absence of the minister a reading service is substituted.

There are in South Australia thirty-eight German Lutheran ministers, eighty congregations and preaching places and forty parochial schools.

In Victoria there are twelve Lutheran ministers and forty-five houses of worship. Parochial schools can be organized and maintained only in a few places. In Queensland we have eighteen Lutheran ministers and a small number of parochial schools.

There are in Australia four general German Lutheran Synods, one of which has two district synods and another has three sub-synods; a total of seven synods.

The Evangelical Lutheran Synod of South Australia, formerly aided by men from Hermannsburg, is composed of two district synods, the one for South Australia with eighteen pastors, and the

one for Victoria and New South Wales with eight pastors; total twenty-six. Its organ is the *Lutherische Kirchenbote fuer Australien*, edited by Pastor C. W. Schürmann and W. Peters in Hochkirch, Victoria.

The Evangelical Lutheran General Synod has three district synods: Victoria Synod with ten pastors, Immanuel Synod of South Australia with seven pastors, and the Synod of Queensland with ten pastors; total, twenty-seven ministers. Its organ is the *Australische Christenbote fuer die evangelisch lutherische Kirche in Australien*. It is published by Pastor Herlitz, Eastern Hill, Melbourne.

The Evangelical Lutheran Immanuel Synod has ten clerical members. Organ: *Deutsche Kirchen- und Missionszeitung fuer die evangelisch lutherische Kirche Australiens*, Rev. J. C. Auricht editor, Tanunda, South Australia.

The United German and Scandinavian Lutheran Synod in Queensland reports ten pastors, four of whom are Scandinavians. Grand total 1892 for Australia, seven Lutheran synods and district synods, eighty-four pastors and thirty-seven parochial school teachers. Nine pastors without synodical connection are included in the eighty-four.

Eleven per cent. of the population of Australia is Lutheran. The Victoria Synod was founded by Pastor Gœthe and at first was on a union basis but later it became more Lutheran. Immanuel Synod, founded by Pastor Kavel, receives its pastors from Neuendettelsau.

It is stated that the Germans in Australia are becoming more rapidly Anglicised than those in America. In the face of this fact it is somewhat strange that we do not meet with any effort in the Australian Lutheran church to introduce the English language and organize English Lutheran missions.

JEWISH MISSIONS.

Since the days of Callenberg, Spener and Franke Christian missions to the seed of Abraham have not been foreign to the Lutheran church. The true children of Abraham and the true children of Luther are very closely related. Great faith was the chief characteristic of each. It is most remarkable that wherever the Lutherans are found with churches they do something for heathen and Jewish missions. Yes, even here in far off Australia the German Immanuel Synod for a whole decade or more has been

celebrating regularly Jewish mission festivals. This year (1892) it was celebrated on Ascension Day at Longmeil. The program was a full one and to the point. The large church was filled, the hymn and altar services were devotional, around the one great theme, the conversion of Israel. Pastor Leidig preached the festive sermon from Luke 15: 11-24. 1, Israel's condemnation is not greater than our own; 2, Therefore our union with Christ is Israel's hope. Pastor Rechner made the closing address from Ps. 110: 1-4. Such services should be more general in universal Protestantism. They develop faith, piety and benevolence. The receipts as acknowledged from August, 1891, to May, 1892, amount to 600 marks. This money was forwarded to Cologne, Leipsic, Neuendettelsau and Jerusalem, while a small amount went toward circulating Jewish missionary literature in Australia.

In 1867 Pastor S. Finkelstein of Melbourne labored faithfully to organize all the friends of missions for work among the Jews, and as a proof of the interest thus awakened may be mentioned the fact that annual contributions are sent to the Lutheran Central Jewish Missionary Society of Germany from the Lutheran Immanuel Synod in South Australia, and from the old Evangelical Lutheran Immanuel Synod.

The Lutherans of Australia give to foreign missionary work through many channels. During 1890 the congregations of Bethania, Ebenezer, Tanunda and Upper Moutere near Nelson, New Zealand, sent 389.73 marks to the Leipsic Foreign Missionary Society, and 2,508 francs were contributed to the Basel Foreign Missionary Society, and fifty marks to the North German Foreign Missionary Society.

FOREIGN MISSIONS.

In South Australia the Immanuel Synod maintains a mission on Cooper's Creek with headquarters at Bethesda (P. O., Killalpaninna). Missionaries: J. G. Reuther, C. Strehlow and Rev. Sabel. The Hermannsburg mission on the Finke river, at McDonnell Range, is in charge of Rev. F. Warber.

In Queensland the Immanuel Synod supports Missionaries Hoerlein and Bogner at Bloomfield (P. O. Aytoun, via Cooktown). The Neuendettelsau mission at Elim (P. O. Cooktown) employs Revs. G. H. Schwarz and W. Poland.

The Scandinavian-German Synod of Queensland maintains a foreign mission at Mari Yamba in charge of Rev. C. A. Clausen.

LUTHERANS IN NEW ZEALAND.

Nelson is beautifully situated on the northern coast of the Southern Island of New Zealand. Some 150 persons from different parts of Germany met in Hamburg and made the voyage together to New Zealand, landing in Nelson as the first German settlers on June 16, 1843. Four missionaries of the North German Missionary Society were in the company. In September the following year the second German ship landed with Mecklenburger emigrants. Because of difficulties with the native Maori, no suitable land for settlement could be secured and many left for southern Australia and founded the settlement and church at Schoenborn, where everything is just as they were accustomed to in old Mecklenburg. About half of the settlers, however, remained in Nelson and formed the nucleus of an Evangelical Lutheran church. Missionary Heine became their minister, and in 1848 when Mr. Sukelt, a chief land surveyor, returned to England he presented to the congregation his own house in which they held services until 1876, when they rejoiced in the dedication of a neat, new church.

In *Ranzau*, twelve miles from Nelson, thirteen families of Mecklenburg and five families from Hanover organized a Lutheran congregation. The church services were held in the house of the Kelling brothers, and a Christian school was started in their barn. After years of extreme poverty, the congregation desired a regular pastor and in 1849, through the influence of Superintendent Kliefoth of Schwerin, a Mecklenburg missionary, Mr. Heine, was ordained and installed as their regular pastor. Soon they built a large barn-like edifice 48 x 25 feet to serve as church, school house and parsonage. The church in their old home in Mecklenburg furnished the bell, communion set, Bibles, hymn books, and other things, which awakened great joy and thankfulness. The settlement prospered and so did the congregation,

and in 1886 a fine new edifice was erected, which is known as St. John's church.

Moutere Valley, about twelve miles west from Ranzau, was chosen by a number of German families as a place of habitation in 1850. The colony was named *Sarou*. Their church loyalty developed a congregation. Later new colonists arrived from the old home and in 1864 the congregation began to think about building a church, which is now known as St. Paul's church. It is as large as the one in Ranzau with a tower fifty feet high. The bell was a present from Hermannsburg. On Sunday sexagesima, 1865, amidst great joy and thanksgiving, the church was dedicated to the worship of the triune God. These three Lutheran churches were all served by one minister, Rev. Heine, until 1865. The work became too much for him alone, inasmuch as the children also had to be instructed, and the congregation at Ranzau called its own pastor, Christian Meyer, who labored in that field for a period of seventeen years.

In 1882, Pastor Heine resigned and Missionary Kowert, who was educated in America by the Missouri Synod, became his successor. A little later, Pastor Meyer left Ranzau and went to the North Island and settled in the province Taranaki, on the east side of the mountain Egmont, where he found some Germans. He lives in the center of the district Manganui and preaches every Sunday in a chapel near his house.

Many people afterwards emigrated from Ranzau, in consequence of which it had to be connected with Sarou, and the entire field was served by Pastor Kowert. Difficulties however arose between pastor and people and he returned to America. Pastor Heine and the three congregations in their extremity applied to the "Lutheran Lord's Treasury" of Mecklenburg for a faithful spiritual leader, and as the result Pastor J. Thiel was sent to them. Rev. Heine and congregation greeted him with a service of thanksgiving. The Sarou and Ranzau congregations together number about fifty-four families. The pastor has a Sunday school and on Tuesdays and Thursdays he gives four hours instruction to catechumens, and on Fridays lessons in German.

Since 1875 the German Lutheran Immanuel Synod of Australia, aided by the Mission Institute of Neuendettelsau, has been laboring in the inland districts of New Zealand for the conversion of the heathen. This is by no means an exceptional instance where the Lutheran Diaspora, after helping themselves

to pastors and churches and Christian institutions, were moved by their missionary zeal, developed first by taking care of themselves, to work among the heathen nearest them.

Lutheran literature is becoming a native plant in the island world. The Scandinavians publish *Evangelical Lutheran Monthly Magazine for New Zealand and the Australian Colonies* for the 10,000 sons of the Vikings, who in their love for the sea have found their way to this interesting island. The extensive seamen and emigrant mission work of their mother church in their behalf has followed and blessed them, so that four-fifths of them are found loyal to their mother church which gave them their Christian parents, their baptism, education and confirmation.

Norsewood has two Lutheran churches, German and Swedish. The first is served by Pastor Ries and the second by G. E. Sass. The entire number of souls belonging to the Lutheran Church on the island is given to be 5,643. The Germans in Manganui are visited by Pastor Meyer.

Prosperous German Lutheran congregations have been organized also in *Upper Moutere, Waitotara, Midhurst, Marton* and *Wellington*. Upper Moutere has a Lutheran church and parsonage. Pastor Ch. Dierks serves Waitotara. Marton has a Lutheran church and a German parochial school.

FOREIGN MISSIONS.—The Hermannsburg Mission of New Zealand at Maxwellton is in charge of Ch. Diercks and H. Diercks.



PASTOR DR. SCHEIBEL.

Honored because of his services in planting the Evangelical
Lutheran Church among the German
Emigrants in Australia.

LUTHERANS IN THE FIJI AND SAMOA ISLANDS.

The natives of these islands have been largely Christianized. There are a number of German merchants and plantation owners in Vuni Matura on the southern coast of the island Vanu Levu. For some time a "candidate of theology" was there, who conducted services. On the Samoa islands, in a northeasterly direction from the Fiji isles, the Germans are represented in quite large numbers. The Protestant population, it is affirmed, would be large enough to have their own church. A Protestant minister from Maurice holds services for them now and then. The Jesuits try to proselyte the Protestant population. On the Fiji islands there are about 100 Lutherans, and on the Samoa islands some 130.



MARTIN LUTHER,
Hero of the Reformation.



PHILIP MELANCHTHON,
Co-Laborer with Luther.



REV. C. J. PETERSEN,
Scandinavian Lutheran Foreign Missionary.

LUTHERANS IN NEW GUINEA.

“Papua, or New Guinea, is not far from Australia, and has an area more than five times that of Pennsylvania and a population about half as great. Its most northern parts are nearly under the equator from which it extends in a southeasterly direction for 1,500 miles. Its interior is little known, but it has been determined that it has mountains 17,000 feet high, and it is known that at least two races of men inhabit it.

“One of these is the Papuan (“frizzly haired”) race. The men are taller than Europeans, and are divided into many small tribes which are frequently at war with each other. The women cultivate the fields, make the mats and pots, cut the wood, and do all the heavier work generally. Human jaws and spinal bones are among the ornaments worn, and the wearers are ready to declare that they helped eat the original owners of them.

“The Rhenish and Neuendettelsau societies have missions among these people, although the work is hard and the progress slow. One missionary of the Rhenish society recently died of fever; one was drowned in the sea, and two were murdered by the natives, who also killed sixteen natives who were under the instructions of one of the murdered missionaries. The Rhenish society has three mission stations on this island, and has hope of good results in the future; but of seven missionaries sent to this field recently, four (and the wife of one) are in their graves.

The missionaries from Neuendettelsau, coöperating with the Immanuel Synod of Australia, have had a less dangerous work in the southern part of King William’s Land, although they also have had to suffer from malarial fever. Among the people for whom they labor child-murder is common. Forty per cent. of the inhabitants in and around their principal station died in one year of a disease that ran its course in one day. This society has two stations, the second, existing since the end of 1889, is intended

also as a health resort for the missionaries. About all the visible results of their labor among the natives up to the present are seen in thirty young natives who are under their instruction. Their station, Simbang, near Finch Harbor, employs five missionaries: Revs. Tremel, Bamler, J. G. Pfalzer, Vetter and A. Hoh. (See page 231.)

In Dutch New Guinea, there are four mission stations, with but thirteen baptized members. Characteristics of life there are hinted at by a missionary who says that one of the communicants in his mission organization saw his own father eaten; and that a young girl now under his care had been compelled by enemies of her tribe to drink the blood of her murdered mother.

BORNEO, SUMATRA AND NIAS.

RHENISH FOREIGN MISSIONARY SOCIETY'S WORK IN NETHERLAND INDIES, STATISTICS, January 1, 1892.

STATIONS.	Members of Churches.	LOSSES.			INCREASE.						Confirmations.	Communicants.	Catechumens.	Parochial school scholars	Sunday scholars	Receipts.
		Deaths.	Expelled.	Total.	BAPTISMS.											
					Christian	Heathen	Adults.	Restored.	Total.							
<i>Borneo.</i>																
Bandjermasin	201	9	12	11	12	4	2	18	98	10	12	108	
Kwala Kapuas.....	390	3	3	12	5	4	212	112	111	
Mandomai.....	300	12	9	12	9	11	1	33	7	150	.....	91	60	68	
Pangkoh.....	150	12	12	.....	6	11	13	32	.....	90	.....	47	.....	319
Kwala Rongan.....	57	.....	.....	.....	6	10	.....	16	.....	30	.....	.....	.....	17
Kwala Kuron.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Tameanglajang.....	82	.....	.....	5	.....	.....	.....	.....	3	.....	.....	.....	.....	.....
Beto.....	114	8	1	9	4	5	7	21	3	3	6	67	17	
	1294	27	7	34	53	36	49	3	141	10	663	25	395	72	642	
<i>Sumatra.</i>																
Sipirok.....	873	35	58	93	42	14	12	5	73	316	13	930	110	420	
Bungabondar.....	1335	30	2	32	62	19	8	89	11	505	516	377	400	352	
Sipiongot.....	145	.....	.....	5	8	.....	30	.....	38	.....	61	542	73	.....	
Simangumban.....	120	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pangoloan.....	766	17	.....	17	6	4	10	20	3	135	936	250	270	262	
Sigompnan.....	816	25	21	46	23	62	77	162	28	399	406	141	127	170		
Pantjnr na pitn.....	1900	.....	.....	.....	.....	.....	467	467	.....	.....	.....	.....	.....	.....
Simorangkir.....	2042	122	.....	125	117	.....	414	531	81	203	150	234	240	915
Huta Barat.....	1186	69	.....	69	67	95	115	277	.....	45	197	150	100	4050
Pea Radja.....	6109	390	7	397	395	126	262	3	786	41	1500	150	408	20	2545	
Sipoholon.....	1743	61	.....	61	55	.....	474	529	.....	300	200	350	225	850
Steppe.....	412	.....	.....	.....	.....	.....	62	62	.....	.....	.....	.....	.....	.....
Laguboti.....	1673	82	4	86	105	111	148	367	.....	217	647	221	180	312	
Balige.....	1656	60	.....	60	90	.....	122	212	27	266	810	82	240	741
Si Gumpar.....	210	9	.....	9	12	67	83	162	1	79	499	167	168	.....	
Si Antar.....	50	2	.....	2	15	21	.....	38	.....	.....	230	25	50	.....	
Parparean.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	170	22	20	.....	
Parsambilan.....	10	3	.....	3	.....	.....	.....	2	.....	.....	132	42	50	.....	
Siboga.....	733	.....	.....	.....	.....	.....	130	.....	130	.....	.....	.....	.....	.....
	21779	913	92	1005	983	497	2416	16	3945	192	3856	5598	2567	3180	10623	
<i>Nias.</i>																
Gnong Sitoli.....	148	3	10	13	5	.....	.....	5	.....	35	40	30	.....	.....
Dahana.....	248	13	2	15	14	11	35	1	64	.....	76	39	.....	100
Ombolata.....	430	5	2	7	22	13	12	47	89	190	33	48	88	
Gumbu Hmenc.....	15	.....	.....	3	2	.....	.....	5	.....	5	100	15	.....	.....
Padang.....	50	.....	.....	.....	.....	.....	.....	2	.....	.....	19	.....	.....	25
	891	24	14	38	43	27	52	1	123	198	316	117	48	214	
Totals, 31 stations	2,964	964	113	1077	1082	560	2547	21	4209	202	4714	5939	3079	3300	11479	

The Rhenish missionaries during 1891 made exploring tours into the interior country of Borneo, to the Katingan, the ancient district of the Kahajan and to the upper Kapuas. Through these journeys of research and investigation it was satisfactorily settled that for the present the most important work of the Rhenish Society is located among the Kahajan.

Here another new station, Pulang Pisau, is to be opened and Kwala Kuron on the upper Kahajan is to be occupied with two missionaries. In addition to this Missionary Sundermann will open the second station among the Maanjan in Beto, where a nucleus of Christians have recently emigrated. Thus the Kingdom leaven-like is also extending in heathen lands by immigration and colonization. It is unfortunate for the prospects of the Borneo mission that it is so difficult to develop native co-laborers among the interior people and that the Christians in industry and ability to work fall behind the Mohammedans. There is much more encouragement, however, in bringing the congregations to self-support.

The mission work of the Rhenish Society in Sumatra was blessed in 1890 as in no year previous. Five new stations and fifteen out-stations were founded, 2,500 converts, of whom 250 were Mohammedans, were baptized, and 3,000 more, 400 Mohammedans, are being instructed for baptism. Some stations suffered from an earthquake on May 17, 1892.

Missionaries Lett and Reitze founded a new or a fourth station on the west coast of Nias at Gumbu Humene, where sixty-three were baptized on Easter, 1892.

The Evangelical Lutheran Home and Foreign Missionary Society of Holland also supports a work in Sumatra.

LUTHERANS IN THE SANDWICH OR HAWAIIAN ISLANDS.

This group of islands in the Pacific ocean, about 2,200 miles southwest from San Francisco, is of interest to Germans because of the large German commercial firm headquartered there, and to Lutherans because of the recent Lutheran developments among the Germans. Before the year 1881 only a few individuals were scattered in the larger towns and on the plantations.

Lihue.—In the year 1881 a considerable number of German families from Hanover, Oldenburg and other places in Germany arrived here with the hope of finding work and earning their living on the extensive sugar cane plantations. In this they were not disappointed. It is said that they are all doing well. In 1882 a German school was opened in charge of Candidate Richter from the Province of Hanover, who also preached here and there, and later was named by the Consistory of Hanover and elected their pastor. Nov. 11, 1883, the day of the Luther-Jubilee, a Lutheran congregation was organized on the island. Two years later, Oct. 18, 1885, they dedicated their own church which was erected at a cost of nearly \$3,000. The money was collected in Lihue and Honolulu. A wealthy American lady, a member of the Congregational church, liberally supported the enterprise. The congregation was organized and served for several years by Pastor F. Richter, who returned in 1887 to Germany. Pastor Hans Isenberg became his successor.

Honolulu is reported to have at least 400 Germans of a ruffian class, among whom Rev. Isenberg tried at different times to organize a congregation but without success. He visits them at least four times a year in order to preach, administer the sacraments, and dispense charity to the German inmates of the hospital.

The Germans on Oahu, Maui and Hawaii are too scattered and too far from Lihue for the pastor to visit them.



HANS EGEDE, APOSTLE TO GREENLAND.

LUTHERANS IN SOUTH AMERICA.

We now leave the Old World and turn to the New and consider first South America, which presents an extraordinary diaspora missionary field, like unto which there is none other, in that it does not embrace only a nation or two, but one-half of the whole American continent, from the Orinoco river to Cape Horn and from the flat coast of the Argentine Republic to the snowy summits of the Cordilleras. Everywhere in the cities of the Atlantic and Pacific coast, as well as along the rivers and through the mountains, German Lutheran settlers are found in primitive pioneer life.

No doubt many have not been faithful and loyal to their church, but has their church been more thoughtful and solicitous for their welfare? For fifty years some of our brethren in the faith have been sitting there without hearing the Gospel. For fifty years in the wild forests of Brazil, unvisited and without an opportunity to attend Protestant schools, surrounded by an active aggressive Catholicism, and thus neglected, is it a wonder that the missionaries coming to them at this late day find a very warm welcome? It is a compliment to their faith that in these wilds, by the power of self-help, they have organized congregations and built churches, given liberally to support pastors and teachers and to erect parsonages and school houses. The unfavorable reports about the German church work in South America come mostly from the larger cities, and they are no criterions by which to form a judgment of the work in general.

The Evangelical Society for the Protestant Germans in South America of Barmen, Germany, contributes yearly to the work here 10,000 marks, and the Gustavus Adolphus Society aids some churches. It has been urged by influential church workers that in Hamburg, Bremen, and the cities which have close commercial relations with South America, missionary societies be organized especially for church work in this country, which is bringing business and wealth to them.

The best natural conditions are there to develop and maintain a great population, and if their low state of civilization under the Roman yoke is ever to be elevated and become anything like the civilization of North America, deliverance must come in a large measure from the German Lutherans.



PASTOR H. BORCHARD, D.D.

Late Secretary of the Diaspora Conference of Germany. Eight years in the active diaspora mission work of South America.

Schools, printing presses, newspapers, railroads, telegraphs are being introduced with American enterprise. Large cities are springing up, and the agricultural, mineral and manufacturing resources are being developed.

The leading Protestant element in South America or Brazil is and promises to continue to be the German, and consequently of a Lutheran type.

The numerous Germans who are going there are not mere speculators or semi-settlers, soon to return to the fatherland. No, they are colonists and are there to remain, held by the land they own. They are mostly farmers, and their homes, schools and churches prove that they have been reasonably prosperous.

LUTHERANS IN VENEZUELA.

During the Reformation period, in the reign of Charles V., Germans emigrated to South America and settled in Venezuela. The privy counsellor, Bartholomew Welzer, of Augsburg, received a large district of country near Caracas in payment of a loan of twelve tons of gold, and this, no doubt, influenced the first Germans to settle where they did.

According to the census of 1882 there were 1,172 Germans living in Venezuela, 500 of whom reside in Caracas and its vicinity, the most of whom are Protestants. The others are found in the coast cities of La Guayra, Puerto Cabello and Maracaibo, and the interior cities of Valencia, La Victoria and Ciudad Bolivar. These are mostly merchants and laborers, while some farmers live in the colony of Tavar about forty miles from Caracas.

In 1869 attempts were made, largely due to the German consul, to organize a Protestant German congregation in Caracas, but without success. Since that time the city is visited once a year by a German pastor in the employ of the navy. He conducts services and performs the ministerial acts desired. During 1884 there were seventeen children baptized, and in recent years thirty-three young people have been confirmed. The attendance at worship averages about eighty.

On December 10, 1892, the wife of the Consul, Countess Leonie Kleist-Tychow, issued an appeal for help to support a pastor and build a church in Caracas. The Diaspora Conference of Germany endorses the appeal with the hope that thus Ciudad Bolivar on the Orinoco, La Guayra, Puerto Cabello, and other points may be visited by a German pastor more frequently.



MR. FRITZ POHLMANN,
President of the Church Council.
Porto Alegre, Brazil.

LUTHERANS IN BRITISH GUIANA.

Many years ago, when this land was a possession of the Netherlands, the German and Dutch colonists, who professed the faith of the Augsburg Confession, applied to "His Majesty, the State General of the Netherlands" for permission to start a church of their own faith. A meeting was called in 1743 by Mr. L. R. Abbensets to consider the best measures to adopt in order to establish the Lutheran form of worship, when it was decided "that petitions should be presented to the Honorable Court of Policy (the colonial legislature), to the directors of the colony, and to the State General of the Netherlands, praying for the privilege of the free exercise of their religion, and at the same time application was made to the Lutheran Consistory of Amsterdam soliciting its aid and co-operation in their urgent undertaking and its good service in procuring a clergyman for their community."

The petitions were granted and subscriptions were at once started for the pastor's salary and for the erection of a church and a parsonage. After the first Dutch Lutheran pastor arrived a congregation was regularly organized, and greater prosperity crowned their efforts than they anticipated.

After the lapse of years they felt that they could not depend upon the voluntary contributions for the support of their church institutions. The next resort to increase their funds was to purchase and cultivate coffee trees, the proceeds of which would be devoted to the church funds. This enterprise succeeded so well that in the course of a few years the Berbice Lutheran Church became known as "the rich church," which appellation she still bears though her funds invested in one of our banks have been by reckless expenditure much diminished. The church building, until the current year, measured only sixty-four feet long and thirty-two feet wide.

Rev. Mittelholzer writes in 1892: "About 1841 to 1843 the last Lutheran minister vacated the pulpit and for a quarter of a century there were no Lutheran services. In 1875 a rather providential movement occurred which caused the local government to demand a re-opening of the Lutheran church for the legitimate use of the ancient funded property, etc. The temporary



REV. JOHN R. MITTELHOLZER,
New Amsterdam, British Guiana, South America.

services of the Dutch Lutheran minister in Suriname, our neighboring colony, were consequently secured; and in 1878 I was invited, being a descendant of the old German colonists, to take the pastoral charge of the then fast dying Lutherans. In the days of slavery no colored person could become a member, hence their number was reduced to eleven. The outlook was discouraging.

"It is now thirteen years since I became the pastor of this congregation. I was confirmed in Suriname, and last year, with the consent of my Church Council, pastor and church united with the East Pennsylvania Synod of the General Synod of the Lutheran Church in the United States. Our congregation has grown. The membership now numbers at least 140 in the

Central Church, five missions connected therewith have a total of 200 members, and the entire charge 500 souls.

“This Lutheran Church, which a year or two ago was like the dying embers of a once blazing hearth, began again to revive and give unmistakable signs of the smile of the Lord resting upon her, and that the Almighty Arm, which had protected her secular properties dedicated by the founders to sacred purposes, was still stretched out to guide and protect her in her new career. Having organized the city church into working order, I next turned my attention to the spiritual condition of the aboriginal Indians in the distant forest lands of our country. With the co-operation and encouragement of our Church Council I proceeded to invade the heathen haunts of the ‘red men of the forest,’ and plant in their largest settlements the banner of the Gospel of Christ. Point after point was gained by Gospel until five stations were established. There are but two tribes of the Aborigines in this county (Berbice) viz., the Arrawaks and Accowois; while in the sister counties of the colony other tribes, such as Arcunas, Macusies, Caribs, exist. The Word of the Lord was kindly received by these people and many of them are now confirmed members.

“The city church which has been for a long time in a very dilapidated state has been renewed and enlarged, myself being the architect and master carpenter. The interior is neatly refitted with a pulpit imported from the United States, and pews, etc. The new work has given general satisfaction. The re-dedication of this church took place on Sunday, March 6, 1892. The Rev. Dr. London preached an excellent sermon on the occasion. The entire week was spent, evening after evening, in special public thanksgiving and prayer. We have Sunday schools, Christian associations for the young and for education and mission work.

“I returned to my work filled with what I saw of Lutheranism in the United States and almost with a little library of English Lutheran works. I had to post myself on Schmid’s Dogmatics, Holman’s Lectures on the Augsburg Confession, etc., for I have had to fight Lutheran battles again and again through the press and on the platform.”

The Lutherans and the Lutheran literature of the United States will help our brethren in all lands to fight their future Lutheran battles. Let us become better acquainted.



NEW EVANGELICAL LUTHERAN CHURCH,
New Amsterdam, British Guiana, South America.

LUTHERANS IN BRAZIL.

GERMAN LUTHERAN DIASPORA.

PROVINCE RIO GRANDE DO SUL.—A glance at the map will show that this province lies along the Atlantic coast and constitutes the most southern part of this great republic. It has a population of nearly one million, among whom there are 90,000 Germans, and is the largest Lutheran diaspora field in South America. The province reports twenty-two German Evangelical ministers. The climate is considered very healthy, the heat not being so great as it is in some of our middle states.

While in Russia, South Africa, Australia, North America and other countries the Lutheran dispersion has emphasized the word Lutheran, in South America, until the present time, this has not been the case. The word evangelical unfortunately takes the place of the word Lutheran. The Germans, however, are Lutheran in doctrine and life.

Porto Alegre, its principal city, has among a population of 33,000 about 3,000 Germans. The first German Protestant church in this city was dedicated January 8, 1865, and Pastor Kleingünther, who was commissioned by the High Church Council of Berlin, was installed September 15 of the same year. Their large German school is independent of the congregation, and is under the control of and is largely supported by the German Aid Society. No religious instruction, however, is given in the school. The congregation has its own church cemetery. The first paragraph of its constitution (a printed copy of which lies before us) reads as follows: "The German Evangelical congregation of Porto Alegre is a Christian church community which acknowledges the fundamental doctrines of the Reformation and which regulates its own affairs independently." All persons, who pay a certain sum as an admission fee and who obligate themselves to give a yearly contribution and acknowledge the constitution, are entitled to

membership. The pastor is required to perform his official duties in accordance with the principles laid down in paragraph one of the constitution and shall conduct himself worthy of an evangelical minister. It will be noticed that the confessional basis of the congregation is vague and indefinite. Neither the Bible, the



REV. KARL SCHÆFER,
Pastor at Porto Alegre.

catechism, nor any of the Lutheran confessional writings are mentioned.

A yearly report of the church council in 1888 gives 240 members, forty children baptized, and seventeen persons confirmed. The present pastor, Rev. Schæfer, entered upon his duties in the beginning of October, 1888, and has erected a new church.

Sao Leopoldo.—In 1824 the Emperor, Don Petro I., resolved to colonize Rio Grande do Sul by Germans and in honor of his wife Leopoldina, the above name was given to this place. The first German immigrants went to work with “knife and ax” to clear the primitive forests. For thirty-nine years they lived and

labored without a spiritual guide. It was on February 10, 1864, that the first missionary arrived among them, being sent by the High Church Council of Berlin. From here missionary operations were conducted in the neighboring countries, and as a result, pastors were secured for nearly every German colony in the province. Much was done also in the way of establishing schools and in teaching the rising generation. The work was greatly fostered by friends in Germany, the leading spirit of whom was Dr. Fabri of the Mission Institute in Barmen.

As soon as there were a number of pastors within reach of one another, they held regular pastoral conferences, which in the course of time developed into a synod, called "The German Evangelical Synod of the Province of Rio Grande do Sul." It held its first meeting in Sao Leopoldo February 10 and 11, 1868, and its second meeting in the same place during March two years later. Pastor Dr. Borchard, who seems to have been the first missionary in Sao Leopoldo, was followed by Rev. Wegel, and he in 1870 by Dr. Rotermund. The latter has done a great deal through his organizing and literary labors. He published a paper called *Deutsche Post*, and built up quite an extensive book establishment. Through his efforts also the synod was re-organized and is now named "Riograndenser Synode." The congregation in St. Leopoldo consists of 130 families with a mission of seventy families.

At the third convention in 1889, pressed on the one hand by infidelity and on the other by catholicism, the synod sent a memorial to their brethren in Germany, Austria and North America for help for more missionary men and money.

The synod held its sixth regular convention May 4 and 5, 1892, in Teutonia. Its important action was: (1) The introduction of their own hymn book for Brazil; (2) The appointment of and the raising of the funds for traveling missionaries; (3) The reception of the Kolleg Independencia of Sao Leopoldo as their synodical educational institution which heretofore had been the private school of Dr. Rotermund. Pastor Pechmann, who was pastor of the Santa Maria charge for nine years, resigned his pastorate December 29, 1891, to become the director of the college.

New Hamburg is a settlement not far from Sao Leopoldo. The first pastor, Rev. Klingelhæfer, received his appointment from the government. But during the revolutionary war from 1835 to 1845, he joined the republican party, took sword in hand and by the sword lost his life. He was followed in 1845 by Pastor

J. P. Hæsbert, a man who came from North America, and labored at this place until 1886, over forty years. Two other places served as missions, Estancia Velha and Bom Jardim. In the three settlements there are 260 families. The parochial school has sixty pupils.

The 48. Pikade.—"From Sao Leopoldo we ride on horseback crossing the Rio dos Sinos and passing along the meadow, the Varzea, we came to the Berghauer Schneids. On the right we see the Hamburg mountain and the twins, the tops of two mountains called Dous Irmaos. From the Berghauer Schneids we descend to the 48. Pikade. There in the valley on the creek stands the friendly house of a colonist. In front of it are two palm trees, and to the right and left an orange grove and a vineyard. We ask the old colonist, 'How are you getting along?' and the familiar reply comes 'Brazil is a good place for a poor man.' The district was colonized by Germans who came mostly from the Mosel and the Hunsrück country as early as 1826. They had a hard struggle in clearing the thick forests and providing for themselves homes. Their first minister, Chr. Aug. Sinz, is said to have been a candidate of theology, born in Delitzsch, Saxony. Besides his church and school work he was also engaged in surveying and other business. He was succeeded by Pastor Stanger, who had labored as a missionary in Western Africa. Installed March, 1865, by Dr. Borchard, he served this field acceptably till 1874, when he went to North America. Pastor Wegel from Sao Leopoldo became his successor. The congregation numbers seventy-two families and 450 souls. It supports also two schools and two mission stations: Kaffeeschneids with sixty and Portuguesenschneids with thirty-eight families.

"*The Neuschneids* (Nova Linha) is seven miles distant from Sao Leopoldo. This colony was founded in 1856. In March, 1868, Pastor Hunsche, who was appointed to this field by the Committee for Brazil, was installed by Dr. Borchard. At that time a 'pseudo pastor of the worst kind,' an expelled school teacher, given to drinking and gambling, was in charge of the field. Two years ago Pastor Hunsche reported to the secretary of the Diaspora Conference as follows: 'The congregation at Neuschneids was organized February 1, 1856, and binds itself in its constitution to the Augsburg Confession. At the time of its organization the congregation was small. The pastors Hæsbert, Lenz and others came here in order to conduct the services and perform other ministerial acts. Afterwards the congregation employed school

teacher Weber as pastor. Soon quarrels arose and a division took place. One part of the congregation applied to Dr. Borchard in Sao Leopoldo for a minister. Through his interposition I was sent here by the Committee for Southern Brazil in Barmen, and was installed in March, 1868. It was a hard beginning. The separation continued. But afterwards the whole congregation again united. Peace and harmony was now restored. A parsonage and a schoolhouse were erected and the building of a church was determined, etc."

September 21, 1890, a new substantial stone gothic church costing 23,200 marks, nearly all of which the members contributed, was dedicated in Neuschneids. It is fifty-seven feet (Brazilian measure) by thirty-six feet, spire seventy-three feet, with ten large windows with colored glass. The bell and pulpit were individual gifts. The altar and communion set were presents from Germany. The congregation numbers only ninety members and many sacrificed much to help, some giving as high as 250 marks each toward the building. It was done cheerfully, however, with the consciousness that it was for their children and their children's children.

Santa Maria de Soledade consists of two colonies: Forromecco and Franceza. Forromecco is the name of a wild mountain stream which flows through the town. Dr. Borchard found them in 1866 to be quite a mixture of nationalities: Dutch, Swiss, French and Germans from the Rhine country. They seem to have had a bad reputation for at the sessions of the court in Sao Leopoldo the judge would remark: "The Forromecco is red with blood." In December, 1871, Rev. H. Peters was sent to them by the Committee for Brazil. When Pastor Peters died in May, 1886, the people not only placed a nice monument on his grave, but they also contributed 3,000 marks as traveling expenses for his family, enabling them to return to Germany. This congregation of fifty families owns a church, a schoolhouse and a parsonage. The other congregation at Franceza of sixty families built a new church in 1885. Pastor August Kuhnert is serving this field since 1886.

Sao Joao do Monte Negro, a small village on the right bank of the Rio Cahy, contains about 150 families. Concerning this field Rev. Fr. Muelinghaus under date Sept. 25, 1890, writes: "Our congregation lies in the Municipio Sao Joao do Monte Negro and is composed of four churches. The mother congregation at Sao Joao itself owns a small stone church and a parsonage, erected about fourteen years ago. At that time the congregation

received its first minister, Rev. J. Schwarz, who had been sent over by the Evangelical Society at Barmen for the German Protestants in America. He has labored here amidst many difficulties and self denials for a period of ten years. The number of church members in Sao Joao is 130. The evangelical children in the village are taught in the church. The number of scholars is only 36. In the other Picades are four schools, which are fairly well attended.

“The congregation *Marata* lies westward from Sao Joao a distance of four hours’ ride by horseback. The colony is scattered over a fertile mountain country. Nearly all the farmers there are well-to-do. The large German Protestant church stands close to the Catholic church, beautiful for location and surrounded by two school buildings and a few residences. The congregation in Marata, with services every two weeks, is just as large as the one in Sao Joao. The parochial school teacher acts as sexton and leads the singing. South from Marata lies the third congregation in the *Picade Brochier* or *New France*. This congregation numbers seventy families and has a small church, which is also used for school purposes. This congregation has much room for development, since there is still much primitive forest land, which is well adapted for settlers. Here I conduct services every five weeks. I serve these three congregations since July, 1886. The population consists mostly of descendants of those who came many years ago from the Hunsrück country. From July 1, 1886, to July 1, 1890, there were: Baptisms, 406; weddings, 82; burials, 72; and confirmations, 227.

“Besides these I have have had charge of another little congregation with thirty members, who have hitherto been served by a pseudo pastor, Mr. von Grafen. This congregation has a nice stone church in *Morro Azul*, two hours distant from the church in Brochier. Although the field of my labor gave me plenty to do, still I considered it my duty to serve this station in order that they might soon form a separate charge and call an ordained minister for themselves. Sao Joao do Monte Negro is situated in the bottom on the right bank of the Cahy, at the foot of mount Monte Negro. The river which is always navigable, affords a lively traffic with Porto Alegre. The trip is made in five or six hours. The well-to-do Germans in Sao Joao belong to my congregation and carry on a large business.

“In the last election for senators and deputies, the Jesuits took a very active part. The former liberal party (*Uniao nacional*),

in order to avoid bloodshed, has almost entirely abstained from voting. Consequently only two parties were in the field, the government party and the new organized Catholic party (Centro Catholico). The former has completely won the field, but the latter has many adherents, especially in the colonies, and is guided by the Jesuits.

"The provisory government has hitherto proceeded energetically and cautiously. What the influence of the republic will be over our Protestant congregations, nothing definite can be known at present. Religious freedom has been proclaimed and civil marriage introduced. Thus far no case has come up in my congregation where a couple has applied for marriage to the civil magistrate, or that members have left the congregation. May the Lord God save our people and country from a bloody revolution!"

Sao Sebastiao do Cahy is a prosperous shipping port on the Cahy river where steamboats from Porto Alegre regularly land. The German church was dedicated by Dr. Rotermund, February 7, 1876. The congregation of sixty families is served by Konrad Schreiber.

The Leonerhof lies in a northeasterly direction from Sao Leopoldo. It has received some notoriety on account of the so-called "Muckeraufstand," a religious-fanatical movement which was inaugurated by a man called Maurer, who had a great reputation as a miracle working doctor. The movement took a dangerous turn and was at last subdued by the soldiers. But its evil effect on the religious condition of the community was felt for a long time afterwards. In the year 1887 they were enabled to dedicate their large stone church. The congregation numbers 100 families and their parochial school fifty. In the neighborhood there is also an English colony, called New England, which is served by the German pastor. Several other congregations belong to this charge.

Campo Bom numbers sixty families and supports a parochial school.

Hartzpicade numbers eighty families. Their new church was dedicated in the year 1887. They also have a parochial school in the church building.

Jacobsthal dedicated a new church January 22, 1888. This whole charge is served by one pastor, Paul Dohms from the Leonerhof, who also teaches school.

Mundo Novo lies northeast a distance of nine hours on horseback from Sao Leopoldo. This colony was founded in 1848 by a

merchant from Porto Alegre. During the years 1865 and 1870 Dr. Borchard visited these people and they authorized him to secure a pastor for them. Their first pastor, Rev. Kroehne, remained among them only a short time. His successor, Rev. Roos, found the field occupied by a pseudo-pastor. Pastor Roos died after having served the field very acceptably for a period of two years. He was followed by Pastor R. Dietschi in December, 1873. January, 1874, they dedicated their new "Church of Peace." The colony has several parochial schools. The congregation in Mundo Novo embraces 350 families. This is one of the most prosperous colonies in the province.

Teutonia.—Pastor F. Häuser under date May 12, 1887, gives the following: "The pastoral charge Teutonia embraces the three colonies, Teutonia, Estrella and Canventos. The colony Teutonia between the Tayuary and Cahy rivers was founded by German merchants from Porto Alegre in 1858. It is exceedingly prosperous and numbers 600 German families, mainly from the Rhineland, Westphalia and Saxony. Pastor William Kleinguenther in early days visited them from Porto Alegre twice a year. Its present pastor was sent hither by the Society in Barmen. The people are industrious and saving, but the church life has suffered greatly in consequence of two pseudo pastors, one a count from the foreign legion, the other a school teacher in former years. The results of their doings are still to the present pastor a source of much contention, and the organization of congregations is on their account very difficult. The services have been conducted hitherto in the schoolhouses. Only in the near congregation, which is mostly composed of Westphalians, we have after a long struggle succeeded in laying the corner stone of a new church on Whitsuntide, 1885. In Teutonia there are fifteen parochial and private schools with an attendance of 700 children and eleven teachers, of whom only three have been educated in a teachers' seminary.

"The colony Estrella is much more churchly, with fifty-five Protestant families who live among the Catholics. They have already built for themselves a nice church and the three parochial schools are well attended.

"The private colony Canventos on the Tayuary was founded in the year 1862. This colony, too, was visited by Pastor W. Kleinguenther twice a year. Here also two unworthy individuals, who call themselves pastors, are doing much mischief. Canventos numbers 190 Evangelical families and about as many Catholics.

The Catholics have four magnificent churches served by six priests. It is absolutely necessary that a self-sustaining charge with its own pastor be organized here. Canventos with the state colony Conde d'Eu, where are found 3,000 Italians, and the adjoining Pikades number about 300 Evangelical families. This is a very important field in the Province Rio Grande do Sul for diaspora mission nurture."

In 1890 a new self-sustaining pastorate was formed in Arcoio Secco, which in 1891 had ninety families and is served by Rev. Schumann.

Santa Cruz is another colony five leagues north from Rio Pardo. The village Santa Cruz is beautifully situated and the country round about is very fertile. The German congregation on the Stadt-Platz with its preaching points, Old Pikade and Monte Alverne, numbers 2,000 souls. The congregation owns a commodious parsonage, a beautiful church with towers and bells and also a good schoolhouse. The congregation at Old Pikade also has a fine church with tower and three bells, which was dedicated February 17, 1888. There is also a stone church at St. Andrews without a tower. The charge consists of four different congregations and each has its own parochial school. In the year 1888 the number of communicants was 789, baptisms 120. Pastor Bergfried took charge of the field in March, 1866. The name of their present pastor is Frederick Hildebrandt. A high school or academy in connection with the parochial schools is needed here for the valley of the Jacuby river.

Rio Pardinho is another charge belonging to the Santa Cruz colony. Pastor Christian Schmidt, who came over with Mr. Bergfried, has served this field ever since his arrival. It is composed of three congregations, Rio Pardinho, Sinimba and St. Joao.

Under date August 9, 1888, he writes: "My congregations have developed in a manner that gives me joy. Instead of fifty baptisms yearly, we have now seventy, and instead of ten marriages there are now twenty. Cases of death are few; some six or eight persons have reached an age from seventy to ninety years. The services are always well attended. In Rio Pardinho 200, in Sinimbu from three to four hundred and in St. Joao from sixty to seventy persons. Holy Communion is celebrated in each congregation twice a year. Rio Pardinho numbers 110, Sinimbu seventy to eighty and St. Joao thirty-four members. The sacrament of holy baptism is valued highly. Seldom a child dies without first having received baptism. I have at present a young

school teacher here, the son of a pastor in Saxony, who is always surprised seeing so many people come to church. In the village of his home the church, with the exception of festival days, was always poorly attended. . . . I would like very much to return for a short time to East Friesland in order to see the graves of my never-to-be-forgotten parents and my dear inspector von Rhoden, to whom, next to God, I am indebted for the privilege of preaching Christ to the poor children of men. But then I would hasten quickly back to my dear congregations, for although the roads here are often in a bad condition, the mountains high, the rivers treacherous, the hearts and heads of many naughty, it is nevertheless nice here. The best charge (he means in Germany) would not be so dear to me as my Rio Pardo, Sinimbu, and my mountainous St. Joao."

Germania da Costa da Serra do Butucurahy is a colony about twenty-one miles west from Santa Cruz. Some years ago the place received a different name, Nossa Senhora da Candelaria, but it usually goes by its old name Germania. One of the prominent buildings of the town is the German Protestant church, dedicated on Reformation day, 1882. It is one of the finest Evangelical churches in all Brazil. In its tower hang three large bells, which were cast in Germany. The first minister who served this congregation was Mr. Fr. Katz from Basel. He soon returned to Germany. Rev. F. M. Hätinger served the charge from 1877 to Dec. 6, 1891, when he resigned in order to become a traveling missionary. There are eight parochial schools in this colony. The constitution of the congregation demands that every family send their children to school from their ninth to their thirteenth year. The congregation embraces 300 families.

The pastor, under date September, 1888, writes among other things as follows: "Some time ago I was called upon by a former merchant from Birkenfeld, who lives sixty miles away on the Cima da Serra, to baptize his child. The Catholic priest, a Portuguese, had offered himself to baptize the child gratis. But the father replied: 'That will not be done even if you give me all your riches.' Thus I undertook the long journey. From the surrounding country, ten to twenty miles, the people came together in order to attend the services and celebrate the holy communion. Several of the men told me afterwards that this had been their first opportunity to partake of the holy supper for twenty years. In the cities on the Serra and on the Campanha live small groups of ten to twenty and more evangelical families. Among

these are yet many who hold to the faith of their fathers. But the number of the older people who came from Germany is growing less, and if help does not come soon, we will lose their children. At the last pastoral conference in Baum Picade this pressing need was carefully considered. The appointment of a traveling preacher is among the most pressing needs of our province."

Santo Angelo is a colony on the left bank of the Jacuhy river. Dr. H. Borchard visited them in the year 1867, and, with the consent of Baron v. Kahlden, the leading spirit of the colony, was authorized to secure a pastor for them. Consequently two years later Pastor Falk was installed as their shepherd. Having served them several years, he accepted a call from the congregation in Ferraz. Mr. Tuesmann, educated at St. Crischona and having been a missionary in Eastern Africa, then became their pastor; but on account of ill health he soon returned to Germany. Another man, J. G. Wittlinger, having served them for thirteen years returned to his old home.

Santa Maria da Bocca do Monte is the farthest point of the German colonies in this province. The city numbers 3,000 souls and 150 German families. Ninety of these belong to the Evangelical congregation. Pinhal and Legoas are connected with this congregation. The last place has a parochial school. Rincao S. Pedro, consisting of twenty-two families, belongs to the charge. But the people are too much scattered to organize a congregation or a school. Another little congregation, sixteen families, is called Villa S. Sepe. It was organized twelve years ago but has little prospect of becoming larger. Their present pastor took charge of the field in 1882. He began his work by organizing a school with seven children and in this way he won the parents for church work. Confidence had been destroyed to a great extent, here as elsewhere, by unworthy individuals who acted as pastors.

The congregation in Santa Maria in 1887 had difficulty with the government because of its church tower. The law forbids non-Catholic religious societies to build houses of worship with towers or any other sign by which they may be recognized as churches. The law does not seem to be rigidly enforced since many Protestant churches have towers and other churchly signs, and the people are unmolested. Trouble arises only when accusers arise.

Farther into the interior many Lutheran families are scattered here and there, who are as sheep without a shepherd. "Along the

beautiful shores of the Uruguay live a number of Lutheran Christians, but nobody is ministering unto them. They are obliged to have their children baptized and their marriages solemnized by the Catholic priests. An old mother who lives in those regions besought the minister at Santa Maria with tears to visit her; she had desired the holy communion for years.

San Lourenco is a colony started in 1858 by a German merchant, Jacob Rheingans. Dr. Borchard found the colony in a state of great excitement in January, 1870. He preached at different points and was requested to secure a pastor for them. The colony then numbered 485 families, of which 415 were Protestants. Two pastors, Gruel and Schiek, labor there now, but according to reports in 1890, the field had been vacant at that time for a period of nine years. The school interests were in a worse condition than at any other place in the province, and the desire was expressed for a pastor at once.

PROVINCE SANTA CATHARINA.—Among a population of 200,000 in this province there are 55,000 Germans.

Santa Izabel was first colonized mainly by Roman Catholics. But in the year 1848 a number of Protestants also settled here, who lived for many years without spiritual care. It was through the influence of the Swiss consul, von Tschudi, that Pastor Karl Wagner was sent to them from Basel. The little congregation composed of twenty-three families, built a new church and parsonage.

Theresopolis was founded in the year 1860. An Austrian military officer and his wife assisted the colonists and quite a number of people immigrated there from Holstein and Saxony. In 1864 Pastor Tischhäuser took charge of this field in connection with Santa Izabel, Pastor Wagner of the latter place having resigned.

August 30, 1888, Rev. Christian Zluhan, in a lengthy report to the secretary of the Diaspora Conference, says: "Among the 293 families composing the congregations Izabel and Theresopolis, scarcely two-thirds are paying members; the rest of the colonists are poor, and besides there are many among them, especially in Theresopolis, who have no need of a pastor. In Santa Izabel a more churchly sentiment exists. The attendance at public worship and the participation in the holy communion is good.

"At the out-lying stations services can be conducted only once in two or three months, at some places only on week days,

and communion can be celebrated only once or twice a year. In 1886 there were 109 baptisms, twenty-seven marriages, ten burials. Cemeteries are found wherever a few families live. These colonies lie at a distance from eight to twelve hours from the sea coast and the climate is very healthy. The country is largely mountainous. The cultivation of the soil is difficult and at some places it yields but little. The number of Evangelical people comprising this charge, Santa Izabel, Theresopolis and Tubarao (a coal district), is about 2,500, with three times as many Catholics."

The *Educational and Confirmation Institute*, founded in Santa Izabel by Pastor Wagner, has its own building. In twenty years it had 1,020 evangelical scholars, 768 of whom were confirmed.

Blumenau was founded in 1850 by Dr. Blumenau and numbers 15,000 souls, 12,000 Germans, and of these 10,000 are Protestants. On the city square two nice churches are seen, one belonging to the Evangelical and the other to the Catholic people. Both churches were built by the state. The first Protestant minister, Pastor Hesse, came in the year 1857. The name of their present pastor is Henry Sandreski, who came from Basel in the year 1864. He first served Brusque and in 1881 took charge of Blumenau. A great many people seem to be scattered throughout the country. Our informant speaks of twenty parochial schools in the large district. Most of them, to be sure, are conducted on a very small scale. Only in few cases are they taught by educated teachers. The charge is composed of 500 families.

Brusque is connected with Blumenau. Here Pastor Sandreski organized an evangelical school, which has been a great blessing to the community. At first pastors and teachers were maintained by the government, but afterwards matters changed and in consequence a great but successful struggle began in behalf of self-support.

Badenfurt is another charge belonging to the same colony. The pastor, H. Runte, seems to have only good things to report. Under date of August 15, 1888, he writes: "My congregations have made great sacrifices since the year 1884. Not only have they maintained and supported their pastor, but have also built three substantial churches, one with tower and bell, a large parsonage and five school-houses. One does not say too much when he calls this work a work of faith; for without faith in God, they would not commence such undertakings. At the time of the dedication of the churches and schools we experienced precious

blessings from our merciful God. The past year, too, has been a year of many blessings.”

The charge is composed of three congregations: Badenfurt with 250 families, Karijos, 115, and Alto Rio do Teste, eighty. The number of children baptized during the year averages 200. Pastor Runte entered upon his labors here in 1883, being sent over by the Evangelical Society in Barmen.

Bruderthal is the name of a colony which arrived from Russia in 1886 and settled in the forest near the city of Joinville. They were a band of Moravian brethren, most of whom had formerly belonged to the Catholic church. On account of religious persecution they had been obliged to leave their homes. It is interesting what pastor William Lange under date September 12, 1888, writes: “In May, 1886, we started on our way and settled in the primitive forest twenty-five kilometer distant from Joinville; we were 125 persons. With the utmost exertions we have succeeded within two years to overcome the greatest difficulties. The two main conditions for living here are daily bread and passable roads. The first the soil will give to anyone who does not shun work. It is a miracle before our eyes that 120 people, entirely without means, have been able to secure their daily bread so easily. The second absolute need, passable roads, we have supplied amidst immense difficulties. The main condition for success in a new colony is the inner harmony. The colonists who live isolated and scattered in the forests, easily lose courage. For years they live without church and school. We are bound together by the inner religious tie. If the German papers in Joinville could understand how, through the furtherance of a living Christianity in the heart, at the same time the strength and willingness to work is advanced, they would not have let loose against me such a storm of calumny and slander; they would not have considered it ‘unreasonable’ that the first house built by the colony Bruederthal should have been a school and meeting house; they would not have accused our colonists of ‘laziness’ because we observe Sunday and meet together to seek comfort and strength from the Word of God. Our church and school house is a simple building. Preaching at 9 o’clock A. M. and 4 o’clock P. M., Sunday school at 1:30 o’clock P. M. Every fourth week, mission services at 4 o’clock P. M., Wednesday evening at 7 o’clock Bible study, and Saturday evening at 7 o’clock reports about the church at large.” Certainly if people of such principles do not succeed in clearing the forest and making a living in the wilds of Brazil, others, like those that

represent the principles of the Joinville German papers, need not try.

Dona Franzisca is a colony in the northern part of the province Santa Catherine and was founded by the Hamburg Colonization society in the year 1859. The land belonged to the Prince of Joinville and in honor of his wife Dona Franzisca, a daughter of the Emperor, the colony was named.

In the town of Joinville is found a German Protestant church with a parsonage, both of which have been erected by the government. The first pastor was George Hölzel, who after having left the place and labored in another field for some time, returned in 1866 and remained pastor in Joinville until old age.

Island-Street, some eight or ten miles east from Joinville, a separate charge, was organized in 1864. To it belong Annaburg, Pedreira, Catherine-Street and West-Street. The entire charge numbers 215 families or 15,000 souls. Most of these people came from northern Germany. It is said of them that they stick to the good old customs of their fathers and preserve their simple faith and piety. In many of the houses family worship and prayer at table are regularly observed. They use the liturgy of the Prussian state church and the Württemberg hymn book. In all the congregations they have flourishing parochial schools. Baptisms during 1887, 95, marriages 29, communicants 792. They regularly take collections for Home and Foreign missions and contribute also to other benevolent objects. Their first minister, George Feinauer, came from St. Crischona, to which place he returned in 1882, after a service of eighteen years. Their present pastor, John Dehmlow, was educated in the Barmen Mission House and labors here since December, 1883.

Sao Bento is another charge, lying westward from Joinville, that has of late years been organized. The people are largely Bohemians, Prussians and Poles. Of the first it is said that their moral condition is rather low and that the Catholic farmers from Poland and West Prussia were very ignorant. The number of Evangelical Christians, who are mostly intelligent Pomeranians, is about 600. Living rather in an obscure country, they were for a long time without spiritual oversight. In 1890 a gifted young minister was sent them by the name of Quast. The report says that in a short time he gathered a congregation of 700 souls. April 5, 1891, was a festive day for this entire region, when their new church with tower and bell was consecrated.

PROVINCE PARANA.—This province has 190,000 inhabitants; 9,000 Germans.

Curitiba is the principal city of the province with a population of about 8,000, and 4,000 Germans. The German congregation was organized by Dr. Borchard January 7, 1872. The same year it received a regular pastor in the person of August Böcker. He built a parsonage which answered also for a church and school. In 1885 he returned to the fatherland. W. Haarmann has been in charge of this congregation of 300 families since February 1, 1886. Most of these families came from Pomerania and the Rhine country. The farmers, it is said, have not land enough for cultivation and consequently there is not much progress to be expected. German immigration to this part of the country has largely ceased and it is feared that the rising generation will adopt many of the evil habits of the natives. While the church life among the older people, especially in the country, is in a healthy condition, with the young generation it is declining. The experiences of the German congregations in Brazil with reference to their young people will be largely the same as they are in the United States and elsewhere. Language, no doubt, has much to do with their churchly indifference. We have not yet met with an instance among the Germans of South America where efforts are made to introduce the language of the country, but that time will perhaps not be very far off. The parochial school has 400 pupils in classes. They have just completed a new schoolhouse and are planning to erect a new church. The Bible and hymn book are diligently used in the homes and many church papers are taken. Baptisms 102, marriages twenty-six, deaths thirty-nine. *Santa Venunzia* is a mission station of the charge.

Ponta Grossa is settled by German Russians from the Volga. They received their first pastor, Hasensack, from the Mission Committee in Barmen in 1878. At present they are served by Rev. Gustav Geisler, who used to teach school in Curitiba, but afterwards went to St. Louis, Mo., and prepared himself for the ministry in the seminary of the United Synod of the West and then returned to Brazil. The charge is composed of six small congregations and 152 families.

PROVINCE SAO PAULO.—In this province of 1,059,000 population are found 8,000 Germans. Many of them arrived fifty years ago, being brought over under contract. They suffered and endured much, being obliged to work on the coffee plantations like the negro slaves.

Bairo do Pires is six miles from the railroad station Limera and has among its population fifty German Protestant families. People make their living here mostly by raising coffee. The climate is not very healthy. Since 1874 they are served by Rev. Rev. Müller from Basel. They have church, school and parsonage under one roof. Children seldom go to school longer than two or three years as their parents need them on their coffee farms.

Another Protestant congregation is found in *Sao Joao do Rio Claro*, served by Rev. J. J. Zink since 1869. May 15, 1884, they dedicated their new church. They have also a parochial school. The minister makes occasional missionary tours in the adjoining regions. San Paulo, the capital, has among its population 1,200 Germans, but no church organization could be effected among them as yet. This may seem strange, yet the same condition of things may be found in many places in other parts of the world. Often a dozen Germans build a church and sometimes a thousand cannot. Some Germans are found in almost every city and town of the province. Since writing the above we learn that Rev. Bamberg succeeded last year in organizing a congregation.

THE PROVINCES RIO DE JANEIRO, MINAS GERAES, ESPIRITO SANTO.—The oldest German Evangelical church in Brazil is the one in Rio de Janeiro. It was organized in 1827 and its church with a beautiful interior was built in 1845 and dedicated July 27 of the same year. The congregation of 8,000 souls has fifty French-Swiss, for whom services are conducted the first Sunday of each month in the French language. The following statistics do not speak well for the spiritual life of the congregation: average attendance at worship from forty to fifty, number of communicants during the year sixty-five, marriages twenty-five, baptisms forty-five deaths twenty-two. We are not surprised at this condition after we read of the following societies existing among the Germans: Germania, Schubert Club, Frohsinn, Turner society, Harmony. Up to the year 1862 the German school was connected with the congregation, but since that time it is controlled by the German Aid Society. Dr. Max Gruel has been the pastor since 1872. He also holds the position of principal in the German school.

Petropolis.—This is the summer residence of the Emperor and of the German minister. Three thousand Germans are scattered here from the Mosel and the Rhine Valleys. Petropolis is their central city. The German congregation numbers 1,100 souls. Pastor Borchard visited them in the year 1870 and was successful in harmonizing the contentious parties. Their

present pastor, R. Schulz, on September 4, 1886, wrote: "Our church and school have much improved during the fourteen years so that we connected ourselves with the Prussian State Church. Since 1875 the congregation built a very nice parsonage, for the German school three spacious halls, and two residences for the two German and one Brazilian school teachers. The salary of the pastor has been increased and at present the congregation endeavors to collect an endowment fund in order that the little flock of the faithful, in view of the gradual losses which are to be feared, may be enabled to enjoy the preaching of the Word and the administration of the Sacraments as long as any of their descendants may live there. Additions from without can not be expected. Although the number of souls, because of the large increase of children, has remained about the same the congregation loses many through mixed marriages. For the law does not allow us Evangelical ministers to perform such marriages; although the Catholic party may come over to us, yet the congregation has never been benefited by such mere outward transfers."

Don Pedro II.—This is a colony founded 1857 in the province Minas Geraes. In the town Juiz de Fora, the people dedicated their new church May 31, 1886. The number of Protestants in the town and the country is estimated to be from six to seven hundred. In the year 1887, pastor J. G. Schmierer was sent there by the High Church Council of Berlin. Their parochial school, frequented by fifty children, is taught by the pastor and a teacher.

Mucury in the same province was settled in 1857. The colonists had endured many hardships because of the mismanagement of affairs. The protestants number from 850 to 865 souls and live largely among the Brazilians. The children learn the Portuguese language and do not feel at home in German Society. In the country the process of absorption is going on still faster. The German congregation of 317 souls was organized May 29, 1862. Their church was built by the government at a cost of 12,000 marks, but the congregation spent about the same amount in improvements. The church spire has two bells. A parsonage and a school have also been erected. Their present pastor, L. H. Hollerbach, came from Basel in 1862, and has labored under many trials and self-denials until the present day. He is the oldest pioneer among the German churches in Brazil. Communicants 200, baptisms thirty, funerals fifteen.

Santa Izabel in the province Espirito Santo was settled by Germans as early as 1846. The first immigrants numbered thirteen Lutheran and nineteen Catholic families. The native Catholic population met these Lutherans with a great deal of distrust, while their own countrymen, on the other hand, endeavored to proselyte them. But in the face of these obstacles they remained true to their faith. On Sundays they met together and one of their number read a sermon. Keeping alive their church love in this way, soon the desire manifested itself to have a church and a pastor. In 1855 they dedicated their new house of worship. Their first pastors, König and Held, died shortly after their arrival. Rumor had it that they were poisoned. Quite a number of pastors have labored in this field since; viz.: Eger, Fiege, Mehl, Schæfer, Pagenkopf and Blöhbaum. It appears that there were opposing parties in the congregation which for a long time crippled the work. That matters must have been in a bad condition we conclude from the fact that the Basel Mission House refused to send them another minister. During the administration of Pastor Pagenkopf, however, who had been commissioned to the field by the High Church Council of Berlin, the parties united and peace was restored. The charge consists of three congregations. *Santa Izabel* numbers 782 souls, *California* 300 and *Rio Novo* 110. The number of communicants during 1887 was 760, marriages fourteen, baptisms seventy-five and deaths seventeen. In each of the three congregations there is a parochial school.

California and vicinity during 1892 established their own pastorate and Rev. Lœwe was commissioned as their pastor by the Berlin High Church Council.

Santa Leopoldina.—This colony, founded by the government in 1855, numbers 1,000 inhabitants, the most of whom are Germans. The country is mountainous and not very productive. Consequently many of the German population have left it. Those that live there yet are of a very mixed character, coming from all parts of Germany. For some time the Protestant people were served by pastors from *Santa Izabel*. In the year 1864 a pastor was sent to them from Basel in the person of H. Reuther, who found many difficulties to overcome. At different times attempts were made to take his life. When endeavors were made to erect a church, trouble arose and the Swiss Reformed withdrew and built a chapel of their own. Thus amid many discouragements Pastor Reuther labored among them for seven years. He was succeeded by Rev. Erz, who remained five years. Under Pastor

Neudorffer the colony, having become too large, divided and another congregation was formed, which was named Santa Leopoldina II. Their present minister, William Laatsch, was commissioned to this field by the Evangelical Church Council of Berlin. The charge has 575 families, and owns a parsonage and a schoolhouse.

The second congregation of 400 families is served by Pastor W. Hasensack. It owns a church, parsonage and schoolhouse. It appears the children get very little schooling, only two years and then only twice a week.

The present pastor at Santa Izabel says: "We need a closer connection and a more solid and living union with the German Evangelical mother church at home." Our humble opinion is, however, that the German churches in Brazil have been depending too long already on the mother church at home. It seems strange that at this late day they should not make efforts to educate their own ministry. There seems to be also a great want of a closer relationship among the different churches and a lack of a thorough confessional basis.

If more consecrated men and money are not sent to South America in order to develop self-help, the first Lutheran settlements there will repeat the history of the early Lutheran colonists in North America, with this difference: the Catholics will receive the lion's share.

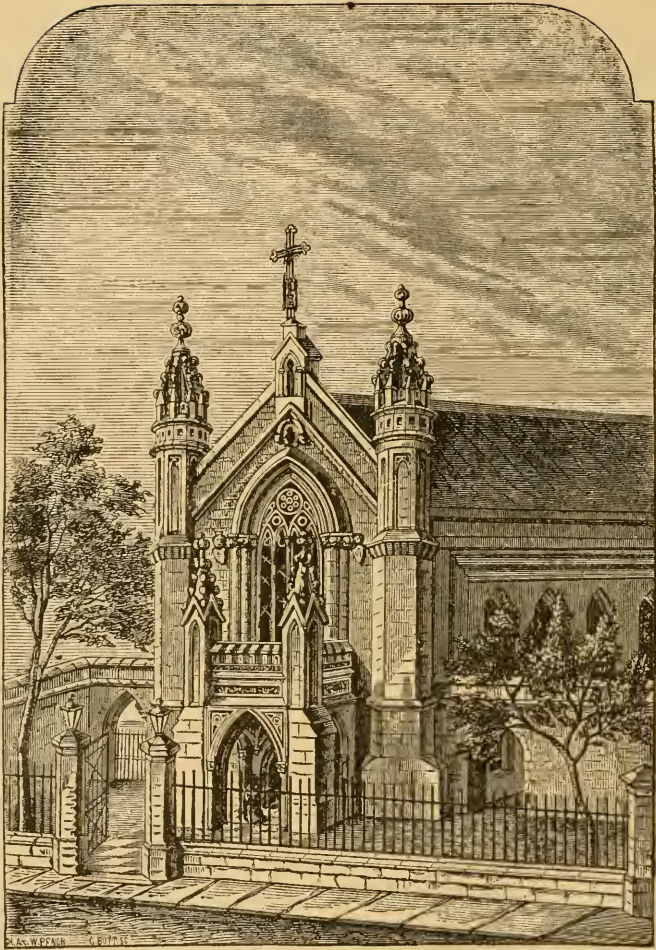
LUTHERANS IN URUGUAY AND PARAGUAY.

URUGUAY (500,000 population) in 1881 had 2,125 Germans. This number has since increased considerably and the German mission work has likewise grown.

Montevideo, on the left bank of the La Plata river at its mouth, has a population of 150,000 souls, and 400 Germans, mostly merchants and mechanics. The German congregation was organized in 1857. Their first pastor was Dr. Woysch. He organized a German parochial school, which within a few years was quite a success. In 1863 Rev. Woysch was succeeded by Pastor Schoenfeld.

The German settlements in the country districts having increased in number, Rev. Schoenfeld found an opportunity to enlarge his field. Twice a year he made a general missionary tour visiting the scattered settlements. In 1868 the third minister, Rev. Hoppe, from Buenos Ayres, was installed in Montevideo by Dr. Borchard. During his pastorate the parochial school numbered 100 children. A financial crisis visited the city in 1883 and its effects on the congregation were anything but good. It was largely owing to its school, which was also attended by a considerable number of Catholic children, that the congregation was kept alive. A report from 1878 says that the congregation numbered at that time 400 souls and the average attendance at services was thirty to forty. Its pastor, Theophilo Weigle, receives yearly from the Gustavus Adolphus Society 600 marks. Two other German mission stations have been opened in Uruguay, viz: Fray Bentos and New Berlin.

PARAGUAY is constantly receiving more German Lutheran colonists. The colony New Germania alone, according to the census of January 1, 1892, reported 245 Germans, among whom there were sixty-nine children. The German colonial "Zeitung" in 1886 gave 529 as the number of Germans in Paraguay. There is not one pastor or teacher, church or school, among them.



GERMAN CHURCH, BUENOS AYRES, ARGENTINE REPUBLIC, SOUTH AMERICA.

LUTHERANS IN ARGENTINE REPUBLIC.

Buenos Ayres.—Since 1825, the year of religious freedom for South America, English, Holland and German Protestants have settled in the coast cities. The Germans receiving little aid from their mother church for some years they had no courage to undertake mission work.

On the La Plata, where the river is so wide that it is impossible to see the opposite shore, Buenos Ayres (500,000 population) is so advantageously located that it promises to be the largest, most beautiful and most important city of South America. Here many German merchants, colonists, and former soldiers were leading quiet lives in the city and in the country near. They were without Christian worship and their children without Protestant schools. In 1842 a few Germans united to found a Protestant church. Among them was the young merchant Detjen from Bremen, who was indefatigable in mission work for his countrymen. The Bremen Society for the German Protestants in South America was solicited for a pastor and in 1843 Candidate Siegel arrived in Buenos Ayres and conducted the first German Protestant service Sept. 10. Immediately after his arrival the congregation resolved to unite with the State Church of Prussia. Permission from the government to organize the congregation permanently was secured October 18, 1843. Services were held on Sundays and church festival days, and missionary and prayer meetings were also maintained. Rent was high and the desire to build a church grew until money was gathered to purchase a large piece of choice real estate. In 1845 the king of Prussia gave \$1,550 toward erecting a \$16,500 gothic church. The gift of the Gustavus Adolphus society, a general collection in the churches of Germany and other gifts were cheerfully made and gratefully received. In 1848 the congregation numbered 400 souls,—at present 6,500, with two pastors Rev. Buettner and Butz. A parochial school with forty pupils, some of whom are Catholic

children, and a prosperous Sunday school are maintained. The church edifice, eighty-five feet long, seating with gallery 500 persons, was dedicated March 3, 1853, and a healthy church life took the place of religious indifference in many German homes from that day. The question of building a German hospital was agitated. In the rear of the church, a school house and a parsonage have also been erected. The school is thorough and well graded in ten classes, numbering three hundred and fifty pupils. The city and vicinity with 10,000 Germans demand more active Christian work in the German language. Pastor Siegel faithfully ministered to the congregation for eleven years and returned to Germany in 1854. His successors have been: Revs. Schweinitz, Gerke, Schumacher, Zollmann, Hoppe, Lenhartz, Griesemann and Meyer.

Buenos Ayres has three daughter congregations, Baradero, Olavarria and the German Russian colony of Diamante. S. Esperanza, Rev. Wrege pastor, dedicated on October 25, 1891, their new church which is one of the finest churches in South America. It has two mission stations, Progreso and San Carlos, and money is being gathered now in the former place for a new church. Humboldt in the province of Santa Fe, with 160 Protestants, formerly served in connection with San Esperanza, received their own pastor, Rev. M. Piper in May, 1891, through the help of the High Church Council of Berlin. Another station, Guadalupe, has twenty-four Protestant families.

SCANDINAVIAN LUTHERAN DIASPORA.

The Danes have a mission among their dispersion on the eastern coast with headquarters at Tandil. The Swede settlers in recent years are rapidly increasing but their church seems to be little concerned about their spiritual wants. The Seamen's Missionary Society of Norway resolved in 1887 to found a Seamen's Mission in South America and commissioned Rev. H. J. B. Gellmuyden to Buenos Ayres, who ministers to the Scandinavian Lutherans also in Rosario and Montevideo. Norway expended 6,000 crowns on this mission yearly since its organization. Scandinavian Lutherans should do more for their brethren and countrymen in South America.

FOREIGN MISSIONS.—All congregations among the Lutheran dispersion are interested in Foreign Missions. They give their sympathy, prayers and personal effort to this work, and not least they contribute of their poverty to it. During 1890, the German

congregations in Italy sent to the Basel Foreign Missionary Society 106 francs; in Holland and Belgium 523 francs to the Basel and 60 marks to the North German Society; in England 1,346 francs to the Basel and 388 marks to the North German Society; in Asia Minor to the Basel Society 70 francs; in North America 164 marks to the Leipsic, 8,792 marks to the Rhenish, 16,594 marks to the Basel, and 589 marks to the North German Society; and the congregations in Australia and South Africa do as well. The German church in Buenos Ayres sends annually to the Leipsic Society 400 marks. Seven others forwarded to the Rhenish Society 478 marks and the Basel Society received from Brazil 1,752 marks. The above are speaking figures. Mission churches are missionary.



NEW GERMAN CHURCH, PUERTO MONT, CHILI, SOUTH AMERICA.

LUTHERANS IN CHILI.

Among the 30,000 Germans of Chili, in the colonies and in the cities, only two Protestant congregations existed up to the year 1885, one in Osorno and the other in Puerto Mont. In Valparaiso one had been in existence ten years, but it dissolved and sold its church. Osorno in South Chili is the mother congregation and owns a church edifice. In Puerto Mont, after it was separately organized, efforts were made to erect a church, but when it was nearly completed it burned. It was supposed that a Jesuit student was the incendiary. By collecting funds at home and with some aid from the fatherland they were enabled to dedicate a beautiful church September 13, 1891, a picture of which we are happy to give in this connection. Rev. Beckman built the church and was then called as agent of the Barmen Society in Germany. Rev. Sacmann is appointed his successor.

In the vicinity of Puerto Mont, nine small German colonies are scattered throughout the district on the sea of Llanquihue with 1,000 souls, where services are held by the pastor in small chapels. There is a desire of having a separate pastorate, but at present the people are not able to support a minister. The congregation Puerto Mont has gone through many trials. At one time German Jesuits and sisters of charity, through their educational and charitable institutions, made efforts to proselyte the Protestant people. At another time German Methodists from North America entered the field without regard to denominational comity. At first Pastor Schenk, who was then in charge, had no apprehension when they proposed to work with him in a brotherly way, but soon he found out that they were working against him. On account of ill-health Pastor Schenk returned to Germany, and the field was left vacant. But the Methodist brethren did not profit by the favorable outlook. They began to show an intolerant spirit and the consequence was that they had to give up the field.

The congregation then applied again for a minister to the High Church Council in Berlin.

Concerning La Union, Rio Bueno and Valdivia in Southern Chili, Rev. W. Sluyter of Santiago writes under date September 23, 1890: "The German colonies in these places are in a state of prosperity, but no attempt to organize a congregation has been successful. A modern heathenism has grown up there, which does not know the least about religious matters, except by way of ridicule and witticism.

"*Valdivia* now and then attempted to establish a church, but with little success. In the beginning of the eighties three mechanics with their families, who had been members of the Anschar congregation in Hamburg, came to Valdivia and ventured, in spite of the general ridicule and sneer, to form a small circle and come together on Sundays for reading, song and prayer. Because these people showed their faith by their works in their every day life, soon ridicule gave place to general recognition and esteem among thoughtful people, and the question was earnestly considered as to whether a Protestant German congregation should not be organized."

This was finally accomplished after the arrival of their Saxon pastor, Rev. Schmidt, in October, 1887, who was commissioned by the Evangelical Society of Barmen. The agenda and hymn book of the Kingdom of Saxony were adopted and the congregation united with the Consistory of the Kingdom of Saxony. They are not apologizing for their Lutheranism but instead are zealously working to build a new church.

In the northern part of Chili, in Santiago, a German congregation was organized August, 1886. It is more difficult to commence a church work in a large city than in a smaller place or even in the country. In a city, though the number of people is much larger, yet there are so many other attractions and things which engage the attention of the people, that, unless they are spiritually inclined, it is no small task to interest them in church work.

In *Santiago* the congregation worshiped on Sunday afternoons in the Presbyterian church. This also burned. When efforts were made to rebuild it the Germans thought of erecting a church of their own. Considerable money was collected; one man alone signed 10,000 marks. Rev. Sluyter has returned from a successful collecting tour in Germany in order to commence the building of a new church at once.

In *Valparaiso* the work which was once abandoned has been reorganized by Rev. Benjamin Kœgel, and in view of the commercial importance of the city and the considerable number of Germans there, we hope it may prosper.

Pastor Sluyter of Santiago says that in the territory of the Araucanians (an Indian tribe) thousands of German colonists can be found without church and school and that this is a hopeful field for missionary operations. "Let us hope," he says, "that under the gospel banner we may succeed in introducing new life in place of the old life of the Araucanians, which has passed away; and that streams of blessings may come over the entire country, which in past centuries has been a battle ground of terror and desolation."

In Lima, the capital of Peru, German Lutherans are living without the Word and Sacraments. It is reported services are held on the German war ships. When these ships come to Lima-Callao German mothers with their babes in their arms press through the horrible seaport life to the services in order to have their children baptized. The Diaspora Conference of Germany is making further inquiries about the Germans in this country.



NORWEGIAN VIKING SHIP.

Sailed from Bergen, Norway, for the World's Fair, May 1, 1893.

Arrived in New York, June 17, 1893.

LUTHERANS IN NORTH AMERICA.

In our survey this is the last but the most interesting grand division of the globe. Here Lutheranism is making her greatest strides, both in shepherding the late arrivals from the fatherlands and in conserving to the church the English speaking youth of the older settlers. In no country is the Lutheran church more polyglot in her character, more aggressive in her methods and œcumenical in her spirit. It has been satisfactorily demonstrated that the Lutheran church flourishes under a free, self-government no less than under state support and state control. She is in perfect accord with the government of the United States, and no denomination is more American. Some from Ireland, who cannot speak a syllable of any other language except King's English, may not be as patriotic Americans as others who do not know the English alphabet.

Again, some Englishmen, who have their homes in this country and owe all they have to its institutions, are citizens of Great Britain. It is not so with the Lutherans. They all whether German, Swede, Dane, Norwegian or Finn, are anxious to secure their naturalization papers and become loyal American citizens, long before they take their first lesson in English. It is conviction of principle, and not fluency of language, that makes an American. The Lutherans are good Americans and their church is thoroughly patriotic. The Americans themselves are beginning to appreciate this fact.

On the other hand, as one does not love his mother less after taking unto himself a wife, so these Lutherans need not love their dear fatherlands less after they become Americans.

For an account of the Lutherans in Greenland the reader is referred to pages 278 to 280 and page 282. For West Indies see page 265. The work in Canada is in official connection with the synods of the United States, which are treated in the tables and articles following.

STATISTICAL TABLE OF THE EVANGELICAL LUTHERAN SYNODS OF
NORTH AMERICA, 1893.

SYNODS.		Organ- ized.	Minis- ters.	Preach' ^r Stations.	Congre- gations.	Con- firmed Mem- bers.
1	Maryland.....	1820	92	17	122	19,435
2	West Pennsylvania.....	1825	93	12	137	26,640
3	Hartwick, (N. Y.).....	1830	36	11	34	4,196
4	East Ohio.....	1836	37	4	74	6,067
5	Franckean, (N. Y.).....	1837	26	8	6	2,055
6	Alleghany, (Pa.).....	1842	63	12	135	12,747
7	East Pennsylvania.....	1842	92	9	119	19,571
8	Pittsburg, (Pa.).....	1843	49	11	83	8,098
9	Miami, (Ohio).....	1844	34	.....	43	4,235
10	Wittenberg, (Ohio).....	1847	44	1	72	7,647
11	Olive Branch, (Ind.).....	1848	25	5	31	3,191
12	Northern Illinois.....	1851	27	8	45	2,497
13	Central Pennsylvania.....	1853	44	7	86	8,450
14	Northern Indiana.....	1855	37	2	63	4,690
15	Iowa.....	1855	23	2	27	1,472
16	Southern Illinois.....	1857	12	3	20	1,068
17	Central Illinois.....	1867	28	2	28	2,112
18	Susquehanna, (Pa.).....	1867	38	4	69	9,572
19	Kansas.....	1868	42	16	49	2,894
20	New York and New Jersey.....	1872	56	8	42	9,524
21	Nebraska.....	1873	56	17	54	2,289
22	Wartburg, (West).....	1876	38	5	36	3,766
23	Middle Tennessee.....	1878	9	4	11	819
24	California.....	1891	10	.....	5	630
25	Rocky Mountain.....	1891	12	13	12	311
26	German Nebraska.....	1891	30	25	37	2,057
General Synod.....		1820	1053	206	1496	166,733
1	Pennsylvania.....	1786	284	.....	467	110,071
2	New York.....	1786	119	.....	120	40,053
3	Pittsburg.....	1845	125	.....	197	22,177
4	Texas.....	1851	34	29	48	6,793
5	Ohio, English District.....	1857	33	.....	65	6,768
6	Swedish Augustana.....	1866	340	.....	637	84,583
7	Canada.....	1861	41	.....	86	8,582
8	Indiana.....	1871	18	.....	30	3,129
9	English of Northwest.....	1891	7	.....	7	1,490
General Council.....		1867	1001	29	1657	283,646
1	Missouri.....	1847	1125	.....	2250	320,000
2	English Synod of Missouri.....	1888	24	4	15	950
United (1. Wisconsin.....		1850	145	59	239	77,758
German (2. Minnesota.....		1860	64	.....	66	6,000
Syn. '92 (3. Michigan.....		1860	37	9	56	6,800
Synodical Conference.....		1872	1395	72	2636	411,508
1	North Carolina.....	1803	38	5	53	6,908
2	Tennessee.....	1820	38	.....	113	10,500
3	South Carolina.....	1821	39	12	63	7,350
4	Virginia.....	1830	30	17	66	5,416
5	Southwestern Virginia.....	1846	31	19	57	4,440
6	Mississippi.....	1855	8	.....	9	536
7	Georgia.....	1860	12	.....	16	1,355
8	Holston.....	1861	12	9	28	2,200
United Synod, in the South.....		1886	208	62	405	38,705
1	Ohio—Joint Synod.....	1818	.....	.....	493	68,225
2	Iowa--(German Delegate Synod).....	1854	300	104	563	50,506
3	Buffalo, (N. Y.).....	1845	24	.....	30	5,300
4	German Augsburg Synod, (O.).....	1884	24	29	28	6,000
5	Immanuel, (West).....	1885	19	.....	20	.....
6	United Norwegian Lutheran Church in America.....	1890	302	.....	800	90,000
7	Norwegian Lutheran Church in America.....	1853	195	.....	515	55,000
8	Hauges.....	1846	68	.....	196	24,494
9	Danish Evangelical Lutheran Church in America.....	1882	57	100	100	10,000
10	Danish Evangelical Lutheran Association in America.....	1884	26	.....	75	5,000
11	Icelandic, (N. W.).....	1885	5	.....	20	2,850
12	Finnish Suomi Synod.....	1889	5	33	33	2,250
Independent Pastors, etc.....		.....	50	.....	50	10,000
Independent Synods, etc.....		.....	1445	.....	2925	334,150
58 Dist. Synods. 36 Sub-Synods. 4 General Bodies. Whole Church.....		.....	5102	.....	9119	1,234,762

THEOLOGICAL SEMINARIES.—TWENTY-SIX.

NAME.	Synod.	Opened.	LOCATION.	SENIOR PROFESSOR.	Instructors.	Students.
Hartwick Seminary.....	G. S.	1815	Hartw'k Sem. N. Y.	Alfred Hiller, D. D.....	4	11
Theological Sem. of Gen. Syn.....	G. S.	1826	Gettysburg, Pa.....	Milton Valentine, L.L. D.	4	70
Theological Dept. Capital Univ.....	Jt. O	1830	Columbus, Ohio.....	Matthias Loy, D. D.....	3	36
Theological Seminary.....	U S S	1831	Newberry, S. C.....	G. W. Holland, D. D.....	3	6
Martin Luther College.....	Bfalo	1840	Buffalo, N. Y.....	Wm. Grabau.....	3	10
Theological Dept. Wittenberg Col.....	G. S.	1845	Springfield, Ohio.....	Samuel A. Ort, D. D.....	3	35
Concordia Seminary, (Ger.).....	Mo	1846	St. Louis, Mo.....	Prof. F. Pieper.....	4	152
Wartburg Seminary.....	G'r Ia	1854	Dubuque, Iowa.....	Sigmund Fritschel, D. D.	4	47
Theological Dept. Mts. Institute.....	G. S.	1858	Selin's Grove, Pa.....	Peter Born, D. D.....	4	13
Theological Seminary.....	G. C.	1864	Mt. Airy, Phil'a, Pa	Chas. W. Schaefer, D. D.	4	70
Augustana Seminary, (Swed.).....	Sw. A.	1864	Rock Island, Ill.....	Prof. Olof Olsson, D. D.	4	52
Angsburg Theological Seminary.....	U Nor	1869	Minneapolis, Minn	George Sverdrup, D. D.	4	52
Practical Concordia Seminary.....	Mo	1873	Springfield, Ill.....	R. Pieper.....	3	148
Lutheran Theol. Sem. (Ger.).....	Wis...	1876	Milwaukee, Wis.....	E. A. Nolt, A. M.....	3	28
Luther Seminary.....	N in A	1876	Robbinsdale, Minn	J. B. Pritch.....	3	39
Red Wing Seminary.....	H. N.	1879	Red Wing, Minn.....	H. H. Berglund.....	3	17
Theo. Dept. of Concordia Col.....	Tenn.	1882	Conover, N. C.....	W. H. T. Dau.....	3	4
Ger. Theol. Sem. of Ger. Syn.....	G. S.	1885	Chicago, Ill.....	J. D. Sverringhaus, D. D.	3	20
Ger. Practical Theol. Sem.....	Jt. O	1884	St. Paul, Minn.....	H. Ernst.....	3	32
Theol. Dept. Dr. Luther College.....	Minn	1884	New Ulm, Minn.....	Otto Hoyer.....	4	17
Evan. Lutheran Pro-Seminary.....	Mich.	1885	Saginaw, Mich.....	Christian L. Eberhardt	4	16
Trinity Seminary.....	D. As.	1885	B'air, Neb.....	G. B. Christiansen.....	3	29
Theological Seminary.....	D in A	1887	West Denmark, Wis	Th. Helveg.....	3	21
St. Paul's Eng. Prac. Theol. Sem	Jt. O	1887	Hickory, N. C.....	H. K. G. Doerman.....	3	19
Theological Seminary.....	G. C.	1891	Chicago, Ill.....	F. Weidner, D. D.....	3	10
Theological Department.....	Tex...	1892	Brenham, Tex.....	G. Langner.....	3	10

COLLEGES.—THIRTY-TWO.

NAME.	Synod.	Opened.	LOCATION.	PRESIDENT.	Instructors.	Students.
Pennsylvania College.....	G. S.	1832	Gettysburg, Pa.....	H. W. McKnight, D. D.	17	225
Wittenberg College.....	G. S.	1845	Springfield, O.....	Samuel A. Ort, LL. D.....	18	363
Concordia College.....	Mo	1849	Ft. Wayne, Ind.....	G. Schick.....	7	218
Capital University.....	Jt. O	1850	Columbus, O.....	Matthias Loy, D. D.....	8	106
Roanoke College.....	U S S	1853	Salem, Va.....	Julius D. Dreher, D. D.	12	140
Newberry College.....	U S S	1858	Newberry, N. C.....	G. W. Holland, D. D.....	8	98
North Carolina College.....	N. C.	1858	Mt. Pleasant, N. C.	John D. Shirey, A. M.....	8	77
Augustana College.....	Sw. A.	1860	Rock Island, Ill.....	Olof Olsson, D. D.....	15	365
Luther College.....	N in A	1861	Decorah, Iowa.....	Laur. Larsen, A. M.....	9	213
North-Western University.....	Wis...	1865	Watertown, Wis.....	A. F. Ernst, A. M.....	9	185
Muhlenberg College.....	G. C.	1867	Allentown, Pa.....	Theo. L. Seip, D. D.....	9	140
Wartburg College.....	G'r Ia	1868	Waverly, Iowa.....	G. Grossmann.....	6	59
Augsburg College.....	U Nor	1869	Minneapolis, Minn	George Sverdrup, D. D.	5	115
Carthage College.....	G. S.	1870	Carthage, Ill.....	Holmes Dysinger, D. D.	10	185
Thiel College.....	G. C.	1870	Greenville, Pa.....	T. B. Roth.....	14	114
Gustavus Adolphus College.....	Sw. A.	1876	St. Peter, Minn.....	Matthias Wahlstrom.....	15	298
Concordia College.....	Mo	1881	Milwaukee, Wis.....	E. Hamann.....	7	201
Bethany College.....	Sw. A.	1881	Lindsborg, Kansas.....	C. A. Swensson, Supt.....	16	393
Concordia College.....	Tenn.	1882	Conover, N. C.....	W. H. T. Dau.....	5	128
Dr. Martin Luther College.....	Minn	1884	New Ulm, Minn.....	Otto Hoyer.....	4	74
Augustana College.....	U Nor	1884	Canton, S. Dak.....	Mr. Anthony G. Tuve.....	6	170
Wagner Memorial College.....	NY M	1885	Rochester, N. Y.....	J. Steinhäuser.....	5	49
St. Olaf College.....	U Nor	1886	Northfield, Minn.....	T. N. Mohr, A. M.....	15	174
Midland College.....	G. S.	1887	Atchison, Kansas.....	Jacob A. Clutz, D. D.....	12	170
Waltham College.....	Mo	1889	St. Louis, Mo.....	A. C. Burgdorf.....	7	64
Watts Memorial College.....	G. S.	1886	Guntoor, India.....	Luther B. Wolf, Prin.....	19	378
Concordia College.....	N. U.	1891	Moorhead, Minn.....	Mr. I. F. Goose.....	7	7
Lenoir College.....	Tenn.	1891	Hickory, N. C.....	R. A. Yoder.....	3	10
Grand Forks Lutheran College.....	U Nor	1892	Grand Forks, N. D.	H. Roalkvam, A. M.....	5	254
Pacific Lutheran College.....	N in A	1892	Tacoma, Wash.....			
Evangelical Lutheran College.....	Tex...	1889	Brenham, Tex.....	G. Langner.....	3	77
Park Region Lutheran.....	N in A	1892	Fergus Falls, Minn	B. Fosmark.....	3	100

EDUCATIONAL INSTITUTIONS.—YOUNG LADIES' SEMINARIES.—TEN.

NAME.	Synod.	Opened.	LOCATION.	PRINCIPAL.	Instructors.	Students.
Kee-Mar Seminary	G. S.	1852	Hagerstown, Md....	C. L. Keedy, M. D.....	18	96
Lutherville Seminary	G. S.	1853	Lutherville, Md....	J. H. Turner, A. M.....	13	93
Staunton Seminary	U. S. S.	1869	Staunton, Va.....	Jas. A. Willis, A. M.....	13	70
Marion Female College	U. S. S.	1873	Marion, Va.....	J. J. Scherer, A. M.....	7	83
Trinity Hall.....	U. S. S.	1878	Wytheville, Va.....	A. Philippi, A. M.....	5	56
Mt. Pleasant Female Seminary...	U. S. S.	1877	Mt. Pleasant, N. C. ...	Z. W. Bedenbaugh, A. M.	5	83
Young Ladies' Institute.....	G. S.	1869	St. Joseph, Mo.....	C. Martin, M. D.....	11	80
Von Bora College	U. S. S.	1882	Luray, Va.....	J. I. Miller, D. D.....	10	90
Gaston College	U. S. S.	1885	Dallas, N. C.....	S. S. Rahn, Ph. D.....	5	72
Irving Female College	G. S.	1888	Mechanicsburg, Pa.	E. E. Campbell, A. M..	9	45

ACADEMIES.—FORTY-FOUR.

NAME.	Synod.	Opened.	LOCATION.	PRINCIPAL.	Instructors.	Students.
Hartwick Seminary.....	G. S.	1815	Hartw'k Sem N. Y.	William Hud.....	9	70
St. Matthew's Academy.....	Mo ..	1856	New York, N. Y.....	E. Bohm	11	320
Missionary Institute.....	G. S.	1858	Selin's Grove, Pa....	J. R. Dimm, D. D.....	10	125
Pro-Seminary of Missouri Synod	U. S. S.	1848	Springfield, Ill.....	G. Kroening.....	4	82
Teachers' Seminary.....	Mo ..	1865	Addison, Ill.....	E. A. W. Krauss.....	7	210
Lutheran High School	Mo ..	1867	St. Louis, Mo.....	Prof. A. C. Burgdorf ..	2	60
English Concordia College.....	E. Mo	1884	Gravelton, Mo.....	L. M. Wagner, A. M ..	2	120
Lutheran High School	Mo ..	1882	Wittenberg, Wis....	P. H. Dicke		
Red Wing Seminary	H. N.	1879	Red Wing, Minn	H. H. Bergsland.....	6	152
Luther Academy.....	Sw. A.	1883	Wahoo, Neb.....	Prof. S. M. Hill, A. M..	5	76
High School.....	Din A.	1875	Elk Horn, Iowa	Christian Anker.....	3	
Hawkins Chapel Institute.....	U. S. S.	1891	Rural Retreat, Va. ...	J. F. Kiser, A. M.....	4	52
Beth-Eden Collegiate Institute...	U. S. S.	1878	Webster, Miss.....	Geo. B. Brown, A. M. ...	3	95
Pro-Gymnasium	Mo ..	1881	New York, N. Y.....	E. Bohm, Ph. D.....	3	30
Pro-Gymnasium	Mo ..	1881	Milwaukee, Wis....	Ch. H. Loeber.....	7	218
St. Paul's Pro-Gymnasium.....	Mo ..	1881	Concordia, Mo.....	J. H. C. Kaeppl.....	5	76
Parochial Teachers' Seminary...	Jt. O.	1881	Woodville, O.....	Theo. Mees.....	4	45
Leesville Institute, Male	U. S. S.	1874	Leesville, S. C.....	L. E. Busby, A. M	7	91
Ashland High School	Din A.	1882	Ashland, Mich.....	Prof. H. Strandskov....	4	45
St. Ansgar Seminary & Institute...	U. Nor	1878	St. Ansgar, Iowa	Prof. K. Lokensgaard....	5	130
Lutheran Seminary and Institute	U. Nor	1882	Willmar, Minn.....	H. S. Hilleboe, A. M. ...	7	314
Norwegian High School.....	Nin A.	1888	Albert Lea, Minn....	O. H. Smeby.....	5	145
Stoughton Academy	Nin A.	.....	Stoughton, Wis....	Prof. K. A. Kasberg, A. M.	5	103
Lutheran Academy	Nin A.	.....	Bode, Iowa.....	Prof. L. O. Lillegard....	5	45
German Pro-Seminary	Jt. O.	1889	Afton, Minn.....	W. Schmidt, A. M.....	3	27
Evangelical Lutheran Seminary	Mo ..	1885	Saginaw, Mich.....	Prof. Ferdinand Huber ..		
Connoquenessing Academy.....	P. G. C.	1886	Zellenople, Pa.....	G. B. Christiansen.....	2	40
Danish Trinity Seminary	D. As.	1885	Blair, Neb.....	G. B. Christiansen.....		
Holly Grove Academy	U. S. S.	1885	Ilex, N. C.....	W. P. Cline, Ph. B.....		
Male and Female Academy	U. S. S.	1886	China Grove, N. C. ...	Prof. D. Brown, A. M. ...	2	97
Wartburg Seminary.....	Sw V.	1887	Graham, Va.....	J. E. A. Doermann.....	6	69
Normal School	U. Nor	1887	Wittenberg, Wis....	E. J. Homme.....	3	
Mount Airy Collegiate Institute.	U. Nor	1888	Humboldt Co., Ia....			
Lutheran Normal School	Nin A.	1888	Sioux Falls, S. Dak ..	Prof. A. J. Aga.....	6	115
Hope Academy	Sw A.	1888	Moorehead, Minn....	Prof. A. S. Challman....	8	140
Danish High School.....	Din A.	.....	Nysted, Neb.....	C. J. Skovgaard.....		
Danebod High School.....	Din A.	1888	Tyler, Minn.....	H. J. Pedersen.....	4	38
High School.....	U. S. S.	1878	Enochville, N. C. ...	Prof. F. B. Brown, A. M.		
High School.....	U. Nor	1889	Portland, N. D.....	Prof. H. G. Halland....		104
Immanuel Academy	Sw. A.	.....	Minneapolis, Minn ..	A. J. Enstam.....		
Male and Female Inst. (revived)	U. S.	1869	Mosheim, Tenn.....			
Teachers' Seminary	Nor U.	.....	Madison, Wis.....	O. Lokensgaard.....		
Pro-Gymnasium	Mo ..	1893	St. Paul, Minn.....			
Normal College	Mo ..	1893	Seward, Neb.....			

ORPHANS' HOMES, ASYLUMS, ETC.—SIXTY-SIX.

NAME.	Opened.	LOCATION.	PRINCIPAL OR SUPT.	Aged, etc.	Orphans
Tressler Orphans' Home.....	1867	Loysville, Pa.....	Mr. Charles A. Widle.....		96
Orphans' Home School, Boys.....	1855	Zelienople, Pa.....	John A. Kribbs.....		41
Orphans' Home, Girls.....	1865	Rochester, Pa.....	Elizabeth Hupperts.....		32
Wartburg Orphans' Farm School.....	1866	Mt. Vernon, N. Y.....	G. C. Berkemeler.....		115
Emaus Orphan House.....	1837	Middletown, Pa.....	Mr. G. W. Nitrauer.....		222
Orphans' Home & Asylum for Aged	1859	Germanstown, Pa.....	G. P. Mueller.....	28	68
Ger. Evan. Luth. Orph. Asylum.....	1860	Toledo, Ohio.....	Charles Beckel.....		55
Wernle Orphans' Home.....	1879	Richmond, Ind.....	J. Dingledey.....		106
Orphans' Home, Girls' Dep't.....	1864	Buffalo, N. Y.....	Miss Emilie Buck.....		38
Orphans' Home, Boys' Dep't.....	1864	Sulphur Sp'ngs, N. Y.....	U. Berner.....		47
Society of Mercy.....	1865	Vasa, Minn.....	Mr. Aug. Westlund.....		36
Swedish Orphans' Home.....	1881	Stanton, Iowa.....	Mr. C. N. Nimrod.....		22
Child Jesus Orphans' Home.....	1867	Des Peres, St. Louis.....	Mr. Gustav Gerbing.....		71
Orphans' Home.....	1881	Mariadahl, Kansas.....	Mr. P. J. Berg.....		31
Dr. M. Luther Orphans' Home.....	1871	Boston, Mass.....	H. C. A. Kanold.....		40
Gustav Adolph Home.....	1886	Jamestown, N. Y.....	C. O. Hultgren.....		45
Luth. Concordia Orphans' Home.....	1883	Denny, Pa.....	F. Wilhelm.....		61
Home for Orphans and Aged.....	1882	Wittenberg, Wis.....	E. J. Homme.....	9	77
M. Luther Orphans' Home.....	1885	Wittenberg, Wis.....	P. H. Dicke.....		97
Bethany Indian Mission School.....	1884	Wittenberg, Wis.....	T. Larsen.....		155
Bethlehem Orphans' Home.....	1886	Col'ge Point, L. I., N. Y.....	Mr. Edmund Kuhls.....		82
Ger. and Eng. Orph. Asylum, etc.	1864	Andrew, Iowa.....	J. V. Geissendoerfer.....		40
Ger. Lutheran Orphans' Asylum.....	1873	Addison, Ill.....	Mr. Ernst Leubner.....		106
Scandinavian Orphans' Asylum.....	1867	Andover, Ill.....	Mr. Hoogner.....		55
Ger. Gen'l Prot. Orphans' Ass'n.....	1877	St. Louis, Mo.....	Herman Tessmer.....		10
Loats Female Orphans' Asylum.....	1882	Frederick, Md.....	Luther Kuhlman.....		28
Ger. Luth. Tabor Orphans' Home.....	1883	Syracuse, N. Y.....	A. Oberlander.....		20
Bethlehem Orphans' Asylum.....	1888	New Orleans, La.....	Mr. J. Broders.....		30
Danish Orphans' Home.....	1881	Chicago, Ill.....	Mr. A. S. Nielsen.....		41
South View Orphans' Home.....	1887	Salem, Va.....	W. S. McClanahan.....		25
Orphans' Home.....	1887	Indianapolis, Ind.....	Mrs. R. Krausz.....		42
Dr. M. Luther Orphans' Home.....	1889	San Francisco, Cal.....	Ola A. Solheim.....		12
Martin Luther Orphans' Home.....	1890	Madison, Wis.....	Prof. C. Ankers.....		22
Orphans' Home.....	1889	Elk Horn, Iowa.....	J. Tollefsen.....		70
Mary and Martha Orphanage.....	1892	Paulsboro, Wash.....			
Orphans' Home.....	1892	Stoughton, Wis.....			
Orphanage.....	1892	Joliet, Ill.....			
Wartburg Home for Aged.....		East New York, N. Y.....	Mr. C. Hagedorn & Wife.....		
Deaconess Institute.....		Philadelphia, Pa.....	A. Cordes, Chaplain.....		
Luth. Deaf and Dumb Asylum.....		Norris, Mich.....	Mr. H. D. Uhlig.....	45	
Infirmary.....	1849	Pittsburg, Pa.....	W. A. Passavant, D. D.....		
Hospital.....	1863	Milwaukee, Wis.....	W. A. Passavant, D. D.....		
Evangelical Lutheran Hospital.....	1858	St. Louis, Mo.....	Mr. L. Taenser.....	163	1
Hospital.....	1872	Jacksonville, Ill.....	P. Melander.....	45	3
Deaconess Hospital.....		Chicago, Ill.....	Miss Elise Roeschli.....	100	
Lutheran Hospital.....	1881	East New York, N. Y.....	Dr. Puscheck.....	24	
Hospital.....		Chicago, Ill.....	Care of Deaconess' Inst.....		
Hospital.....		Brooklyn, N. Y.....	Elizabeth Linquist.....		
Deaconess Institute.....		Minneapolis, Minn.....	Erik A. Fogelstrom.....		
Immanuel Hospital, Deac. Inst.....		Omaha, Neb.....	Deaconesses.....		
St. Luke's Hospital.....	1892	Grand Forks, N. D.....	Mr. Melgren.....		
Bethesda Hospital.....	1885	Minneapolis, Minn.....			
Immigrant Mission, German.....		New York, N. Y.....	W. Berkemeler.....		
Immigrant Mission, German.....		New York, N. Y.....	S. Keyl.....		
Immigrant Mission, German.....		Baltimore, Md.....	Mr. H. Stuerken.....		
Immigrant Mission, Norwegian.....	1871	New York, N. Y.....	E. Petersen.....		
Immigrant Mission, Danish.....		New York, N. Y.....	K. K. Saarheim.....		
Immigrant Mission, Danish.....		Brooklyn, N. Y.....	R. Andersen.....		
Immigrant Mission, Swedish.....		Boston, Mass.....	G. F. Johansen.....		
Immigrant Mission, Finnish.....		Brooklyn, N. Y.....	J. Korhovu.....		
Evan. Luth. Seamen's Mis'n, Nor.....	1876	{ Quebec, Can. } { Pensacola, Fla. }.....	O. Asperhelm.....		
Seaman's Mission.....	1889	Wilmington, N. C.....	F. W. E. Peschau, D. D.....		
Lutheran Free Infirmiry.....	1890	Washington, D. C.....	W. K. Butler, M. D.....		
Old People's Home.....	1891				
Nat'l Lutheran Home for Aged.....	1891	Washington, D. C.....	W. E. Parson, D. D.....		

EVANGELICAL LUTHERAN PRESS OF NORTH AMERICA.

NAME.	Period.	Begun.	Where Published.	Editor.
ENGLISH.				
The Lutheran Observer.....	Weekly...	1831	Philadelphia, Pa.	F. W. Conrad, D. D., LL. D.
The Lutheran.....	"	1861	Philadelphia, Pa.	Edited "Impersonally."
The Lutheran Evangelist.....	"	1876	Springfield, O.	H. R. Geiger, Ph. D.
The Lutheran Visitor.....	"	1866	Newberry, S. C.	Jacob Hawkins, D. D.
Our Church Paper.....	"	1873	New Market, Va.	S. Henkel, D. D.
The Lutheran Standard.....	"	1841	Columbus, O.	D. Simon.
Lutheran World.....	"	1892	Cincinnati, O.	E. K. Bell, D. D.
The Workman.....	Semi-m....	1881	Pittsburg, Pa.	Wm. A. Passavant, D. D.
The Eastern Lutheran.....	Monthly.	1891	Hartwick Sem'y.	Prof. Wm. Hull.
Lutheran Era.....	"	1892	Tekamah, Neb.	J. W. Kimmel.
Lutheran Witness.....	Semi-m....	1882	Baltimore	W. Dallman.
Church Messenger.....	"	1875	Allentown, Pa.	S. A. Repass, D. D.
The Luth'n Sunday School Herald	Monthly.	1860	Philadelphia, Pa.	Matthias Sheeleigh, D. D.
The Little Ones.....	Weekly...	1880	Philadelphia, Pa.	Mr. Robert B. Kinsell.
Sunshine and Shadow.....	Monthly.	1878	Springfield, O.	L. S. Keyser.
The Busy Bee.....	"	1866	Philadelphia, Pa.	G. W. Frederick, pub.
Lutheran Child's Paper.....	"	1875	Columbus, O.	George W. Lose.
The Children's Friend.....	"	1886	Chicago, Ill.	C. A. Evald.
The Seed-Sower.....	"	1878	Philadelphia, Pa.	Wm. A. Schaeffer.
The Olive Leaf.....	"	1883	Rock Island, Ill.	Prof. C. J. Petri.
The Christian's Guide.....	"	1884	York, Pa.	Dr. Peter Anstadt & Son.
The Christian Youth.....	"	1891	Decorah Iowa	H. E. Rasmussen.
Augsburg Sunday School Teacher.	"	1875	Philadelphia, Pa.	Prof. H. L. Baugher, D. D.
The Teachers' Journal.....	"	1874	York, Pa.	Peter Anstadt, D. D.
The Helper for Home and School	"	1877	Philadelphia, Pa.	J. F. Ohl.
Augsburg Lesson Leaf.....	"	1874	Philadelphia, Pa.	Prof. H. L. Baugher, D. D.
Augsburg Junior Lesson Leaf.....	"	1875	Philadelphia, Pa.	Prof. H. L. Baugher, D. D.
Augsburg Lesson Book.....	Quarterly	1879	Philadelphia, Pa.	Prof. H. L. Baugher, D. D.
Augsburg Junior Lesson Book.....	"	1881	Philadelphia, Pa.	Prof. H. L. Baugher, D. D.
International Quarterly.....	"	1874	York, Pa.	Peter Anstadt, D. D.
Intermediate Leaves.....	Monthly.	1882	York, Pa.	Peter Anstadt, D. D.
Church Lesson Leaf.....	"	1876	Philadelphia, Pa.	Dr. Matthias H. Richard.
Lutheran Missionary Journal.....	"	1880	York, Pa.	H. H. Weber, etc.
The Home Missionary.....	"	1888	Chicago, Ill.	C. A. Evald.
Mission Studies.....	Quarterly	1888	Baltimore, Md.	Mrs. A. V. Hamma.
Mission News.....	Monthly.	1888	Augusta, Ga.	S. T. Hallman.
The Foreign Missionary.....	"	1880	Philadelphia, Pa.	Prof. C. W. Schaeffer, D. D.
Little Missionary.....	"	1887	Columbus, O.	G. W. Lose.
Children's Missionary.....	"	1890	York, Pa.	Mrs. H. H. Weber, etc.
The Lutheran Pioneer.....	"	1879	St. Louis, Mo.	Prof. R. A. Bischoff.
The Young Lutheran.....	"	1889	Utica, N. Y.	T. B. Roth.
Lutheran Review, (Young Men's)..	"	1889	New York, N. Y.	Mr. Geo. D. Boschen.
Orphan Home Echoes.....	"	1892	Loysville, Pa.	W. H. Dunbar, D. D.
Theological Magazine.....	Bi-Mth'ly	1881	Columbus, O.	Prof. Matthias Loy, D. D.
The Theological Monthly.....	Monthly.	1881	St. Louis, Mo.	Prof. C. H. R. Lange.
The Lutheran Quarterly.....	Quarterly	1849	Gettysburg, Pa.	Prof. P. M. Bikle, Ph. D.
The Lutheran Church Review.....	"	1882	Philadelphia, Pa.	Prof. H. E. Jacobs, D. D.
The Lutheran Almanac & Yr-Book	Yearly...	1851	Philadelphia, Pa.	Matthias Sheeleigh, D. D.
Church Almanac.....	"	1890	Philadelphia, Pa.	G. W. Frederick, pub.
Evangelical Lutheran Almanac ...	"	1878	Columbus, O.	M. H. Hockman.
GERMAN.				
Der Lutherische Kirchenfreund...	Weekly...	1885	Chicago, Ill.	J. D. Severinghaus, D. D.
Herold und Zeitschrift.....	"	1851	Allentown, Pa.	Mr. T. H. Diehl, pub.
Der Lutherische Botschafter.....	Monthly	1884	Oakland, Cal.	J. H. Theiss.
Der Lutheraner.....	2-weekly.	1844	St. Louis, Mo.	Faculty Concordia T. Sem.
Die Luth. Kirchen-Zeitung.....	"	1860	Columbus, Ohio.	Prof. F. W. Stelhorn
Zeuge der Wahrheit.....	Monthly.	1877	New York, N. Y.	J. H. Slesker.
Das Kirchenblatt.....	Semi-m....	1869	Toronto, Can.	E. M. Genzmer.
Evan. Luth. Gemeindeblatt.....	"	1865	Milwaukee, Wis.	Prof. E. N. Notz.
Der Sonntagsgast.....	Monthly.	1872	Reading, Pa.	George U. Wenner, D. D.
Kirchenblatt.....	2-weekly.	1858	Waverly, Iowa.	College Faculty.
Lutherischer Anzeiger.....	"	1883	Boston, Mass.	Adolf Biewend.
Die Wachende Kirche.....	Monthly..	1867	Buffalo, N. Y.	M. Burk.
Lehre und Wehre.....	"	1855	St. Louis, Mo.	Seminary Faculty.
Luth. Gemeinde Bote.....	"	1892	Meyersville, Tex.	G. Strickler.

EVANGELICAL LUTHERAN PRESS OF NORTH AMERICA.—CONTINUED

NAME.	Period.	Began.	Where Published.	Editor
GERMAN.				
Magazin fuer Ev. Luth. Homiletik	Monthly..	1877	St. Louis, Mo.....	Prof. M. Guenther
Evang. Lutherisches Schulblatt....	"	1866	St. Louis, Mo.....	Professors of Addison Sem
Evang. Luth. Schulzeitung.....	"	1877	Milwaukee, Wis....	Prof. W. Notz.
Kinder-Garten.....	"	1871	Chicago, Ill.....	Prof. J. D. Severinghaus.
Jugend-Leuchte.....	"	1882	Chicago, Ill.....	Prof. J. D. Severinghaus.
Lutherisches Kinderblatt.....	"	1873	Brooklyn, N. Y....	John P. Beyer.
Der Jugend-Freund.....	"	1817	Allentown, Pa.....	Prof. W. Wackernagel, D. D
Lutherischer Synodal Bote.....	Semi-m....	1886	New Um, Minn.....	Prof. C. J. Albrecht.
Lutherisches Volksblatt.....	"	1871	Sebringville, Can..	J. W. Weinbach.
Lutherischer Friedeusbote.....	Monthly..	1883	Waterloo, Can....	B. Christiansen.
Lutherisches Kirchenblatt.....	Weekly..	1884	Philadelphia, Pa....	C. G. Fischer.
Sendbote von Augsburg.....	Semi-m....	1886	Madison, Wis.....	E. Scherbel.
Missionsbote.....	"	1878	Philadelphia, Pa....	H. Grahn.
Siloah (Home Missionary).....	"	1882	Rochester, N. Y....	J. Nicum.
Missions Taube.....	"	1879	St. Louis, Mo.....	O. Hanser.
Die Evang. Lutherische Blaetter	"	1883	New Orleans, La...	P. Roesener.
Illustrirte Jugendblaetter	Semi-m....	1885	Reading, Pa.....	A. Bendel.
Blaetter aus den Waisenhausern	"	1872	Waverly, Iowa.....	Prof. Fr. Lutz.
Sonntags-Schul Leitfaden.....	"	1879	Chicago, Ill.....	J. D. Severinghaus, D. D
Huelfsbuch fuer S. S. Lehrer.....	Monthly..	1888	New York, N. Y....	J. C. J. Petersen.
Kinder-Blaetche.....	"	1878	Philadelphia, Pa....	F. W. Weiskotten.
Kinderfreude.....	"	.....	Columbus, Ohio....	E. A. Boehme.
Kirchliche Zeitschrift.....	Bi-mon....	1875	Waverly, Iowa.....	S. Fritschel, D. D.
Theologische Zeitblaetter.....	"	1882	Columbus, Ohio....	Prof. Matthias Lov. D. D
Familien-Freund.....	Monthly..	1880	Lancaster, Pa.....	Emil Meister, A. M
Synodal-Freund.....	"	1888	W. Bay City, Mich.	P. F. Huber.
Kirchen und Waisenbote.....	"	.....	Pittsburg, Pa.....	F. A. Ahner.
Zions-Biene (Im. Syn.).....	Monthly..	1889	Nanticoke, Pa.....	J. Heiniger.
Christliche Erziehungs Blaetter	"	1890	Woodville, Ohio....	J. L. Febr.
Evang. Luth. Missionar (Mo. Syn)	Quarterly	1892	Chicago, Ill.....	F. P. Merbitz.
Des Luth. Hausfreundes Kalender	Yearly....	1876	Chicago, Ill.....	Dr. J. D. Severinghaus
Der Lutherischer Kalender.....	"	1853	Allentown, Pa.....	Prof. W. Wackernagel, D. D
Evang. Lutherischer Kalender.....	"	1882	Columbus, Ohio....	M. H. Hockman.
Amerikanischer Kalender.....	"	1875	St. Louis, Mo.....	W. G. H. Hanser.
Pfleg Kalender.....	"	1879	Reading, Pa.....	J. J. Kuendig.
Der Gemeindeblatt Kalender.....	"	1885	Milwaukee, Wis....	Prof. A. L. Grabner.
Wartburg Kalender.....	"	1848	Waverly, Iowa.....	
Statistisches Jahrbuch, (Mo. Syn.)..	"	1885	St. Louis, Mo.....	
NORWEGIAN.				
Evang. Luthersk Kirketidende....	Weekly..	1856	Minneapolis, Minn	Prof. J. B. Frich.
Budbaeren.....	"	1868	Red Wing, Minn....	Mr. C. Lillethun.
Luthersk Kirkeblad.....	Monthly..	1867	Minneapolis, Minn	Prof. G. Sverdrup, D. D.
Børnevennen.....	Weekly..	1878	Red Wing, Minn....	Mr. C. Lillethun.
Luthers Børne-Blad.....	Semi-m....	1875	Minneapolis, Minn	O. Nilsen.
Børne-Blad.....	Weekly..	1875	Decorah, Iowa.....	E. Wulfsberg.
Børne-Budet.....	Semi-in....	1879	Rushford, Minn....	
Børneblad.....	"	.....	Decorah, Iowa.....	
Missions Venner.....	Monthly..	.....	Baldwin, Wis.....	Mr. H. J. G. Krog.
Lutherske Missionaer.....	"	1892	Tacoma, Wash.....	J. Tollefsen.
Vort Blad.....	Weekly..	18-3	Chicago, Ill.....	N. C. Brun & J. A. Bergh.
Sondagsskole Blad.....	Monthly..	1888	Wittenberg, Wis....	E. J. Honme.
For Gammel og Ung.....	"	1881	Wittenberg, Wis....	E. J. Honme.
Waisenhaus-Kalender.....	Yearly....	1885	Wittenberg, Wis....	E. J. Honme.
Evang. Luthersk Folke-Kalender..	"	1886	Decorah, Iowa.....	
Evang. Luth. Kirkeblad.....	Weekly..	.....	Minneapolis, Minn	Augsburg Sem. Faculty.
Luthersk Vidnesbyrd.....	"	.....	Northfield, Minn..	Prof. T. Mohr.
SWEDISH.				
Augustana.....	"	1858	Rock Island, Ill....	
Missions Vänner.....	"	1872	Chicago, Ill.....	Mr. John Wenstrand
Framat.....	"	.....	Lindsborg, Kansas.	C. A. Swenson
Westkusten.....	"	.....	San Francisco, Cal	
Lille Missionaeren.....	Monthly..	1879	Chicago, Ill.....	Mr. John Wenstrand
Var Land och Folk.....	"	1878	Chicago, Ill.....	C. A. Evald.
Ungdoms Vänner, (Illustrated) ...	Semi-m....	1879	Moline, Ill.....	C. A. Swensson.
Barn-Vänner.....	"	1874	Chicago, Ill.....	C. A. Evald.
Skol-Vänner.....	Monthly..	1883	Rock Island, Ill....	Prof. O. Olsson
Barnens Tidning.....	"	1876	Rock Island, Ill....	C. P. A. Lindahl.
Kristlig Skoltidning.....	"	1885	Lindsborg, Kansas.	Faculty of College.

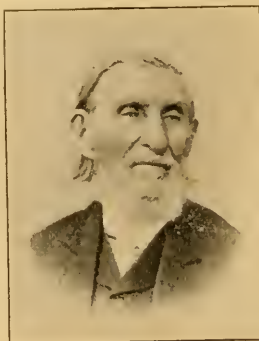
EVANGELICAL LUTHERAN PRESS OF NORTH AMERICA.—CONTINUED

NAME.	Period	Began	Where Published	Editor.
SWEDISH.				
Hemvænnen.....	Weekly...	1868	Rock Island, Ill.....	
Den Lilla Missionären	Month y.	1889	Rock Island, Ill.....	S. P. A. Lindahl.
Hemlandet.....	Weekly...		Chicago, Ill.....	Hon. John A. Enander.
Skaffaren.....	"	1879	St Paul, Minn.....	L. G. Almen.
Korsbaneret	Yearly....	1880	Rock Island, Ill.....	C. M. Esbjoern.
DANISH.				
Kirkelig Samler.....	Semi-m....	1873	Cedar Falls, Iowa....	P. Koehlhedde.
Kirke-Bladet.....	"	1878	Chicago, Ill.....	A. Kasmussen.
Boerne-Vennen.....	"	1881	Cedar Falls, I wa....	Mr. M. Hoist.
Dannevirke.....	Weekly....	1880	Cedar Falls, Iowa....	Holst & Christiansen.
ICELANDIC.				
Sameiningin.....	Monthly..	1886	Winnipeg, Can.....	Jon Bjarnason.
FINNISH.				
Unsi Kotima.....	Weekly....	1881	N. Y. Mills, Minn....	A. Nylund.
Walwoga.....	Monthly..	1885	Harbor, Ohio.....	J. W. Læhde.
Children's Paper.....	"	1892	Ishpeming, Mich....	H. N. Tolonen.
Paimen Sanomia.....	Weekly....	1889	Hancock, Mich.....	J. G. Nikander.
FRENCH.				
Petite Feuille Religieuse.....	"			
HUNGARIAN.				
Amerikansky Evangelik.....	Monthly..	1892	Braddock, Pa.....	L. Novomesky.

SUMMARY.—Eng'ish 50 German 52, Norwegian 17, Swedish 16, Danish 4, Icelandic 1, Finnish 4, French 1, Hungarian 1; total 146.

AMERICAN LUTHERAN PUBLICATION HOUSES.—TWENTY.

Lutheran Publication House	Philadelphia, Pa...	Luth. Pub'n Soc....	Mr. Henry S. Boner, Sup't
Lutheran Book Store.....	Philadelphia, Pa....	Private.....	G. W. Frederick.
Publishing House.....	New Market, Va....	Within Tenn. Syn....	Messrs. Henkel & Co.
Lutheran Book Concern.....	Columbus, Ohio.....	Pub. Bd. Jt. Syn. O....	J. L. Trauger, Manager.
German Publication Board....	Chicago, Ill.....	General Synod.....	Dr. J. D. Severinghaus.
Augustana Book Concern.....	Rock Island, Ill.....	Swed. Aug. Syn.....	Mr. A. G. Anderson, Man
Augustana Branch Store.....	St. Paul, Minn.....	Swed. Aug. Syn.....	Mr. G. Bodin, Manager.
Concordia Pub. House, (Ger)	St. Louis, Mo.....	Missouri Synod.....	Mr. M. Tirmenstein, Agt.
Northwestern Pub'g House....	Milwaukee, Wis....	Ger. Wis. Syn.....	Mr. O. J. H. Semmann, Man
Germania Publishing Co.....	Milwaukee, Wis....	Private.....	Mr. George Brumder.
Wartburg Publishing House...	Waverly, Iowa.....	Ger. Iowa Syn.....	V. Geissendoerfer.
Lutheran Publishing House...	Decorah, Iowa.....	Nor. Luth. Ch. in A....	Mr. H. B. Hustvedt, Man.
Hauges Print. & Pub'g Soc...	Red Wing, Minn....	Hauges Nor. Syn.....	Mr. C. Littlehun, Man.
Augsburg Publishing House...	Minneapolis, Minn	United Nor. Syn.....	Hon. Lars Swenson, Man
Danish Publishing House....	Elk Horn, Iowa....	Dan. Syn. in Am....	
Book House, (German).....	Philadelphia, Pa....	Private.....	Mr. Jg. Kohler.
Book Store, (German).....	New York, N. Y....	Private.....	Mr. J. E. Stohlmann.
Book Store, (German).....	New York, N. Y....	Private.....	Mr. Ernst Kaufmann.
Brobst Book Store, (German)	Allentown, Pa....	Private.....	Mr. T. H. Diehl.
Pilger Book Store, (German)..	Reading, Pa.....	Private.....	Mr. A. Bendel.



“ FATHER ” HEYER,

Missionary to India and to the Lutheran Dispersion of the West.

THE UNPARALLELED GROWTH OF LUTHERANISM IN THE WEST.*

STATES EAST OF CHICAGO.	Pastors.	Congregations.	Communicants.	STATES WEST OF CHICAGO.			
				Pastors.	Congregations	Communicants	
Alabama.....	7	10	791	Arizona.....	2	1	40
Connecticut.....	34	37	5762	Arkansas.....	18	18	1386
Delaware.....	3	2	296	California.....	57	39	4267
Dist. of Columbia.....	16	13	2997	Colorado.....	26	21	1208
Florida.....	12	9	431	Idaho.....	4	7	401
Georgia.....	14	18	1932	Illinois.....	500	590	116897
Indiana.....	212	279	41832	Indian Territory.....	1	3	200
Kentucky.....	18	18	2430	Iowa.....	346	567	63725
Maine.....	6	6	904	Kansas.....	151	205	16292
Maryland.....	94	131	21648	Louisiana.....	12	12	2952
Massachusetts.....	23	30	4137	Minnesota.....	540	1141	162816
Michigan.....	233	380	62897	Mississippi.....	9	11	533
New Hampshire.....	2	3	520	Missouri.....	164	160	27099
New Jersey.....	53	68	12878	Montana.....	10	8	394
New York.....	325	317	89046	Nebraska.....	263	387	27297
North Carolina.....	64	131	12326	New Mexico.....	1	3	100
Ohio.....	400	584	89569	North Dakota.....	90	298	18269
Pennsylvania.....	628	1292	219725	Oklahoma.....	1	3	200
Rhode Island.....	4	4	590	Oregon.....	20	21	1080
South Carolina.....	40	74	8757	South Dakota.....	129	432	23314
Tennessee.....	20	36	2975	Texas.....	95	88	14556
Vermont.....	1	2	174	Utah.....	10	10	284
Virginia.....	83	157	12220	Washington.....	55	35	1912
West Virginia.....	19	47	4176	Wisconsin.....	502	916	162816
				Wyoming.....	6	8	721
Total East.....	2311	3652	602013	Total West.....	3012	4984	643074
				Total East.....	2311	3652	602013
				More West than East	701	1332	41661

* The pastors are according to Sheeleigh's Lutheran Year Book of 1894. The congregations and communicants are based on the U. S. Census of 1890.

Chicago, the metropolis of the West, reports in this Columbian year, 115 Lutheran churches, and is not only the greatest Lutheran city in America, but in the world, in that it has more Lutheran churches than Berlin, Copenhagen, Stockholm, or Christiania. In 1830 this western village had a population of only seventy people, and the region west of it was truly an unknown country. In that year there were in the United States 300 Lutheran ministers, 1,000 congregations, and 55,000 communicant members, and these were all east of Chicago, and nothing west. That there are now 701 pastors, 1,332 churches, and 41,061 communicants more west than east of a line running north and south through Chicago is a marvelous change within sixty years. The centre of the Lutheran church in this country is consequently in central Illinois, while the center of the population of our nation in 1890 was in eastern Indiana. Therefore, the "slow" Lutheran church is more western than the United States itself, and the Lutherans are ahead of the Americans in this western race by over one hundred miles. Can any other American denomination show a larger following or rate of growth in the West? We are preëminently a western church, and have a special mission westward!



Our Country in 1830, when the Lutheran Church had 300 Ministers, 1,000 Churches and 55,500 Communicant Members more east than west of Chicago.



Our Country in 1890, when the Lutheran Church had 214 Ministers, 898 Churches, and 84,426 Communicant Members more west than east of Chicago.

THE MARVELOUS GROWTH OF THE LUTHERAN CHURCH IN
NORTH AMERICA, BY DECADES, FROM 1800.

	Ministers.	Churches.	Communi- cants.
1800.....	70	350	15,000
1820.....	170	850	35,000
1830.....	300	1,000	55,000
1840.....	400	1,200	120,000
1850.....	757	1,624	143,543
1860.....	1,134	2,017	235,000
1870.....	1,933	3,417	387,746
1880.....	3,092	5,388	694,426
1890.....	4,692	7,948	1,099,868
1893.....	5,102	9,119	1,234,762

Again, a non-Lutheran authority, Rev. H. K. Carroll, D. D., who had charge of the religious census for 1890, gives the following interesting table. The first column of figures shows the actual increase of the denominations compared in the ten years between 1880 and 1890:

Lutherans, all branches.....	487,000 or 68 per cent
Protestant Episcopal.....	165,000 or 48 "
Congregational.....	128,000 or 33 "
Baptists, North, South, and Colored.....	868,000 or 38 "
Presbyterians, all branches.....	365,000 or 39 "
Methodist Episcopal.....	522,000 or 30 "
Methodist Episcopal, South.....	488,000 or 57 "



HENRY MELCHIOR MUHLENBERG.

The Patriarch of the American Lutheran Church.

LUTHERANS IN THE COUNTRY AND IN THE CITIES.

The American Lutheran Church has her greatest strength in the rural districts. The Irish population concentrate in the larger cities and colossal Catholic churches, schools and institutions are erected before the eyes of reporters and the world, and a hasty exaggerated idea is formed that they are proportionately as strong everywhere. The fact is the Irish, who have built up the Catholic church in America, are more at home in the largest cities than behind a plow on a farm. It is seldom you see strong Irish Catholic churches in the country.

The Lutherans on the other hand, Danes, Norwegians, Swedes and Germans, are preëminently farmers, as their settlements in the east, the west and northwest prove. Few secular papers have a proper appreciation of the Lutheran strength in the country districts. So likewise, the heroic efforts of the Episcopal, Congregational and Presbyterian mission work have been in the cities. The Lutheran Church in America is far stronger than her city church buildings would indicate, and she dare not and will not neglect her peasant constituency; by no means, for 66.72 per cent. of our entire population live in the country or rural villages of less than 4,000 population.

Of late years, however, the Lutherans are becoming also a powerful factor in the evangelization of our cities, and there can be no exaggeration of the importance and promise of her present and future mission.

Rev. Wm. A. Passavant, the efficient superintendent of the English Home Missions of the General Council recently published the following telling facts. He says: "According to the figures at the opening of the century only six communities of 8,000 inhabitants and over were registered in our national census. The last census reports 443 cities of this class, and names no less than 905 places with 4,000 inhabitants and upward, containing an aggregate population of 20,799,296 souls. In other words 33.28 per cent., or one-third of the total population of the country is in cities of 4,000 inhabitants and over. Where a century ago one person in every thirty-three lived in a city, to-day it is one in every three!

PROTESTANTS IN 18 CITIES WITH 200,000 OR MORE PEOPLE EACH.

	Population, 1890	Lutheran	Protestant Episcopal	Presbyterian.	Congregational.	Methodist Episcopal
1. New York.....	1,513,591	12,945	37,597	23,873	3,047	14,998
2. Chicago.....	1,098,575	42,506	10,400	12,910	11,935	19,562
3. Philadelphia.....	1,044,894	11,627	28,318	35,185	890	31,661
4. Brooklyn.....	804,377	14,664	18,303	16,447	11,239	18,410
5. St. Louis.....	460,357	9,225	3,536	8,296	234	5,701
6. Boston.....	446,507	1,899	8,167	1,536	11,461	7,661
7. Baltimore.....	433,547	9,606	12,193	6,269	268	22,533
8. San Francisco.....	297,990	2,096	2,446	2,812	2,121	3,115
9. Cincinnati.....	296,309	3,198	3,318	7,536	1,094	5,701
10. Cleveland.....	261,546	8,199	2,645	5,830	4,700	6,701
11. Buffalo.....	254,456	11,129	3,718	5,277	900	6,676
12. New Orleans.....	241,995	2,777	3,101	3,020	431	6,242
13. Pittsburgh.....	238,473	11,870	4,907	18,991	921	18,259
14. Washington.....	228,160	2,663	7,476	5,128	1,399	10,583
15. Detroit.....	205,669	10,153	5,564	5,749	1,598	6,923
16. Milwaukee.....	203,979	20,599	2,207	1,318	1,365	2,544
17. Minneapolis.....	164,738	5,490	2,565	3,708	3,660	4,742
18. St. Paul.....	133,156	5,100	2,285	3,088	1,419	3,280
Total.....		185,655	158,546	163,662	58,682	195,322

“These figures show that in the eighteen cities our church is strongest in eight of them, the Methodist Episcopal is first in five, the Presbyterians is first in three, and the Episcopal and Congregationalist each first in one. In the aggregate population of all these cities the Methodists lead with 195,322 members; the Lutheran Church comes second with 185,655 communicants, followed by the Presbyterians with 163,962, the Episcopalians coming fourth with 158,646 and the Congregationalists numbering only 58,682.

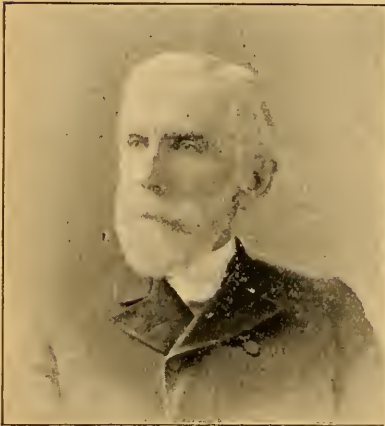
“An even more striking fact is that these cities in which our church leads are among the most important strategic centers of the country, viz.: Chicago, St. Louis, Cleveland, Buffalo, Detroit, Milwaukee, Minneapolis, St. Paul. A stronger argument for missions in the West could not be constructed, and when it is remembered that in six states centering about Chicago (which contains about as many Lutherans as the combined strength of the three leading denominations), Indiana, Michigan, Illinois, Iowa, Wisconsin and Minnesota there are 576,879 communicant members of the Lutheran Church to be drained into that and other great cities, there can be no question of what is demanded of us at this supreme moment.”



S. S. SCHMUCKER, D. D.



JNO. G. MORRIS, D. D., LL.D.



M. VALENTINE, D. D., LL.D.



S. A. ORT, D. D., LL.D.



GEO. SCHOLL, D. D.
Secretary Board of Foreign Missions.



SAM'L B. BARNITZ, D. D.
Western Secretary Board of Home Missions.

SYNODS OF THE UNITED STATES.

THE GENERAL SYNOD.

The General Synod was organized at Hagerstown, Maryland, in 1820 by the union of various district synods. It is the first and oldest general body of Lutherans formed independent of the state, not only in the United States but in the world. It is likewise the pioneer and strength of English Lutheranism, and is indeed in the fullest sense a transplanted and a translated church. Its twenty-six district synods span our country from the Atlantic to the Pacific. Its benevolent and church work is efficiently organized in central or national boards as follows:

The Board of Foreign Missions with headquarters at Baltimore, Maryland, Rev. Geo. Scholl, D. D., secretary, has its field of labor in India and West Africa. (See pages 637 and 684.)

The receipts of the two years closing with March 31, 1893, are as follows:

From Synods.....	\$ 57,159.59
Women's Missionary Society.....	38,080.45
Legacies.....	9,787.65
Publication Society.....	1,500.00
American Tract Society.....	100.00
Interest.....	200.00
Sale of African Coffee.....	4,329.47
Scholarship Endowment.....	500.00
India College Fund.....	462.95
Premium on Baltimore bonds.....	136.00
Miscellaneous.....	1,731.66
Total receipts.....	\$113,987.77
Including balance from 1891.....	18,024.37
	\$126,012.37

The expenditures of the board have been as follows:

General Work.....	\$ 97,672.45
India College.....	4,035.00
India Hospital.....	15,000.00
Schoolhouse at Narasarowpelt.....	300.00
	117,007.45
Balance on hand March 31, 1893.....	\$ 9,004.69

The Sunday schools have given in two years past, \$12,229.61.

The Board of Home Missions, with headquarters at Baltimore, Maryland, Rev. Chas. S. Albert, D. D., president, presented the following comparative summary of good cheer to the General Synod in May, 1893.

	Canton, 1893.	Lebanon, 1891
Receipts of the Board.....	\$77,800.34..	\$75,974.26
Missions enrolled.....	155	135
Missionaries employed.....	180	151
Congregations served.....	214	200
Number of Self-Sustaining Missions.....	18	18
New Congregations organized.....	39	36
New Churches built or bought.....	45	36
Sermons preached.....	20,610	17,763
Pastoral Visits made.....	83,476	66,119
Infants baptized.....	2,063	1,994
Catechumens instructed.....	3,131	2,847
Accessions reported.....	5,732	5,385
Losses reported.....	1,416	1,665
Net Gain in members.....	4,316	3,720
Total Membership enrolled.....	13,216	11,587
Sunday Schools reported.....	200	175
Teachers and Scholars enrolled.....	19,386	17,885

CONTRIBUTIONS OF THE MISSIONS.

For Benevolence.....	\$15,958.46	\$13,591.81
For Pastors' Support.....	67,593.50	61,106.16
For all purposes.....	305,020.16	265,275.84

THE WORK OF THE BOARD DURING THE LAST TEN YEARS.

Biennium ending April 1.	Payments for Mis- sionary Service.	Payments for Ad- ministration.	No. of Missions Aided.	No. of Mission- aries.	No. of Accessions.	No. of Members Enrolled.	Amount of Benv- olent Contribu- tions.
1885	\$35746	\$7583	87	97	2381	6458	\$ 4532
1887	56698	9023	103	120	3176	8860	7594
1889	60919	8857	114	131	4354	10830	10845
1891	61004	8519	135	151	5385	11587	13591
1893	70434	8913	155	180	5732	13216	15958

Rev. A. Stewart Hartman, 914 N. Carrollton Ave., Baltimore, Maryland, is the General Secretary, and Rev. S. B. Barnitz, D. D., Des Moines, Iowa, the Western Secretary.

The Board of Church Extension, headquarters at York, Pa., Rev. W. S. Freas, D. D., president, also employs two secretaries who devote all their time and energy to the work of the Board—Rev. H. H. Weber, General Secretary, York, Pa., and Rev. J. N. Lenker, Western Secretary, Grand Island, Nebraska. Its work in the East and West has been marvelously successful. Its biennial

receipts reported in 1893 were \$107,115.33, an increase over the preceding biennium of \$27,260.15. From the churches directly on the apportionment, \$54,975.51; from the Women's Society, \$8,255.09; from bequests, \$1,560.15; from returned loans, \$17,967.00; from the Publication Society, \$2,000; from the *Missionary Journal* profits \$100; and from other sources, \$2,880.99. Loans, donations and special appropriations were made to 104 congregations, amounting to \$86,450.11. Balance on hand \$10,637.70. Assets, including \$24,000 in real estate held in trust, \$247,381.20.

Board of Education, Rev. M Rhodes, D. D., St. Louis, Mo., president, and Rev. D. S. Detweiler, D. D., Omaha, Nebraska, Secretary. Its constitution says: "The object of this Board shall be to render financial aid to the educational institutions of the General Synod; to coöperate with local agencies in determining sites for new institutions; to decide what institutions shall be aided; to assign to institutions seeking endowment the special fields open to their appeals; to receive and disburse contributions, donations and bequests for educational purposes, and do such other things under the direction of the General Synod pertaining to and best calculated to promote the general educational interest of the church."

Since the organization and incorporation of the Board in 1886, Midland College, Atchison, Kan., has been established, and Carthage College, Carthage, Ill., given liberal aid. These colleges doing good service for the church, are still partially dependent on the Board. It hopes soon to found a Theological Seminary in the city of Omaha, Nebraska. The General Synod apportions for its work \$10,000 annually.

The Lutheran Publication Society, 42 North Ninth Street, Philadelphia, Pa., Henry S. Boner, Superintendent.

FINANCIAL EXHIBIT FOR THE YEAR ENDING MARCH 31, 1893.

Assets.	Amount	Liabilities.	Amount.
Merchandise.....	\$25,040 33	* Amount due subscribers in sub- scriptions to periodicals (cost).....	\$ 6,362 34
Stereotype plates †.....	3,929 12	NET ASSETS.....	69,365 39
Store fixtures.....	1,404 70		
Book accounts (good).....	23,493 41		
Cash in bank and safe.....	2,438 37		
Real estate (cost).....	14,421 80		
	\$75,727 73		\$75,727 73

*The item of \$6,362.34 is cost to supply periodicals published by the House, and paid for in advance by subscribers.

†The stereotype plates carried in the inventory at \$3,929.12, cost the house \$25,017.58.

Amount of sales for the year ending March 31, 1893.....\$73,696.14

NUMBER OF PERIODICALS ORDERED MADE FOR MAY 1, 1893.

Lutheran Sunday School Herald.....	40,000
Augsburg Sunday School Teacher.....	12,000
Augsburg Lesson Book.....	60,000
Augsburg Junior Lesson Book.....	63,000
Augsburg Lesson Leaf.....	17,500
Augsburg Junior Lesson Leaf.....	11,500
The Little Ones.....	51,500
Total.....	255,500

For the corresponding month in the last biennial report, the total number was 229,600. In 1883 (ten years ago), 130,250.

The German Publication Board was organized November 24, 1885, with headquarters at 447 Milwaukee Ave., Chicago.

The Parent Education Society aids deserving young men in preparation for the ministry.

The Lutheran Historical Society was organized in Baltimore in 1843. Its object, as specified in its constitution, is, "in general, to collect all publications, manuscripts and facts that tend to throw light on the history of the Lutheran Church in this country."

The society, though founded by men who had just been in attendance upon the General Synod in Baltimore, in 1843, and still holding its biennial meetings at the same time and place with that body, has always been understood to be a separate and independent institution, belonging to and caring for the interests of the Lutheran Church in this country as a whole. Many of its most efficient patrons belong to portions of our Church outside of the General Synod, as will be readily seen in scanning the following names of generous contributors to its library: Passavant, Sieker, Van der Smissen, Spaeth, Bushnell, Seiss, Weidner, Jacobs, Schmauk, Nicum, Horn, Grabau, Sadtler, Luckenbach, Sheeleigh, Schmucker, Rhodes, Early, Wischan, Lindberg, Loy, Trabert, Weiskotten, Gerberding, Geissinger, Wirt, etc.

The curator, Dr. C. A. Hay, Gettysburg, Pa., in his last report makes this appeal: "We earnestly entreat the continued, hearty co-operation of all Lutherans, of every shade and grade, throughout our whole country, in our efforts to collect all manner of valuable historical material, for preservation and future use; so that our society, which is so good an illustration of truly œcumenical Lutheranism, may become still more than ever a unifying agency in our beloved Church."

The Pastor's Fund has for its object "the support of disabled or superannuated ministers, their widows or children." Its invested funds amount to \$6,600 and its annual receipts to \$3,765.

The foundation of this work was laid as early as 1831, but the present name was not adopted until the meeting of the General Synod in Chambersburg, Pa., in 1839. An apportionment of five cents per communicant member was made at Allegheny in 1889, which has materially increased its receipts.

THE WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY, organized at Canton, O., June, 1879, supports four women missionaries in India and twenty girls' schools. The churches at Freeport, Ill., Lincoln, Neb., Denver, Col., San Francisco, Los Angeles, Sacramento, Oakland and San Jose, Cal., Council Bluffs, Ia., and Ann Arbor, Mich., are or have been women's missions. At their second convention at Altoona, Pa., 1881, they reported seventeen synodical and 150 auxiliary societies, 4,024 members and \$7,067 receipts; and at Canton, O., in 1891, twenty synodical and 584 auxiliary societies, 16,179 members, and \$46,887 receipts.

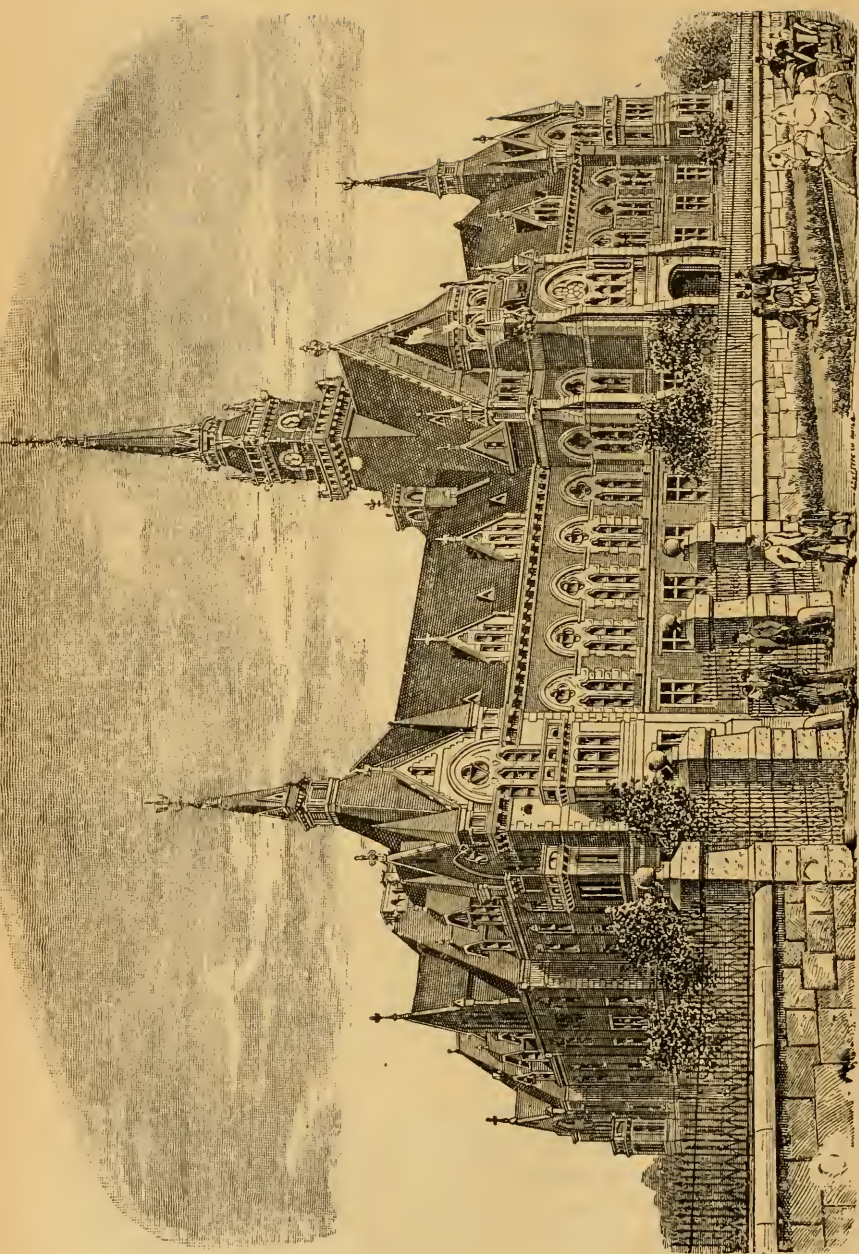
THE GENERAL COUNCIL.

Organized in 1867. This is the most polyglot general Lutheran body in America, being one-third English, one-third German and one-third Swedish.

The theological leader of the General Council, and for ten years its president, was Charles P. Krauth, D.D., LL.D., the most learned and most renowned of English Lutheran theologians. Living during the critical transitional period he exerted a powerful influence on the older section of our American church. His pure and brilliant English gave him a permanent place in English literature and Luther an unquenchable voice in America.

Equally eminent in works of mercy to the sick and orphaned has been Rev. William A. Passavant, D.D. Influenced by Pastor Fliedner, with four probationers from Kaiserswerth, he established the first deaconess institution in America at Pittsburgh, Pa., in 1849.

The Pennsylvania Ministerium.—While the century of American colonization was also the century of the arrival of the Lutheran Pilgrim Fathers,—Dutch 1621, Swedish 1637, German about 1680—the German emigration, quickened by the fiery persecutions of the Palatinate Lutherans, continued through the next century and massed in eastern Pennsylvania, whence it was extended ever westward.



THE MARY J. DREXEL HOME AND PHILADELPHIA MOTHER HOUSE OF DEACONESSES, PHILADELPHIA, PA.

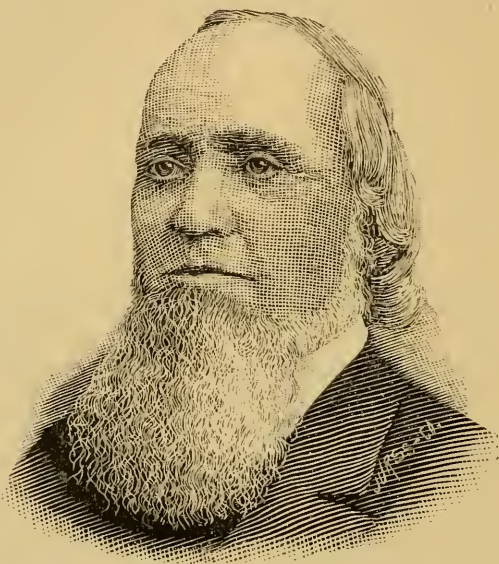
Cost \$500,000. Frontage 250 feet, a wing at each end 300 feet long with a uniform width of 60 feet.



JOHN D. LANKENAU,

Lutheran Philanthropist. Born in Bremen, Germany, March 18, 1817.

Henry Melchior Muhlenberg, chief of the Halle missionaries, and "the Patriarch of the Lutheran Church in America," brought order out of chaos by the organization of "The German Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States" in 1748. This is the oldest and largest local synod in the



REV. WM. A. PASSAVANT, D.D.

land, and justly merits the name "the mother-synod." It has omitted the word "German" from its title because of the large number of exclusively English churches which have developed in late years.

The synod is now divided into ten Conferences, the tenth being that of Rajahmundry, India. It has two missionary superintendents, one German and one English.

The statistics of 1892 showed 284 pastors and professors, 467 congregations and 110,071 communicant members. The value of church property was \$4,496,000. The contributions of the churches for their own purposes were \$611,000, and for synodical and General Council objects \$83,884.

Home Missions.—The Rev. W. A. Passavant, Jr., of Pittsburg, Pa., the English Home Mission Superintendent, published the following last year: "The mission work of the General Council is carried on by the district synods within their own territory, and

by three general mission committees, English, German and Swedish, in the territory outside of the bounds of the local synods. Thus eight synods have 225 home missions, the three general committees support thirty-two others, a total of 257, at an estimated cost last year of \$48,000.

“The English Home Mission Committee now have important missions in Boston, Mass.; Newark, N. J.; Cleveland and Toledo, O.; Andersen, Ind.; Decatur, Ill.; Milwaukee, Wis.; Duluth, Red Wing, Minneapolis and St. Paul, Minn.; Fargo, N. Dak.; Salt Lake City, Utah; Portland, Oregon; and Tacoma and Seattle, Wash. The German Committee have missions in Manitoba and Assiniboia, Canada, and in Kentucky and Alabama, whilst the Swedish General Committee operate especially in Utah, along the Pacific slope, and in Florida. The missionary spirit is rapidly permeating the General Council.”

Church extension is receiving due attention. Its receipts during 1892, were \$4,761 and its loans to churches \$6,533.

Emigrant Mission.—A German and a Swedish missionary have been maintained in New York, in connection with the “German Emigrant House.” Rev. W. Berkemeier served the immigrants faithfully for years. In 1888-89, \$1,629 were expended and 12,439 guests were lodged at the House.

Foreign Missions.—Pastor J. Telleen of Rock Island, Ill., a member of the Swedish Augustana Synod, is the efficient superintendent of the Foreign Missions of the General Council. His labors have increased both the interest in and the receipts for this cause. (See pages 637 and 638.)

Deaconess Work.—The Mary J. Drexel Home and Motherhouse of Deaconesses in Philadelphia, established for the purpose of doing benevolent work among the sick and needy, is an institution of which the General Council and the entire Lutheran Church may be justly proud. The magnificent buildings of the institution were erected as a memorial to the lady whose name they bear, who was the wife of Mr. John D. Lankenau, and the daughter of the late Francis M. Drexel. The buildings, erected on the grounds of the German Hospital, at Girard and Corinthian avenues, were begun September 20, 1886, and the corner stone was laid November 11 of the same year. The front of the buildings extend 250 feet on Girard avenue, with wings running south 300 feet, and an open court between the wings of 120 by 140 feet. The main entrance is in the center of the Girard avenue front, having an archway of fifteen feet high directly under the chapel.

which forms the center of the building and is surmounted by a steeple 175 feet in height. The main building is of brick, with cut-stone trimmings, and is three stories high. It cost \$500,000 and is the gift of Mr. Lankenau to the Lutheran Church. It is significant that this, the most costly of all American Lutheran Institutions, should be devoted to the deaconess work, which has been so recently introduced into America from Germany.

On December 6, 1888, this building was formally consecrated, according to the usages of the Lutheran Church, and set apart for its special mission of benevolence. Mr. Lankenau, the founder of this institution and the munificent benefactor of the German Hospital, in a few well chosen words presented the building to the trustees. The following are the concluding words of his address: "I herewith surrender into your hands the building in which we are assembled. I do this from my own free will and without any other wish or influence than the desire to be of service to my adopted country and for the good and benefit of mankind. A deed I have none to give you. Be satisfied with my word and this hand for the seal. I hope the many witnesses before you will not object to testify to these proceedings and approve my act. I do not wish you to become alarmed at the magnitude of the trust. I will therefore promise you that I will maintain the institution as long as I live; then let the institution take care of itself."

This detailed description of this building has been deemed proper in this connection, because it is said to be the finest of its kind in the world. The institution is to serve a threefold purpose: as the Mother-house for and the training school of Lutheran deaconesses, where Christian women are to be trained for hospital, school and parish work, as deaconesses, an office of high repute in the Lutheran Church; a well equipped Children's Hospital; an Asylum for the Aged and Infirm. The Rev. A. Cordes was until recently the rector of the institution. The deaconesses moved into their new home in 1888, and they number forty-one. Since 1886 they are engaged as nurses in the German Hospital. In 1889 a Children's Hospital was opened, in which during 1891, 474 patients were treated. A Day Nursery was opened in 1890 in which 284 small children were cared for in the following year. The Girls' School was opened in 1890, which had thirty-five pupils the second year. In the same year the Home for the Aged was opened, which in 1891 had thirty-two inmates. Parish work was begun in 1890 in St. Paul's German Lutheran church in Philadelphia, with good results; and in the following year Zion's German church also

asked for the services of the deaconesses. The prospects are favorable for the extension of this kind of work in other congregations of this and other synods. Deaconesses from the Home in Philadelphia have been serving as nurses in the hospitals at



PROF. LARS P. ESBJÖRN.

Easton, Altoona and elsewhere. Besides, deaconesses have been trained in this institute for similar institutions at Omaha, St. Paul and other places. The Philadelphia institute, therefore, has become an important center of benevolent influences which extend to all parts of our Church in this country.

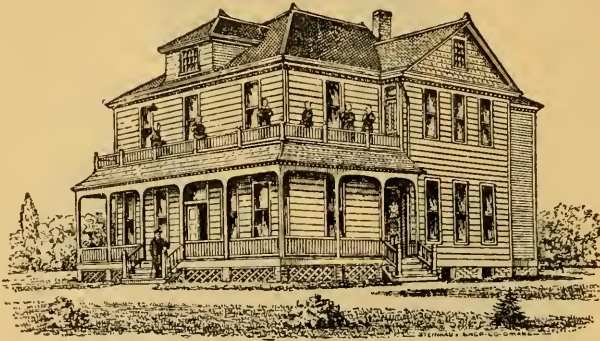
SWEDISH AUGUSTANA SYNOD.

The best Christian and church life of Sweden is being planted in America by this body, which is both pietistic and churchly. Different from all the other foreign nationalities, the Swedes of America are nearly all united in one organization.

The immigration, which started in 1845, has constantly increased until at present more than a million Swedes are scattered

from ocean to ocean and from the gulf to the northern lakes. The mass of them are located in the upper Mississippi valley, with Rock Island, Rockford, Chicago, Minneapolis and St. Paul as their ecclesiastical centers. Everywhere their settlements are supplied with the holy means of grace occasionally if not regularly.

Prof. Lars P. Esbjörn, the pioneer organizer of the synod, was a true bishop among the American Swedish Lutheran dispersion. He founded with ten members the first Swedish Lutheran church in the west at Andover, Ill., in the year 1850.



SWEDISH LUTHERAN DEACONESS INSTITUTION,
Omaha, Nebraska, Rev. Erik A. Fogelstrom, Founder and Director.

Virtually the patriarch of American-Swedish Lutheranism is the Rev. Tuve N. Hasselquist, D.D. As pioneer missionary, editor, synodical president, and president of Augustana College and Theological Seminary, he was the leader of the synod from its organization until his death in 1891. A red granite monument, imported from Sweden, with the simple inscription, *Hasselquist, 1816-1891*, was consecrated in the presence of 5,000 people, June 9, 1893. It stands on a romantic spot selected by himself in the Moline cemetery overlooking the Mississippi valley.

The synod was organized in the Norwegian church at Jefferson Prairie, near Clinton, Wis., June 5, 1860, with twenty-eight pastors and 5,000 confirmed members. Up to this time the Scandinavians were in touch with the organized workings of the English Lutherans, being in full connection with the Northern Illinois Synod of the General Synod. The age and strength of the conferences are in general indicated in this order: Minnesota, Illinois, New York, Iowa, Kansas, Nebraska and Pacific.

As in the case of the other bodies the reader is referred to the statistical tables for an exhibit of the educational, literature

and charity work of the synod. The emigrant mission at New York and the Mormon missions in Utah are liberally supported.

The thirty-third annual report of 1892 gives 343 pastors, 679 congregations, 90,232 communicant members, 7,688 baptisms, 4,320 confirmations, 2,058 marriages, 1,735 burials, 32,419 Sunday school scholars taught by 3,848 teachers, 14,364 parochial scholars taught by 344 teachers, synodical treasury \$1,930, education \$67,297, home missions \$24,216, foreign missions \$6,084, other charitable purposes \$33,217, regular expenses \$629,860, total contributions \$763,542, value of church property \$3,208,150. Church extension fund \$7,555. Annual receipts from the sales of the Synodical Book Concern at Rock Island, Ill., \$56,557.

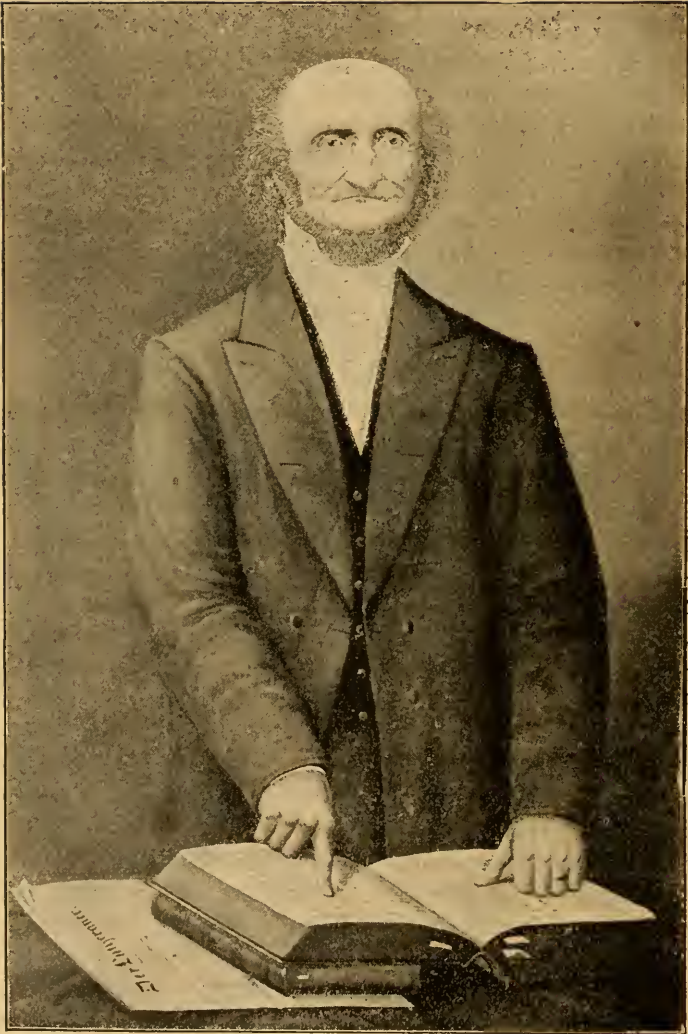
SYNODICAL CONFERENCE.

Among the many companies of loyal Lutherans, who fled from the rationalism and unionism of Germany, none has done more to establish the Lutheran faith in foreign parts than the band of 750 who left Bremerhaven in November, 1838. It is remarkable that Stephan, their leader, was influenced to form this colony by an American Lutheran pastor, Dr. Benjamin Kurtz, of Baltimore. One ship, "Amalia," with all on board was lost, while the other four landed safely at New Orleans. From here these Saxon pilgrims followed the timbered banks of the "Father of Waters" to St. Louis, then a city of 16,000 inhabitants. A congregation was organized in the city and colonies formed in Perry County, Mo. Stephan had himself declared bishop, but having been found guilty of leading a libidinous life he was deposed from the ministry.

The colonists, of course, were shocked at the fall of their spiritual adviser, but they did not despair. They knew that the Chief Shepherd would not be untrue to them. Very easy is it for God to raise up faithful leaders for his loyal servants as is illustrated by the lives of Walther, Wyneken and Sihler.

The Rev. Dr. Walther was certainly the greatest Lutheran divine of this country and one of the remarkable theologians of our age. His own modesty is, perhaps, the principal reason why his name is not mentioned even in German reference books. An account of his life and work shows that he was a man of extraordinary force and achievements.

Carl Ferdinand Wilhelm Walther was born in Langenchursdorf, Saxony, October 25, 1811. He received the usual training



PROF. CARL F. W. WALTHER, D.D.

First President and Father of the Missouri Synod. Died at St. Louis, Mo., May 7, 1887.

in the classics, studied theology at the University of Leipsic, and was ordained a Lutheran minister January 16, 1837. While a student at the university he became acquainted with the late Rudelbach. Here also he began to read the writings of Luther. His views of religion and conduct caused him many anxieties of which he was relieved by Martin Stephan, at that time the minister of a Bohemian church in Dresden. Stephan was well versed in the truths of the Gospel, was the natural center of those Saxons who preferred a living faith to the sterile rationalism then current. Not receiving permission to leave the state church and to organize an independent church at home, Stephan and his friends, including Walther, decided to emigrate. This company of 750 persons, including seven clergymen, eight candidates for the ministry, several professional teachers, some lawyers and physicians, and a great many well-to-do people, left comfortable homes in order to find full freedom of worship. They sailed in five vessels and started with a common fund of about \$75,000, besides individual property, to defray their expenses and to buy land for their settlement in America.

In the year 1839 these people established several churches and a theological seminary. With every church a parish school was begun. The public school has always had hearty defenders in Walther and his people; but it was felt that the Sunday school was not sufficient to give Lutheran children the training they require.

The Christian school, started in a log cabin in Perry County by candidates Fuerbringer, Brohm and Buenger, assisted by Revs. Walther, Loeber and Keyl, developed into Concordia Seminary of St. Louis, Mo., and Concordia College, Ft. Wayne, Ind. Thus the Missourians started their work in America by founding a Christian institution of learning, and to-day their strength and glory is in their Christian education,—parochial, collegiate and theological.

From the beginning of his work in this country Walther gave his whole strength to sermons and theological instruction. He studied church government, which resulted in the adoption of purely congregational principles. In 1841 he became the regular pastor of Trinity church, St. Louis, laboring with marked success, publishing more than 600 sermons.

In 1850 Walther was the minister of a large church, the president of a growing synod, and the president of, as well as professor in, the theological seminary which to-day rejoices in 769 alumni.

He once declared in an official way: "We have tried the experiment, as it were, whether by the doctrine of the sixteenth century the souls of the nineteenth century might not be edified unto salvation * * and, behold, our hope has not been disappointed. The ancient doctrine has again demonstrated its ancient and ever-new power; thousands of souls have been led by it to faith, and through faith is salvation, and a church has arisen one in faith and profession, and shining in love and good works." His principal effort as a theological teacher consisted in expounding, defending and commending the Lutheran theology of the sixteenth century, and in condemning all deviations from this standard. His knowledge of that theology and of Luther's writings was recognized even in Germany and by opponents, as unsurpassed. Indeed, his success was due, next to God, to the consistency and logical refinement of his dogmatic system.

One of his best and earliest theological treatises is "Kirche und Amt." His theological genius appeared to the highest advantage in the theses he submitted to the meetings of his synod, at ministers' conferences, and in dealing with clergymen, or whole organizations desiring church union. It is to be regretted that this remarkable man failed to express himself in English.

In person Walther was frail, his temperament sanguine; in manner strikingly courteous. Greatly as he abhorred intemperance, he felt that the only true remedy consisted in extending the sway of the Gospel over all hearts and minds. He was a loyal American and held that a man could not consistently violate the law of the land and profess the Christian religion. In church matters he preferred ideas to organizations, the Gospel to institutions, the truth to numbers, and obscurity to worldly fame.

After careful preliminary steps were taken, twelve congregations, twenty-two ministers and two candidates formally organized the "German Evangelical Lutheran Synod of Missouri, Ohio and Other States" at Chicago in April, 1847. Starting in the Mississippi valley, in the very center of the United States, the Missouri Synod has spread in every direction to the extreme boundaries of our nation, until at present it has strong District Synods on the Pacific and on the Atlantic coasts, in the Gulf States of the far south and in Canada of the far north.

The Missouri, Wisconsin, Minnesota, Michigan and the English Missouri Synods compose the Synodical Conference, which was organized as recent as 1872. While this is the youngest it is also the largest of the General Lutheran bodies of America.

TELLING PAROCHIAL FIGURES OF THE DISTRICT SYNODS OF THE SYNODICAL CONFERENCE FOR 1892.

	DISTRICT SYNOD.				CONFERENCES.										COMMUNICANTS.		Marriages.	Burials.
	Pastors.	Connected with Synod.	Not Connected with Synod.	Preaching Points.	Souls.	Communicants.	Voting Members.	Schools.	Pastors Preaching.	Teachers.	Parochial School Scholars.	Baptisms.	Confirmed.	Private Confession.	Public Confession.			
Western.....	110	99	36	36	41186	24824	6717	126	69	71	7232	2424	1309	1461	50163	573	790	
Middle.....	120	171	35	21	73173	44149	9657	138	62	107	11732	3433	1928	1531	87089	704	1342	
Michigan.....	80	81	44	28	52082	30176	7191	108	48	73	7599	2731	1391	5165	43035	522	953	
East.....	114	101	39	21	71809	39941	9042	107	53	79	8071	6988	2924	4457	58687	2041	2705	
Illinois.....	199	156	96	36	122729	72466	16863	231	91	198	19800	9036	4098	2921	131974	1870	3332	
Low.....	75	63	67	43	26782	14394	3545	39	59	17	2741	2069	772	296	20251	391	432	
(Canada.....	17	30	13	9	9230	5531	1627	30	15	9	1231	358	410	410	8098	80	137	
Wisconsin.....	112	84	116	42	76252	44541	12920	142	69	73	10627	2671	2215	2215	78081	855	1432	
Minnesota and Dakota *.....	112	67	171	108	43681	22703	6763	149	92	27	5093	2671	1227	489	33764	430	583	
Nebraska.....	85	50	92	85	27775	12916	3608	92	62	11	3523	1962	694	237	21207	326	415	
Northwestern.....	47	20	43	37	14017	7783	1712	91	27	24	2383	1040	408	313	12719	138	311	
California and Oregon.....	23	11	13	26	6180	3040	638	13	12	4	712	215	215	51	3536	231	226	
Kansas.....	48	37	12	86	14115	7312	1998	50	36	11	1870	883	364	122	12633	182	197	
Total Missouri Synod.....	1147	920	809	584	680014	330082	82533	1328	695	701	83514	38903	17183	18860	563884	8106	12154	
Wisconsin Synod *.....	145	76	174	59	12377	12377	130	130	53	53	5107	5107	2811	.....	1161	1746	
Minnesota Synod *.....	56	50	32	11	11292	.....	3426	48	.....	13	1927	1330	605	.....	224	353	
English Synod *.....	14	14	.....	7	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....
Michigan Synod *.....	36	56	.....	9	.....	.....	2904	29	23	5	1034	635	500	.....	196	278	
Total of last four Synods.....	251	196	296	89	11292	12377	5530	227	25	72	2961	7392	3946	.....	1581	2377	
Total of Synodical Conference.....	1308	1116	1015	673	591306	342161	88053	1555	720	773	86476	45392	21120	.....	9967	14831	

* Figures for 1891.

BENEVOLENCE OF THE SYNODICAL CONFERENCE.

OBJECT.	Missouri Synod, 1892.	Wisconsin Synod, 1891.	Minnesota Synod, 1891.	English Synod, 1891.	Michigan Synod, 1891.
Synodical Treasury.....	\$ 15,574	\$ 755	\$1,149	\$ 51	\$ 147
Building Treasury.....	5,333	119	263		
Aid Treasury.....	22,879	2,381	428	115	14,426
Educational Institutions.....	29,259	8,052	1,666		792
Eleemosynary.....	28,864	460	128		181
Home Missions.....	40,925	3,595	1,254	164	675
Foreign Missions*.....	26,834				
Emigrant Missions.....	1,458				
Total.....	\$171,131	15,362	\$4,888	\$330	\$16,221
Mission Festival Collections.....	\$28,494	\$4,616	\$663	\$273	
Church Dedications.....	76	12	8	2	4

*Including Heathen, Jewish, Colored and English Missions.

Home Missions.—The entire history of the Missouri Synod is an account of faithful home missionary efforts to supply the German Lutheran dispersion of North America with the Word and the Holy Sacraments. As a diaspora missionary synod it is surpassed by none. Its traveling missionaries are found in all the waste places of Zion. Its district synods have charge of the home missionary work of their territory, and the annual missionary festivals in the congregations bring together large sums of money.

Polish Diaspora Missions.—For the work of the Synodical Conference among the Poles see pages 426 to 428.

Bohemian Home Missions are nurtured by the Minnesota Synod in connection with the Minnesota and Dakota district synod of the Missouri Synod.

Missions Among the Freedmen.—One of the laudable objects for which the Synodical Conference was organized was for the purpose of doing more efficient mission work. At the Ft. Wayne Convention of 1877 a resolution was unanimously passed to begin a Lutheran mission among the colored people in the South. A Board, composed of Revs. J. F. Buenger, C. F. W. Sapper and Mr. John Umbach, all of St. Louis, was appointed to direct and manage the new enterprise. In the fall of the same year a call was extended to Rev. J. F. Dœscher, of Iowa, who started the first mission of the Synodical Conference among the colored people at Little Rock, Ark. He also started a Sunday school in New Orleans, La., and purchased the old dilapidated "Sailors' Home" for the school. He located in this city in 1879 and the Lord

abundantly blessed his labors. To-day there are four colored Lutheran churches in this metropolis of the Southwest: Mt. Zion, St. Paul, Trinity and Bethlehem. They have seven parochial school teachers, two two-story schoolhouses, 571 souls, 301 communicants, 484 parochial and 577 Sunday school scholars



REV. WILHELM SIHLER, PH. D.

First Vice President Missouri Synod, and successor of Pastor Wyneken, Fort Wayne, Ind.

Born near Breslau, Germany, November 12, 1801. Died at Fort Wayne, Oct. 27, 1885.

With the assistance of Pastor Loebe he founded the Seminary at Fort Wayne, Ind., in 1846, which he served as a Theological Professor until 1861, when the Seminary was moved to St. Louis, Mo. He was a strong preacher, a faithful pastor and a prolific writer.

Missions pay, for had it not been for the colored missionary movement of the Missouri Synod, Lutheranism would not be the power in New Orleans to-day that it is.

Meherrin, Lunenburg County, Va., once almost abandoned, has now a church, school and parsonage, seventy-eight souls, thirty-four communicants. The Springfield, Ill., colored Lutheran church, dedicated February 24, 1889, cost \$5,000 and reports 100 souls, forty-one communicants and seventy-five scholars. The first step to found a colored Lutheran church in the capital of Illinois was taken by the son of the pioneer of German Lutheranism in the West, Pastor Wyneken. He was ably assisted by some of the missionary students and a Sunday school was organized in the

aula of the Seminary in 1879. In North Carolina there are Freedmen Lutheran churches at Concord, Reimertown, Charlotte and Lexington, in charge of Rev. N. J. Bakke of Concord and Rev. W. P. Phifer (colored) of Charlotte. These composed largely the "Alpha Synod."

The Synodical Conference reports among the Freedmen seven missionaries, nine teachers, thirteen congregations, 958 souls, 475 communicant members, and 760 parochial and 1,042 Sunday school children. Value of mission property \$24,000. The colored churches give yearly \$3,000 for the support of their work. Organs: *The Lutheran Pioneer*, St. Louis, Mo., circulation 5,000; and *Die Missions Taube*, circulation 16,000. Mission Board: Rev. C. F. W. Sapper, president; Prof. F. Pieper, vice president; Prof. A. C. Burgdorf, secretary and treasurer, St. Louis, Mo.

The Jewish Mission.—In 1881 the Missouri Synod was petitioned to do missionary work among the Jews. Though recognizing and declaring it to be a duty of gratitude to labor for the conversion of the people through whom salvation came to the world, the synod was unable to begin the work at once for want of a proper missionary. Soon after D. Landsmann, a convert, came over from Constantinople, where he had been employed in the Jewish mission school for eighteen years. He was sent to the seminary at Springfield, Ill., to become fully acquainted with the Lutheran doctrines, and, after some time, he was called by the New York Conference to found a mission in New York. He accepted the call and the mission was begun July 12, 1883. In the following year the Missouri Synod took charge of it.

It was a peculiar and difficult enterprise. The committee appointed by the synod to conduct the mission had no experience in this kind of work and at first allowed the missionary to carry it on in his own way. He worked with great zeal among orthodox Jews, who had but recently arrived from Russia, Galicia, Poland, and Hungary. All of them were young men without families and without any means of support. Whilst they were under instruction, they were lodged and boarded in a house rented for the purpose. Even after baptism they were supported until they found work. The house was always full of such as professed to seek Christ, and many applicants could not be received for want of room. In the first ten months six Israelites were baptized and about thirty instructed, and the mission promised to be very successful.

But about this time several sad experiences with the converts convinced the committee that the methods employed were both inadequate and injurious. Unscrupulous men evidently sought lodgings under the pretense of seeking Christ and the temptation had to be removed. Whilst the missionary spent all his time and energy in teaching a few single men the word of God, nothing was done to reach the thousands of Jewish families in New York. It was, therefore, resolved to discontinue the lodging of proselytes and all regular aid. The missionary was directed to visit Jewish families, to deliver public lectures, to distribute German, English and Hebrew tracts and Bibles, and to labor, in general, among the resident Jews of New York. In this manner the mission has been carried on ever since.

In the following six years the missionary has written seven tracts, which were published by the American Tract Society; he has visited several thousand families and spoken to them of the Messiah; he has distributed many thousands of tracts, most of which were read by the recipients, but only five were baptized during that period. In the last year, however, six adults and five children were received into the church by baptism and that seems to indicate that the time of harvest has finally come and that we may expect better results in the future.

The total cost of this mission for eight years of its existence amounts to \$10,786.92.

In 1892 the missionary distributed 490 Bibles and Testaments and 2,000 tracts, delivered thirty addresses, visited 200 families and 130 boarding houses. Six hundred Jews visited him at his home, 55 East Third St., New York, and seventy received regular instructions. Rev. H. C. Steup is president, and Rev. E. Bohm is secretary of the Board.

Immigrant Missions.—The "Pilger House," in charge of Missionary S. Keyl, 8 State Street, New York City, last year did a business in selling tickets, etc., amounting to \$153,246. It received 4,477 and mailed 4,089 letters and postal cards, cared for 5,399 immigrants; expended in charity \$1,184 (1,434 free meals and 320 free lodgings), distributed 2,554 kalenders, and over 3,000 periodicals and sermons. In the branch "Pilger House" in Bremen, Germany, at 26 Ross Strasse, 2,280 were lodged free of charge.

In Baltimore a Board exists with Rev. C. H. F. Frincke as president, which employs as agent Mr. Hermann Stuerken, 554 N. Gay Street, who cared for 1,700 persons, received 938 and

mailed 767 letters and cards and distributed 1,500 kalenders and 4,500 papers. Its business for the year amounted to \$14,126.

The English Missions are in charge of a Commission or Board of the Missouri Synod, in connection with the English Lutheran Synod of Missouri and other states. Rev. C. L. Janzow, president, and Mr. C. F. Lange, treasurer, 513 Franklin Ave., St. Louis, Mo. Five missionaries and four congregations receive aid. English congregations have been founded in many large cities, as St. Louis, Baltimore, Pittsburg, St. Paul, Ft. Wayne, Chicago, and others are about to be opened in Milwaukee and other cities. The official organ of the English work, *The Lutheran Witness*, is ably edited by Rev. Wm. Dallmann, 922 Mulberry St., Baltimore, Md.

Foreign Missions.—With twice as many calls for home missionaries as the annual number of graduates from its seminaries it is natural that this young general body of Lutherans has done so little for the conversion of the heathen. A fund of some \$12,000 has been gathering during recent years, a committee on Foreign Missions elected, and Japan has been chosen as the first field. A Japanese student, Midsuno, is studying at the Practical Seminary in Springfield, Ill., and the first missionaries will set sail in the near future.

THE EVANGELICAL LUTHERAN GENERAL SYNOD OF WISCONSIN, MINNESOTA, MICHIGAN AND OTHER STATES.

The above synod was organized in 1891 by the union of the Wisconsin, Minnesota and Michigan Synods.

Wisconsin Synod.—In the fourth and during the first part of the fifth decade of the present century, the high tide of German immigration settled the fertile country between Lake Michigan and the Mississippi river, which now constitutes the great state of Wisconsin. These hardy colonists, coming from northern Germany, were delighted with the healthy timbered and well watered country of their new homes. It is a question if even Pennsylvania ever presented a more inviting field for German diaspora missionary work in an equal period of time.

Pastors of the Buffalo Synod arrived first, then those of the Missouri Synod. Among those who belonged to neither of these bodies, the most prominent was the Rev. Johannes Muehlhäuser,



REV. PROF. ADOLPH HOENECKE,

Born February 25, 1835, in Brandenburg, Prussia; educated at the University of Halle,
and came to the United States in 1863.

from Rochester, New York, under whose leadership the Evangelical Lutheran Synod of Wisconsin was organized at Milwaukee, December 8, 1849.

Good Lutheran missionary pastors were secured through Inspector Wallmann of the Barmen Mission House and from the Berlin Society, although both were Prussian Union institutions.

In 1861 Pastor Bading succeeded Rev. Muehlhäuser as president of the synod and doctrinal theses were introduced into their synodical conventions.

In 1863 the educational institution at Watertown was opened by Rev. E. F. Moldehnke, now of New York, with two students. Rev. Moldehnke resigned in 1866 and Pastor Hoenecke, of Farmington, Wis., was elected his successor, who during these many years has been the leader of the Synod and is at present the greatest theologian in the Synodical Conference.

On September 4, 1878, the Theological Seminary in Milwaukee was opened, which rejoices in the completion of a handsome new edifice to be dedicated this coming autumn. The synod grew and is at present in a prosperous condition. Its many traveling missionaries have been very faithful. Three men are to be sent to Arizona to open a synodical mission among the Indians. Its Northwestern Publishing House at Milwaukee reported in 1892 assets at \$12,469. Annual offerings: Colored missions \$480, Heathen missions \$1,406, traveling missionaries \$2,077, Theological Seminary \$11,460, and college \$6,811.

Minnesota and Michigan Synods.—See statistical tables for their strength and work.

UNITED SYNOD IN THE SOUTH.

General mission work of the Lutheran church in the South is under the direction of a Board of Missions appointed by the United Synod. This Board consists of seven men, Rev. Edward T. Horn, D.D., being president, and R. G. Chisolm, treasurer. Rev. L. K. Probst, Atlanta, Ga., is the general secretary of the Board. During the past few years special attention has been given to the planting of English Lutheran churches in the more important unoccupied cities in the South. In the city of Richmond, Va., the Board supports two missions, viz.: the First church with a membership of 128, Rev. J. C. Seegers, pastor; and the Second or Trinity church with fifty-seven members, Rev. H. M.

Petrea, pastor. The outlook of the Lutheran church in Richmond is considered good, as both of the above churches make creditable reports. The property owned by the English Lutherans in this city is eligibly located, and is valued at about \$18,000.

In the city of Augusta, Ga., the Board supports one mission, viz.: Holy Trinity, Rev. S. T. Hallman, pastor. This mission is almost out of debt, and is expected soon to be self-supporting, and its church property is valued at \$12,500. The church has a membership of 129 and the prospect for continued growth is good.

In the city of Knoxville, Tenn., the Board began a mission in 1889, and the secretary of the Board made this his headquarters and had direct supervision of this mission. Church property was bought for \$8,000 in the very center of the city. This property is now valued at \$12,000. In three years the mission had grown to a membership of seventy-one, and the debt having been entirely paid off, the congregation declared itself self-sustaining and is now supporting its own pastor, Rev. A. D. R. Hancher.

The Board also supports four other missions in Tennessee. These are located at Bristol with sixteen members, Johnson City with twenty-one members, Greenville with eleven members, and Morristown with nineteen members. The Rev. J. L. Murphy has charge of these points, but it is proposed soon to divide the field and locate other missionaries on this territory.

At Winston, N. C., the Board supports a flourishing mission. The Rev. W. A. Lutz is pastor, the membership is ninety-two, and the mission is not yet two years old. A very valuable lot has been bought in the center of the city and a handsome church is in course of erection. This mission will own property valued at about \$10,000.

Rev. E. H. Kohn has just been stationed by the Board at Norfolk, Va., an important coast city where there is a promising nucleus for a Lutheran church.

In December of 1892 the Board began operations at Atlanta, Ga. Rev. L. K. Probst, secretary of the Board, makes this city his headquarters and has direct control of the mission. Already in six months a congregation of fifty members has been gathered. Atlanta is a large city of nearly 100,000 inhabitants, and it is hoped that this will prove a fruitful field for the Lutheran church.

The United Synod is authorized to raise \$6,000 for home missions. In addition to this general work which is carried on by the Board, local mission work is done in many of the eight district synods which comprise the United Synod.

Women's Missionary Societies are fully organized in North and South Carolina and in the Southwest Virginia Synod. These societies hold annual conventions, and are doing effective work for missions. In many congregations in the South *Children's Missionary Societies* have been organized.



REV. SOCRATES HENKEL, D.D.

Born in Lincoln County, N. C., March 23, 1823. Editor-in-chief of *Our Church Paper*, New Market, Va. He prepared for the press the English translations of the Book of Concord, and of Luther's Church Postil on the Epistles, and is the author of the History of the Evangelical Lutheran Tennessee Synod, and other works.

Considering the limited resources at the disposal of the Board a great deal has been accomplished during the past six years. The field before the Lutheran church, however, is truly vast, and there are constant demands from other points which ought to be assisted.

Foreign Work.—(See Japan, pages 645, 646).

THE JOINT SYNOD OF OHIO AND OTHER STATES.

In point of age the Evangelical Lutheran Joint Synod of Ohio and Adjacent States is the fourth among the sixty or more synodical organizations in the Lutheran Church of America. The three older bodies are the Pennsylvania Synod, organized in 1748; the New York Ministerium, organized in 1786; and the

North Carolina Synod, organized in 1803. The present organization of the Ohio Synod dates from the meeting of a conference of Lutheran pastors held in Somerset, Perry Co., O., on the 14th of September, 1818. These men had met annually as a Conference since 1812, which at this latter date numbered eleven men, eight in Ohio and three in Western Pennsylvania. The religious needs of the immigrants, who after the organization of the State of Ohio in 1802 had flocked hither, had appealed to the sympathies of the Pennsylvania Synod, and pioneer pastors were sent out to teach and to preach for them. Congregations were organized chiefly in Fairfield (Perry), Pickaway, Montgomery, Columbiana, Stark and Jefferson counties. The majority of these were Germans.

The organization of the conference and of the synod was owing to the fact that the distance made a formal connection with the mother synod impracticable. At the time of the organization the synod consisted of seventeen pastors. The parochial reports of the first session gave a total for the preceding year of 1,525 baptisms, 286 confirmations, 3,551 communicants, 141 funerals, 54 schools. Practically it was a mission synod and a synod of missionaries. The minutes of the first convention bears the significant title taken from Ezek. 34:16: "I will seek that which was lost and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: and I will destroy the fat and the strong; I will feed them with judgment." The training of young men for the gospel ministry and the gathering of the scattered Lutherans into congregations formed the chief burden of the discussions at the first conventions of the Ohio Synod. Not only was every pastor practically a missionary in his own district, but by resolution of Synod it was his duty to spend one month a year in unexplored territory. A special traveling missionary was appointed at an early date to labor particularly along the Sandusky river. The person selected was Candidate David Schuh. The growth of the Synod was encouraging. In 1826 the convention was held at New Philadelphia, O., and then the pastors numbered twenty-three, serving sixty-six congregations, while twenty-eight congregations are recorded as without a shepherd. Only in exceptional cases did a pastor have as few as three or four congregations. The majority of charges consisted of five and six congregations. One pastor, Rev. Wagenhalls, of Tuscarawas County, O., served nine. In 1830 at the Zanesville, O., meeting, twenty-seven pastors with 150 congregations and seventy-five schools are reported. The

official acts this year were 2,298 baptisms, 656 confirmations, 8,876 communicants. Comparatively little has been done for heathen missions as her time and means have been virtually monopolized by inner mission work. Contributions are, however, sent in for various foreign mission societies in Germany, and at



PROF. W. F. LEHMANN, PH.D.

Born Oct. 16, 1820, in Wuerttemberg, Germany. Died Dec. 1, 1880. Was chosen Professor of Theology in the Seminary at Columbus, O., as early as 1846, and for many years he was the leading spirit in the Joint Synod of Ohio.

the meeting of the Joint Synod in Columbus, 1890, the treasurer, Rev. H. A. Schmidt, reported that \$2,875.37 for this purpose had passed through his hands in the preceding two years. The synod has decided that lectures on mission subjects shall be given at the university.

All the more zealously is the work of home missions being prosecuted. Prior to the year 1884, home mission work in the Ohio Synod was carried on by the several district synods individually. It was, however, evident that more could be done by putting all under the supervision of a Mission Board, which should receive and appropriate all monies collected or donated for the support of missionaries or the erection of churches. Accordingly at its meeting in Columbus, O., in 1884, a Board of Missions consisting

of five members was elected. This Board found that all told the various district synods supported fourteen men at an expense of \$2,225 per annum. During the term of office extending from 1884 to 1886 the Board called eight additional men. In the same term the treasurer had received \$4,200 for the support of the missionaries and \$3,262 for the Church Building Fund.

Every year new fields opened and the need of more men and more means was very pressing. As the people become better acquainted with the needs of our brethren who suffer from a lack of the Bread of Life, they are ready to give not only their money but also their sons. The seminaries at Afton, Minn., and Hickory, N. C., are virtually mission houses. They are preparing young men for the field. During the biennium, 1890 to 1892, no less than thirty to thirty-five men were entirely or in part supported by the Mission Board at an annual expense of about \$8,000. The Building Fund received about \$2,000, making a total in this fund of \$11,000. At present the synod's missionaries are distributed as follows: In Washington seven. Oregon two, Texas one, Nebraska one, Kansas three, Minnesota three, Wisconsin two, Michigan four, Ohio six, Indiana one, New York one, Maryland three. The money of the Building Fund is aiding no less than twenty places. The sources of income of the Board have been during the year 1891 to 1892: From the children of the synod, \$3,836.17; collections in the congregations, \$5,962.44; donations by individuals, \$400; total, \$10,198.61.

These missionaries serve seventy-five congregations with 2,500 communicants. A number of them are also engaged in teaching parochial schools. The money drawn from the Building Fund is given in loans free of interest for a term of years not exceeding five. Though this fund is not large, it has already accomplished much good.

A promising branch of the synod's home mission work is the Freedmen's Mission, begun at Baltimore, Md. Thus far there is only one congregation, served by Rev. Taylor Johnson, a colored pastor.

While many of these missionaries are engaged in smaller towns and even in the country, the importance of missions in the cities is not overlooked. Of necessity the majority of the missions have thus far been German, though a goodly number of the missionaries use the English as well as the German language and some are exclusively English.

The city mission society of Columbus holds a joint mission service of all the congregations of the city monthly.

In St. Paul, Minn., the corner stone was laid in 1893 of a new \$16,000 building for their theological seminary. It will accommodate 100 students and is beautiful for situation. The synod's new publishing building just dedicated in Columbus, O., is one of the largest and best equipped in the Lutheran Church.

GERMAN EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES.

This Synod is exclusively German and co-operates with the General Council. Pastor Wm. Löhe, of Neudettelsau, may rightly be called the father of the Synod of Iowa. He responded to Wyneken's appeal to the Lutherans of Germany to aid their brethren here by educating young men as teachers and preachers for the German settlements in the United States. Two disciples were sent out in July, 1842, "the first swallows that heralded a rich spring." Löhe's students in 1845 severed their connections with the Synods of Ohio and Michigan and united with the Missouri Synod. Doctrinal controversies soon arose, and in 1854 caused the discontinuance of Löhe's coöperation with the Missouri Synod. Two of Löhe's adherents, Revs. Geo. Grossmann and John Deindörfer chose the peaceful way of Abraham, leaving the Franconian colonies in Michigan and moving to the state of Iowa, whither the president of the Missouri Synod had directed them. On August 24, 1854, these two ministers, with Fritschel and Schüller, organized the Synod of Iowa in the parsonage at St. Sebald, Ia.

One year after its organization the Synod of Iowa consisted of five ministers and two lay-delegates, in 1856 of nine ministers and five delegates, in 1864 of forty-seven ministers with sixty-five organized congregations, and in 1873 of 100 ministers with 143 congregations. According to the statistics for 1891 the whole Synod, divided into six districts, the Eastern, Western, Northern, Southern, Wisconsin, and Dakota Districts contains 376 ministers, 563 organized congregations, 204 mission stations. Voting members, 16,037; communicant members, 50,506; baptized members, 82,447. There are reported for the same year: Baptisms, 5,507; confirmations, 2,744; communicants, 64,645; burials, 1,594; marriages, 1,121; regular Sunday collections, \$9,922; expenditures for church property, \$116,294; ministers' salaries, \$88,838; teachers' salaries, \$11,220; collections for educational institutions, \$9,742; collections for the general support of the synod, \$2,263;



PROF. G. FRITSCHEL, D.D.
PROF. S. FRITSCHEL, D.D.

PASTOR WM. LOHR.

REV. J. DIENDERFER,
DIRECTOR C. GROSSMANN

FATHERS OF THE GERMAN-TOWA SYNOD.

home mission, \$3,085.61; foreign mission, \$2,678.55; for disabled and superannuated ministers, \$905; orphan asylums, \$3,700.25.

There are 233 parochial schools in the synod, the larger part of which are taught by the ministers. There are also 219 Sunday schools. Under the auspices of the synod two educational institutions are maintained, viz., a theological seminary and a normal college.



PROF. G. W. L. FRITSCHEL, D.D.

The theological seminary was founded by Löhe in 1852 at Saginaw City, Mich. In 1853 it was moved to Dubuque, in 1858 to St. Sebald, and in 1874 to Mendota, Ill. In 1888 it was re-located at Dubuque, when the city presented it with a large and suitable building and beautiful grounds of thirty-one acres. Number of teachers three; number of students, forty-five.

Wartburg college had its beginning in a preparatory department founded by the teachers of the seminary. In 1868 the college was founded in Galena, Ill. It was removed to Mendota and re-united with the seminary in 1875. Since 1885 it has been located at Waverly, Iowa. Number of teachers six; number of pupils sixty-seven. The teachers' seminary is connected with Wartburg college. Rev. G. Grossmann is the esteemed and honored director of both institutions. The college of the synod has received a large tract of land in the growing city of Clinton, Ia. Lots are being sold and one of the best Lutheran college buildings in America is to be erected.

The synod supports two orphanages. One of these was founded at Andrew, Iowa, in 1862 and is under the control of the "Evangelical Lutheran Orphan society." Its director is Rev. V. Geissendørfer. The other was founded by Rev. J. Dørfler at East Toledo, Ohio, and is carried on by the "Society for United Acts of Charity" (*Gesellschaft fuer gemeine Werke der Barmherzigkeit*). The present director of the institution is Rev. K. Beckel.

The Society for the Support of Ministers' Widows comprises about two-thirds of the pastors of the synod. The annual contributions is \$5, and the allowance granted to widows \$75 per annum. President, Prof. S. Fritschel, D. D.

A Mutual Aid Society was founded in 1879 by H. W. Børner. It pays \$1,000 in case of death, which sum is raised by assessments. Entrance fee \$3, annual fee \$1. President, Prof. O. Kraushaar.

The Society for the support of Emeriti, superannuated or disabled ministers, was reorganized in 1890. Each minister contributes one-half per cent. of his annual income. Support is extended according to need. President, Rev. J. L. Zeilinger.

The Synod's Standing Committee on Missions, whose president is Rev. F. Richter, receives its funds from collections and from congregational missionary societies. These societies were organized by Rev. Wm. Nolting in 1887 and are in a flourishing condition. In a large number of congregations there are women's, young people's, young men's, and young ladies' societies, of which there is no mention in the statistical reports.

The synod of Iowa supports the Emigrant Mission of the General Council at 26 State street, New York city.

The most illustrious page in the history of the Synod of Iowa is that which refers to its missionary work among the Indians. The origin of this work may likewise be traced to Wm. Løhe. It was his idea that his colonies in Saginaw county, Mich., should be the starting point and centres for the mission work among the Indians in Michigan and Indiana. He called his colonists his "epistle to the heathen." But it was soon found that the mission among the Indians was no other than to guide a dying nation with the torch of the gospel to heavenly peace. Later, in 1857, a new attempt was made by the Synod of Iowa in behalf of the Upsaroka Indians, but it was unsuccessful on account of their prejudices and distrust. One of the missionaries, M. Bräuninger, gained the crown of martyrdom, being shot dead by the Indians on July 23, 1860, near the Powder river. Again in

1862 missionaries were sent out to the Zistas, a branch of the Cheyennes, living on the banks of Deer Creek in Idaho. This promising expedition came to a sudden stop in consequence of the great Indian insurrection of 1864. All missionaries were compelled to flee. Three Indian youths, their pupils, were all the spoils they gained for Christ.

At present the synod coöperates with the General Council for the Christianizing of India.

The Wartburg Publishing house, founded in 1886, is located in a commodious building on Main street, Waverly, Iowa.

GERMAN SYNOD OF BUFFALO.

This synod was organized in June, 1845, by four ministers, Revs. Grabau, Krause, Kindermann and von Rohr, and eighteen laymen, in the western city of Milwaukee, Wis. Rev. J. A. A. Grabau, who came to this country in 1839 and established a theological school at Buffalo, N. Y., has been its leading spirit. He was born March 18, 1804, in Magdeburg, Prussia, and was a strong opponent of the Prussian Union and Agenda. For this he was deposed and imprisoned. In July, 1839, with 1,000 souls, mostly of his own congregation, he sailed from Hamburg for America, the home of the free. The most of these Lutheran refugees settled in Buffalo. Churches were erected and on November 10, 1854, their German Martin Luther College was dedicated.

Theological controversies caused some of its ministers to join other synods. It now reports twenty-four ministers, thirty churches, and 5,300 communicant members.

GERMAN AUGSBURG SYNOD OF OHIO AND OTHER STATES.

This body, organized May 20, 1876, in Kenton, Ohio, has for its motto: "*Klein, aber Rein.*" It has some excellent church properties, one having cost \$28,000. It is zealous in maintaining the German language and Christian parochial schools. The synod has its own printing house and its own organ, "*Sendbote von Augsburg.*" It encourages the organization of Women's and Young People's Societies and is interested in mission and charity work. Though a small body it is growing. The following are the figures for 1892 with the corresponding figures for 1876, when

it was organized, in parenthesis: Pastors 20, (6); congregations 30, (7); churches 29, (5); souls 13,600, (750); confirmed members 6,583, (300); baptisms 580, (50); parochial schools 16, (3); Sunday schools 21 (5); parochial scholars 580, (65); Sunday school scholars 2,486, (150); women's societies 16, (2); heathen missions \$308, (\$40); inner missions \$460, (\$60). Rev. E. O. Giesel, Platteville, Wis., is the president.

UNITED NORWEGIAN LUTHERAN CHURCH IN AMERICA.

It seems the day for the organization of independent Lutheran Synods has passed. An era of consolidation and concentration has set in and the Norwegian nationality has taken the lead in this healthy tendency. It is far easier to make a division than to effect a union.

The Norwegian Conference was organized in St. Ansgar, Ia., in August, 1870; the Augustana Synod in Jefferson's Prairie, Wis., June 5, 1860; and the "Anti Missourian Brotherhood" at Minneapolis, Minn., in February, 1888. All three bodies were prospering and growing, but realizing in union there is strength they united in one grand organization at Minneapolis, Minn., in June, 1890.

The United Norwegian Lutheran church has shown a creditable interest in Home and Foreign Missions. It has a traveling home missionary superintendent, Rev. N. J. Ellestad, and about fifty missionary pastors, who are scattered over North and South Dakota, Minnesota, Nebraska, Kansas, Wisconsin, Michigan, Illinois, Iowa, Montana, Oregon and Washington. In the year 1891-92 \$15,000 were expended for Home Missionary work.

It was chiefly through the efforts of leading men in the Norwegian Conference that the "Zions Foreningen for Israel," a Jewish Mission Society, was organized. Rev. I. P. Gjertsen (died 1892) bears the honor of being the father of this society, which was the first of the kind among the Lutherans in America. It was organized June 24, 1878. In 1889 it had an income of over \$3,000 and supported a missionary among the Jews at Minsch, Russia, and one at Baltimore, Md.

At the synodical meeting in Kenyon, Minn., June, 1891, Rev. P. A. Rasmussen and Prof. George Sverdrup, with N. J. Ellestad and Rev. L. Lund as alternates, were elected delegates to the

semi-centennial jubilee meeting of the Norwegian Missionary Society held at Stavanger, Norway, during the following summer. Their chief business was to confer with the society about the feasibility of obtaining a part of Madagascar for the exclusive mission operations of the United Norwegian Lutheran Church. Rev. Rasmussen and Rev. Lund attended the meeting, and the



REV. GJERMUND HÖYME,
President United Norwegian Synod,
Eau Claire, Wis.

request of the United Church was granted by assigning to it the southern part of Madagascar as its own territory.

The following is a brief statement of contributions to the Foreign Missions during the year 1891 to '92: Heathen Missions, \$12,896.10; China Mission, \$1,737.33; Santal Mission, \$531.02; Madagascar Seminary \$1,236.24; Home for the Lepers, Madagascar, \$754.65; Orphan Home, Madagascar, \$1,515.20; making a total of \$18,670.54.

The educational institutions working with the United Church are: Augsburg Seminary, Minneapolis, Minn.; St. Olaf College, Northfield, Minn.; Augustana College, Canton, S. Dak.; Madison Normal School, Madison, Minn.; St. Ansgar Seminary and Institute, St. Ansgar, Ia.; Concordia College, Moorhead, Minn.; Grand Forks College, Grand Forks, N. Dak.

It supports three Orphan Homes: one at Wittenberg, Shawano Co., Wis.; one at Beloit, Ia.; and one at Poulsbo, Wash.; and it also has a Deaconess Home at the corner of Fifteenth Ave. and Twenty-third St., Minneapolis, Minn.

Their official organ, *Luthersk Kirkeblad*, has a circulation of 10,200, and their child's paper, *Boerneblad*, 12,700. Their publication house at Minneapolis, valued at \$28,000, printed and published during the year 1891-92: 5,000 copies of the Norwegian Bible, new translation; 4,000 copies of Vogt's Bible History; 3,000 copies of Pontoppidan's Forklaring; 4,000 copies of Luther's Catechism; 5,000 copies of A B C Books and Readers; 850 copies of *Frelsen i Kristus* (Postils); 10,000 copies of *Folk's Kalender*; 42,000 Tracts; 1,500 copies of *Veiledning til Fred*; 1,000 copies of Class Book for Sunday schools. The net earnings of the publication house during the last year was \$9,148.44.

In 1893 the United Church had 300 ordained pastors; 747 congregations which belong to the synod and 253 congregations not in synodical connection; total, 1,000 congregations; 102,000 communicant members, 199,670 souls, 5,500 confirmations, and 12,000 baptisms. During the same year it had 12,000 parochial school scholars, 1,624 Sunday school teachers, and 34,000 Sunday school scholars. Forty-six new churches were dedicated, six candidates ordained, and forty-two new congregations organized.

Its congregations in 1892 were distributed as follows: Minnesota, 328; Wisconsin, 164; North Dakota, 148; South Dakota, 120; Iowa, 100; Illinois, 25; Michigan, 22; Washington, 20; Kansas, 13; Nebraska, 13; Oregon, 3; Montana, 2; Maine, 2; New Hampshire, 1; New York, 1; Maryland, 1.

The net assets are: Professors' fund, \$80,514; Augsburg Seminary, \$51,954; two professors' residences, \$10,000; Augsburg Publishing House, \$38,000; value of church property, \$1,544,455.

NORWEGIAN EVANGELICAL LUTHERAN SYNOD IN AMERICA.

The Norwegians, though a small nation, are a large and important factor in American Lutheranism. Of all Europeans they are said to be the most like Americans in character and in their inborn love of liberty. Kling Petersen was so delighted with America when he arrived in 1821 that he returned to Norway three years later and brought over the first Norwegian colony of fifty-two persons in 1825. They located near Rochester, N. Y.

The first Norwegian settlers in the West pitched their tents on Fox river, in La Salle County, Ill., in 1836. They have continued to come until now Norwegians are found in all parts of the United States. If they find no Norwegian Lutheran pastor where they locate, they as a rule identify themselves with a German or an English Lutheran church, although they do not understand the



REV. R. K. SAARHEIM,
Norwegian Lutheran Seamen's Pastor, Brooklyn, New York.

language perfectly. It is indeed rare that a Norwegian renounces and forsakes his Lutheran faith.

The Norwegian Synod, organized in 1853, was for many years in connection with the Synodical Conference, from which it withdrew and suffered from division caused by the "predestination controversy." Since becoming an independent body it has also prospered as is shown by the following figures for 1893 compared with those for 1890 enclosed in parenthesis: Congregations, 592 (513); souls, 97,968 (93,921); communicant members, 54,941 (51,170); pastors, 187 (138). A Pacific District Synod has been organized and soon another may be formed in the Atlantic states.

Home Missions among the immigrant settlers is their all absorbing question and work. The emigrant missionary, Rev. E.

Petersen, is supported at the "Pilger House," 8 State Street, New York. Missionary L. Carlsen is their diaspora pastor among the Norwegian, Swedish and Danish dispersion of Australia. A work among the Scandinavian seamen at the New York harbor receives also the synod's endorsement and help. The mission among the Mormons in Salt Lake City, Utah, received \$300 from Norway. Last year the synod gave \$2,000 to the Freedmen's mission, and during the last three years \$337 to the Jewish mission, both of which are under the Synodical Conference. A year ago a Church Extension Fund was organized. The net assets of their publishing house amount to \$50,000 and its profits for the last three years were \$10,000. It received last year from Norway electrotype plates of the revised version of the whole Bible which it will print at reduced prices.

Mission to the Indians.—The accompanying cut represents a part of Bethany Indian Mission and Industrial school, located in the northwest limits of the village of Wittenberg, Shawano County, Wisconsin. This deserves more than a passing notice, it being the only Lutheran Institution in existence for educating the Indian youth.

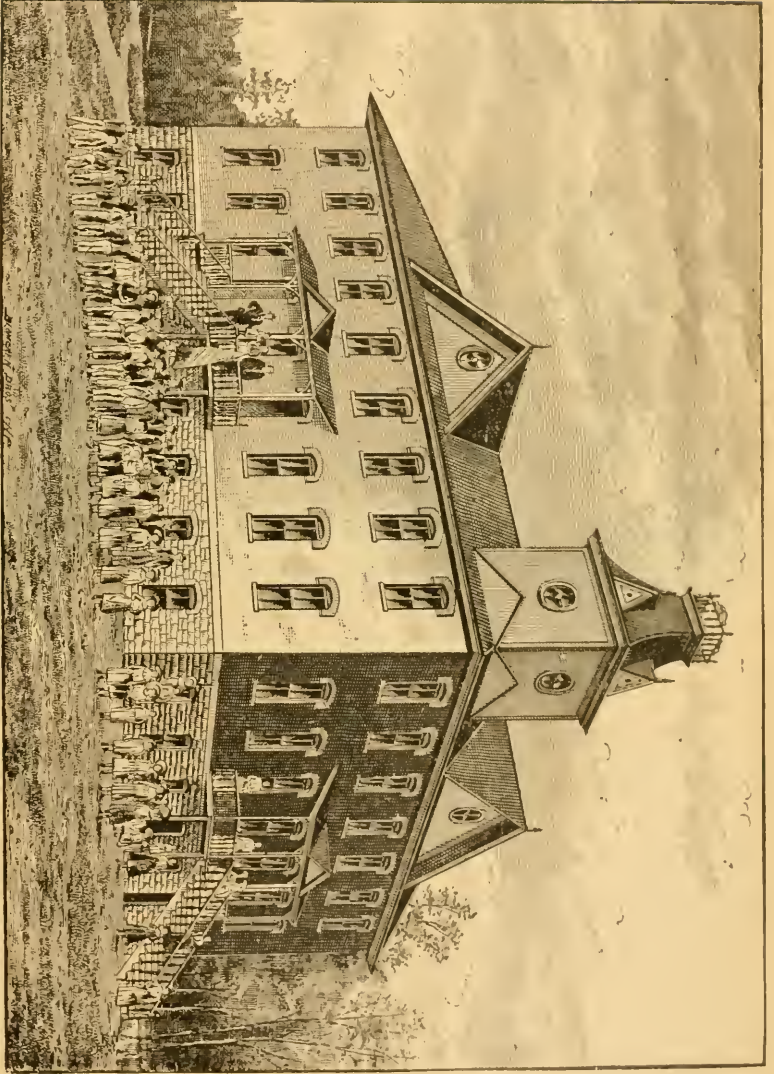
In 1885 the synod decided to send a missionary among the Indians and having secured forty acres of land, four miles west of the village, a small log building was erected thereon for the purpose of starting a boarding school.

In the fall five Winnebago boys entered the school and remained till spring under the care of Mr. Morstad, who had charge of the mission. In 1886 he obtained six other children from the Oneida Reservation near Green Bay, Wisconsin, but in October Mr. Morstad left his charge, and the children were cared for at a Lutheran Orphan Home in Wittenberg.

Meanwhile the church had secured eighty acres of land where the mission is now located, and erected the building opposite. It was dedicated July 4, 1887, and immediately occupied by Rev. and Mrs. T. Larsen, two teachers and one domestic. The work was commenced with eight Indian children but twenty-four were added the same fall by the efforts of Rev. T. Larsen.

The number of children has been increased from the Oneida, Winnebago, Chippewa, Stockbridge and Mohawk tribes, till April 1, 1892, when the number reached 160.

The school is divided into four departments, where the children are taught reading, penmanship, orthography, mathematics, geography, physiology and hygiene, civil government,



NORWEGIAN LUTHERAN BETHANY INDIAN MISSION SCHOOL, WITTENBERG, WIS.
Rev. Tobias Larsen, Superintendent.

grammar, United States history, drawing, and training in vocal and instrumental music, including an octette of Indian girls and a promising brass band. The children are instructed daily in religion by Superintendent Larsen. Devotional exercises are held morning and evening, and a Sabbath school Sunday afternoon.

The pupils receive also industrial training, the boys being taught farming, gardening, the care of stock, blacksmithing,



REV. HERMAN AMBERG PREUS,

Born in Christiansand, Norway, June 16, 1825.

For thirty-one years president of the Norwegian
Ev Lutheran Church in America.



REV. ULRIK VILHELM KOREN,

Born at Bergen, Norway, December 22, 1826.

One of the most prominent Norwegian
Ministers in America.

carpentering, painting, etc. The girls are instructed in cooking, laundering, needlework, crocheting, knitting, and, in short, everything pertaining to housewifery.

During the few years this mission has existed it has been greatly enlarged, various buildings have been added including a neat church which was erected in 1891, and preparations are now being made to erect a building the size of the one above, to be used for school rooms, library and dormitory. The Indian boys will assist in this undertaking as they also have in the past under the direction of an experienced carpenter. This being a contract school, it is supported partly by the government and partly by friends of the mission.

The sanitary condition has been unquestionably good, but one death having occurred and that was of a boy who was brought there sickly and crippled, having received injuries at his former home.

THE HAUGE NORWEGIAN LUTHERAN SYNOD.

On pages 293 and 294 we gave an account of the spiritual awakening in Norway under the reformer Hauge which is felt



REV. ØSTEN HANSEN,
For many years President of the Hauge Synod.

to-day among the Northmen everywhere and especially in the synod that bears his name. Organized as early as 1850 this pietistic body numbered in 1892 sixty-eight ministers, 196 churches, and 24,494 communicant members. Their theological seminary and publishing house at Red Wing, Minn., are prospering. Rev. A. O. Utheim, of Dawson, Minn., is president, and Rev. O. A. Ostby, Faribault, Minn., is the secretary.

The Norwegian Lutheran China Mission Society of America is enthusiastically supported by the Hauge Synod. Revs. O. A. Ostby and A. O. Oppegaard, editors of *Kinamissionaren*, published at Madison, Minn., are both members of the Hauge Synod. On Easter, April 2, 1893, their Mission House in Hankow, China, was dedicated with impressive ceremonies.

DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA.

Neither the Danes nor any other Lutheran nationality in America, it is to be hoped, will ever forget how their mother church sacrificed and labored in order to introduce the gospel leaven among them in their new homes. On page 275 some of the services of Denmark to her emigrating children have been noticed, and it will be of interest now to see how these few people, scattered from ocean to ocean, have been helping themselves in their spiritual work.

Many Danish seamen came to the eastern coast cities in early days, while the immigrant settlers arrived during recent years. Among the first church workers who came to America were the following: Rev. C. L. Clausen and wife in 1843; Student Martin Frederik Sørensen in 1844; Mr. Nicolaisen in 1851, who in 1854 went to Luzerne, Benton Co., Ia., and was licensed by the English Lutheran Synod of Iowa; and Rasmus Sørensen, a school teacher, in 1852.

The settlers increased and again and again the pitiful cries went across the ocean to the church of Denmark, "Come over and help us!" Those cries were heard and printed in the mission papers by Dr. Kalkar and discussed at the church and missionary meetings, and as a result one pastor after another was commissioned to America.

In 1871 Revs. A. C. L. Grove-Rasmus, A. S. Nielsen and R. Andersen joined the band of Danish missionaries, and in the following year a synodical body was organized under the name of "The Danish Evangelical Lutheran Church in America." It has prospered, numbering in 1892 fifty-seven ministers, 100 churches, and 10,000 communicant members. It supports a theological seminary at West Denmark, Wis., and high schools or academies at Elkhorn, Ia., Ashland, Mich., Nysted, Neb., and Tyler, Minn. An Orphan Home, the Emigrant House at Castle Garden, and a Seamens' Mission in New York city are aided. The foreign mission fields of the General Council among the Telegus and of the Church of Denmark among the Tamils and Santals of India receive regular and liberal offerings from its synodical treasury.

DANISH EVANGELICAL LUTHERAN CHURCH ASSOCIATION
IN AMERICA.

Rev. C. L. Clausen, a Danish Lutheran pastor, was among the first to preach the Word of God among the Norwegians in America. Norwegian Lutheran pastors in return were the first to look after the spiritual needs of the Danish immigrants. In the year 1860 "The Scandinavian Augustana Synod" was organized and in the latter part of the sixties the Norwegians of that synod began to include the Danes in their Christian work wherever an opportunity was offered.

In 1870 this synod was divided and a part of it organized as "The Norwegian-Danish Conference." As the name indicates, the Danes had a brother part in the Conference, although the Norwegians were greatly in the majority. It was, however, thought that on account of nationality and other causes it would be better for the Danes to work separately as soon as they became strong enough to organize a synod for themselves. This sentiment grew stronger until in 1884 the Danes withdrew from the Conference at a meeting held in Omaha, Neb., February 28 to March 2. There were present five pastors and six lay delegates. In September they permanently organized under the above name. It was with much deliberation and prayer that they took this step. Few and weak as they were, with much hard work before them, they felt that their all must be devoted to the service of the Lord. At the time of organizing there were nine pastors with their respective pastorates and 800 communicant members.

The few who truly believed needed to be edified and strengthened, unbelievers and sleeping ones to be awakened and converted. The children and the young were to be instructed, churches were to be built, and new missions started. The beginning was thus small, but through the grace of God its growth has been encouraging. The Association now, after eight years of work, consists of thirty pastors with fifty-four organized congregations and twenty-three mission or preaching stations; about 3,600 communicant members and fifteen parochial schools and sixty Sunday schools with 1,500 children. To the glory of God it must be said that He has used the Association for the awakening and conversion of many souls, so that many, who were in bondage in the service of the devil, the world, and their own flesh, now rejoice in the liberty of serving the living God, who has given His only Son for their salvation.

The Association has two papers: *Kirkebladet*, a semi-monthly church paper; and *Børnebladet*, a weekly Sunday school paper. It has a publishing committee which prints, buys and sells religious literature. It has published a number of tracts. Their Trinity Seminary at Blair, Neb., costing \$8,000 and beautifully located, was dedicated October 21, 1886.

ICELANDIC EVANGELICAL LUTHERAN SYNOD.

Perhaps Iceland is the most exclusively Lutheran country in the world. Everything there is Lutheran as we have seen in a former chapter. It would be strange if some of those seafaring islanders had not in course of time emigrated to a warmer climate, and still more strange would it be if they should not erect Lutheran altars and pulpits wherever they made new homes.

At present 10,000 Icelanders live in North America, and in 1885 four ministers and some laymen organized a full fledged synod with all the functions necessary for self-government and self-propagation. Its present strength is six pastors, twenty-three congregations and 2,850 communicant members.

Congregations are found in North Dakota at Cashel, Gardar, Hallson, Mountain, Pembina, Vidalin and Thingvalla; in Minnesota: Minneota, Lincoln, Vesturheim and Marshall; in Manitoba, Can.: Winnipeg (980 members), Glenboro, Liberty Church, Arnes, Skaptason on the Icelandic river, Breidavik, Big Island, Brothers, Willow Creek and Brandon; and in Assiniboia, Thingvalla Colony, 200 members.

These Lutherans have also suffered from the spirit that compasses "land and sea to make a proselyte." One organized effort bears the contradictory name, "The Martin Luther Icelandic Presbyterian Church of Winnipeg."

The bright blue-painted Lutheran church of Winnipeg is headquarters for the Icelanders in America. The immigrants tarry there for a season and after spending ample time in selecting their ground they settle in colonies.

The American Icelandic College will be a reality from present indications. The synod is very active in home missions. Its mission among their deluded countrymen in Utah, under Rev. R. Runolfson of Spanish Forks, is quite successful. Utah may boast of at least one Icelandic Lutheran church and parsonage.

Icelanders everywhere in America and in Iceland celebrated last year with jubilant festivities the 350th anniversary of the translation of the scriptures into Icelandic. They are a Bible-reading people. See pages 389 to 396.

FINNISH OR "SUOMI" EVANGELICAL LUTHERAN SYNOD.

The Finns are among the last European nations to emigrate to America. Being as numerous and as loyal Lutherans as the Norwegians, they promise to become an important factor in American Lutheranism.

The first Lutheran church edifice erected in Wyoming was by the coal mining Finns of Carbon in the eastern part of the state, and later another large Finnish Lutheran church was erected in the extreme western part for the miners in the growing city of Rock Springs. A strong congregation exists in Astoria, Ore. A community of Finlanders in Klikatat county, Wash., is described to be very industrious. There is no season in which they are idle. During the run of salmon they work at the canneries and fisheries. When winter comes they are in the timber cutting rails, posts and fuel. A Finnish Lutheran seamen's missionary is supported by the fatherland at San Francisco for the Pacific seaports.

These Lutherans are not confined to the far West. A Finnish Lutheran Seamen's pastor is also stationed at New York to labor among his seamen countrymen along the Atlantic coast. The twenty-sixth Lutheran congregation organized in the city of Minneapolis was Finnish. The Zion's Finnish Lutheran congregation in Chicago has laid the corner stone of a \$12,000 church. Another congregation was incorporated in St. Paul, Minn., June 9, 1892. One church exists in Dakota and no less than ten Finnish Lutheran congregations are flourishing on the northern peninsula of Michigan, a fourth part of the population of Houghton county, Mich., being from Finland. Other churches are found at Ashtabula, O., Burton, O., and in Wisconsin.

It is estimated that about 75,000 Finlanders live in the United States. Their Lutheran Synod, organized in December, 1889, numbers six pastors, thirty-three preaching points and twenty-three congregations. Rev. J. G. Nikander, Calumet, Mich., is the honored president and Rev. K. L. Tolonen of Ishpeming, Mich., the secretary. The institution of learning just founded in North St. Paul, Minn., will give a new impetus to their work. Their church papers and literature are improving and they are also finding a larger circulation.

SLAVONIAN AND SLOVAK LUTHERANS IN AMERICA.

We will now consider the Lutherans of nationalities in North America who are not yet organized into a synod of their own native tongue. For since there are Lutherans in all lands, we consequently find representatives of all lands among the Lutherans in America.



REV. CARL HORACK.

Born at Koeniggratz, Bohemia, May 9, 1856. Arrived in New York in 1882.
The first Slavonian Evangelical Lutheran Minister
in America.

The organized Slovakian congregation among the coal miners in Freeland, Nanticoke and Mt. Carmel in Pennsylvania were served for a time by Rev. Novomesky. They are poor but they love the Gospel and are willing to contribute to its support. Others are found in Pittsburg, Cleveland and Chicago.

In the city of Streator, Ill., many Slavonian miners and others had settled and in March, 1887, Rev. Carl Horack was called as their pastor. The congregation increased and on April 12, 1891, their fine Lutheran church was consecrated. It is a building of which all the Slavonians of America as well as of their fatherland may feel justly proud. Streator has thus become the headquarters for the Lutheran church work among the Slavonians in the west. Pastor Horack belongs to the German Iowa Synod.

The center of the Lutheran work among the Hungarians and Slavonians in the east is Braddock near Pittsburg, in charge of Pastor L. Novomesky of the General Council Pittsburg Synod. Besides serving his flourishing congregation in Braddock and some mission points, he edits since 1892 the only Lutheran Hungarian church paper in America, known as the *Amerikansky Evangelik*. Thus gradually this nationality is also being equipped to spread the Reformation truths in this free soil, for among them also,

“God’s Word and Luther’s doctrine pure
Must to eternity endure.”

Rev. Kolbenbeyer of Hungary has lately been called to minister to the Lutheran Hungarians in New York City and vicinity.

FRENCH LUTHERANS IN AMERICA.

Rev. G. J. Kannmacher, of Rockford, Ill., wrote us last July in response to a letter of inquiry: “I will not let the night pass without returning to you my kindest and heartiest feelings and thanks for your noble enterprise. Loving my Lutheran brethren of all nations and languages, my aim is to unite the French speaking people, who for ten years have been in this country without hearing a French sermon. Here in Rockford we have about fifty souls, and yesterday I started a French school during the summer vacation. I have also succeeded in gathering a French congregation in Elgin, Ill., where we have a chapel and a good organization. In September I intend to look after other French settlements in Indiana.”

In Woolstock, Wright Co., Ia., some thirty French Lutheran families, who understand no other language than French, have organized a congregation.

Some German pastors, as Rev. V. P. Gossweiler, of Mankato, Minn., who started a French Lutheran paper, are able to preach in French, while the most French Lutherans come from Alsace and Lorraine and unite with German Lutheran congregations.

LETT AND WEND LUTHERANS IN AMERICA.

Rev. G. Stricker, of Meyersville, De Witt Co., Tex., the president of the Texas Synod, in answer to some inquiries says: “Some Letts are found here and there in Texas, but they belong to the

German Lutheran congregations and their children seldom know the Lettish language. The same may be said of the Wend Lutherans who live in Texas."

The Letts in the city of Boston are organized into a congregation and worship in Pastor Biewend's church. They understand German but are anxious to secure a pastor of their own tongue.

BOHEMIAN LUTHERANS IN AMERICA.

The Minnesota Synod of the Synodical Conference is taking the lead in giving the Word and Sacraments to the Bohemian Lutherans in the Northwest. For years the Synod has been carrying on this work with headquarters at Minneapolis, where quite a satisfactory beginning has been made in establishing a congregation. The missionary has extended his labors far and near, being frequently called to preach in the Bohemian language on the western shore of Lake Michigan.

Some are also found in the southwest. Rev. Stricker, president of the Texas Synod, writes that the Bohemians in Texas, who belong to the Lutheran church, are served by the German pastors either in their own or in the German language.

THE AMERICAN EVANGELICAL LUTHERAN IMMIGRANT MISSIONARY SOCIETY was organized at Tekamah, Neb., September 24, 1883. It has as its objects: to co-operate with all existing organizations and efforts of church work, in so far as they apply to the Evangelical Lutheran immigrants, without regard to synod or language; to interest our American and European pastors and congregations in holding their emigrants true to their church; to secure and circulate Lutheran tracts and literature in their midst; to encourage all work for them while emigrating, as they leave home, at the harbors, depots, and settlements; to labor to influence all to settle only where they will find their church, or where under some consideration, their church will be secured to them; to devise and execute the best means by which English Lutheran congregations may reach those uncared for; and to labor to unite all Lutherans more through our work of love.

Membership.—Annual, \$1; life, \$10; honorary, \$5. President, Rev. J. N. Lenker, Grand Island, Neb.; secretary, Rev. A. B. Shrader, Cedar Rapids, Ia.

LUTHERAN PAROCHIAL SCHOOLS.

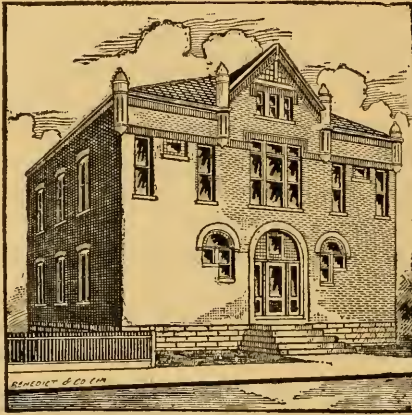
The Lutheran Church of America employs one agency in its work of which other Protestant denominations know little. This is the parochial school. According to the United States census of 1890, 141,388, or at this writing 150,000, children are being educated in Lutheran parochial schools, and, particularly in the West, these schools are growing rapidly. The total number of parochial school teachers is given at 1,700. In addition to these many pastors themselves (in the Missouri Synod alone 720) teach such schools. Whenever a congregation is too weak to support both a pastor and a teacher, the former takes charge of the school a part of the year. There are scores of poorly paid pastors in the West, who teach from four to five days a week, preach two and even three times on Sunday, and have in addition more or less pastoral work to perform.

The 1,700 parochial school teachers are found almost entirely in the non-English portions of the church. The Missouri Synod, entirely German, has 735 teachers; the Wisconsin Synod, 65; the Minnesota Synod, 14; the Michigan Synod, 9; the English Missouri Synod, 1; the two large Norwegian bodies, 700; the Ohio Synod, 75; the Buffalo Synod, 6; the German Iowa Synod, 28; the Danish Synods, 25; the Pennsylvania Ministerium, 29; the Ministerium of New York, 50; the English District Synod of Ohio, 2; the Swedish Augustana Synod, 365 teachers; the Wartburg Synod, 7; and the German Synod of Nebraska, 20. In the United Synod of the South not a single parochial school is reported.

Some of these schools are very large. The one connected with Pastor Aug. Reinke's congregation in Chicago has an attendance of 1,100. In Chicago there are 86 Lutheran teachers; in Milwaukee, 62; in Cleveland, 30; in Ft. Wayne, 22; in Detroit, 21; in St. Louis, 27. Special schools for the education of young men for this work have been established in various places.

Addison, Ill., the largest of these, has an attendance of 208. The Missouri Synod, under whose control the latter school is, resolved to establish another similar institution at Lincoln, Neb. The Ohio Synod has founded one at Woodville, O.

Other Lutheran organizations have made special arrangements for this work in connection with their colleges and academies in the shape of normal departments or classes. The Joint Synod of Wisconsin, Minnesota, and Michigan has changed its theological seminary at New Ulm, Minn., into a normal school.



SWEDISH LUTHERAN PAROCHIAL SCHOOL,
Rockford, Ill., Rev. L. A. Johnston, Pastor.

It is no exaggeration to say that at present at least five hundred young men in the Lutheran Church of America are pursuing studies with the object of becoming parochial school teachers. There is no opposition to women parochial teachers. There are many higher educational institutions for young ladies in the Lutheran Church, but none that aim particularly at preparing them for this work.

The reason for the establishment of these schools is two-fold, namely, to afford the youth of the church an opportunity of being instructed in the doctrines of Protestantism, and for the preservation of the mother-tongues of the parents in church and family.

It would be an injustice to say that these schools are established in opposition to the public schools of the land. They are established rather to supplement these schools and to furnish instruction which in the nature of the case cannot be given in the public schools. No such opposition to the public school lies at

the bottom of the parochial school movement in the Lutheran Church as is found among the Catholics. The Lutherans recognize that the state must offer such children an opportunity of being educated, who would not be provided for if the state did not offer them school facilities. But they also recognize the fact that, as the church in this land is entirely separated from the state, it cannot make provision for the religious education of the children. To provide this is the prime object of the parochial schools. They are always opened and closed with religious exercises. Bible reading is a daily exercise in all of them. Bible history and Luther's Smaller Catechism are taught in all the classes. Never less than one hour a day is given to religious training. A pupil who has passed through one of these schools is generally well drilled in the fundamental doctrines of the church; he has learned by heart hundreds of scriptural passages; he will make no blunders in the leading facts of Bible history; he has committed dozens of those majestic hymns in which the Lutheran Church is so rich. The religious character of these schools being their leading feature and aim, they are all under congregational management. The teachers are paid either out of the church treasury, or the school children are charged from twenty-five to seventy-five cents a month for the instruction. The pastor of the congregation is also *ex-officio* the general overseer of the school, and is expected to visit the school often and examine especially into the progress made in the catechism and Bible studies. It is in this way that these congregations aim to educate their future church members.

The language question is subordinated to the religious consideration. It is not because these people do not want to become Americans that they have their children instructed in German, Swedish and Norwegian. Indeed, these people, who are generally poor in this world's goods, but are yet willing to support parochial schools, are men of positive religious convictions and find in America's religious liberty a boon that they thoroughly appreciate. A man's religious language need not be English in order to become a good American.

In these schools certain branches are taught in English also. In the states east of the Mississippi particularly, arithmetic, geography and other branches are taught through the medium of the English. At the present day we rarely find a Lutheran parochial teacher who is not conversant with both languages, and the schools in which English reading and orthography are not

regular studies are very few. This, too, explains why the attempt has been repeatedly made to establish parochial schools in entirely English congregations. So far it has failed, except in very few instances; but the matter is being agitated and finds warm friends in the General Synod, which is an almost exclusive English body.

The parochial school movement is comparatively a new one in the Lutheran Church of America. It is only about fifty years since it began. Before that day schools of this kind were very rare and generally very poor. Some, however, existed even in the days of Muhlenberg. As a power in the Lutheran Church the parochial schools are growing constantly.

These parochial schools have always been and at present are missionary factors of prime importance in the development of the church. In undertaking mission work in the German and Scandinavian settlements of the West, a beginning, in nine cases out of ten, is made by organizing a parochial school. Lutheran parents are always anxious to have their children educated, and the school is soon in a flourishing condition. In connection with the school, preaching is commenced and only later are steps taken toward the organization of a congregation. The experience of the Lutheran Church is emphatically a unit on this point, that the parochial school with its religious instruction forms the best nucleus around which to gather into congregations the strangers at our doors.



MIDLAND COLLEGE, ATCHISON, KANSAS,

Prof. J. A. Clutz, D. D., President.

THE GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.

This body is properly classified among the branches of the Lutheran family of churches. It is a union of Lutheran and Reformed elements, the former largely predominating. In origin and development it is purely Germanic, in worship and cultus Lutheran, and in theology and life it "accepts the Bible as the only rule of faith and practice, holding to the Augsburg Confession, Luther's Catechism and the Heidelberg Catechism in so far as they agree with one another as correct interpretations of it." Where these symbols do not agree the Scripture passages are taken and liberty of conscience is allowed.

At Gravois settlement, in Missouri, six ministers adopted a constitution on October 15, 1840, from which the synod gradually developed. In 1850 the German Evangelical Society of Ohio, and in 1860 the United Evangelical Society of the East were consolidated with it. In 1872 the Evangelical Synod of the Northwest and the United Evangelical Synod of the East entered and completed the union with 219 organizations and 8,032 communicants. In 1893 the General Conference, which meets once every three years, reported fifteen district synods and the following statistics: pastors, 765; parochial school teachers, 74; churches, 978; communicants, 200,000; for education, \$15,041; Home missions, \$9,290; Foreign missions of the synod, \$9,519; Church Extension, \$402; American Bible Society, \$53; Foreign missionary societies in Germany, \$1,971; Deaconess cause, \$1,642; Epileptic mission, \$530; Jewish missions, \$159; Luther church in Rome, \$72; Jerusalem, \$367; Spain, \$242; Russian sufferers, \$1,689; Orphanage and Deaconess Home, Lincoln, Neb., \$784; Orphanage in St. Louis, Mo., \$1,478; total annual benevolence, \$47,420. Institutions: Theological Seminary, St. Louis, Mo.; Pro-Seminaries, Elmhurst, Du Page Co., Ill., and Washington, Mo.; Deaconess Homes and Hospitals, St. Louis, Mo., Lincoln, Neb., and Evansville, Ind. Its periodical and book literature is well edited and extensively circulated. *Der Friedensbote* is their official organ and appears semi-monthly. *Missionsfreund* and *Theologische Zeitschrift* appear monthly. Publication House: A. G. Tönnies, 1403 Franklin street, St. Louis, Mo. The Synod is represented in twenty-one states, being strongest in Illinois, 37,138; Ohio, 31,617; and Missouri, 25,676 communicants.

LUTHERANS IN THE UNITED STATES.

THE SWEDISH MISSION FRIENDS.

The pietist layman, C. O. Rosenius, the first leader of this movement in Northern Sweden, never withdrew from the Evangelical Lutheran State Church of Sweden, nor did he ever encourage others to withdraw. Upon his death, in 1868, Prof. P. Waldenström succeeded him as editor of the magazine *Pietisten*, and sympathized with the movement without identifying himself entirely with it. During the seventies it spread over all Sweden, and through its emigrants and literature reached America. In 1868 the Mission Church was established in Chicago and incorporated with a charter permitting the ordination of ministers. Other churches were soon started, which united with this one to compose the Swedish Evangelical Lutheran Mission Synod in 1873. Another body, the Swedish Evangelical Ansgar Synod, which for a time was in connection with the General Synod of the Evangelical Lutheran Church, was organized in 1874. These two synods united in 1885, and formed the Swedish Evangelical Mission Union in America.

In Sweden there are 800 churches and 130,000 members, with missions in China, Persia, Russia, Siberia and on the Congo under fifty missionaries. In the United States their statistics are given at forty to fifty thousand members, 350 churches, 250 ministers, 10 missionaries in Alaska, and five in China. Of their churches 116 are formally connected with the general national union. The others are free or independent. Their college and seminary are attended by 150 students. Their hospital, called the Swedish Home of Mercy, in Bowmanville, Chicago, Ill., accommodates fifty patients. The annual general synod or assembly is composed of two delegates from each congregation and has the power to admit and expell congregations from their fellowship. There is little uniformity or unity in their teachings and practice, and in their order of service and ministerial acts. Great emphasis is laid on the word-for-word exegesis of the Bible text. In the doctrines of the Lord's Supper and Baptism Prof. Waldenström is Lutheran, and so are many of his followers. While some are not worthy of bearing the name Evangelical Lutheran, their congregations, with but few exceptions, must be classified in the Lutheran family of churches.

During recent years a more self-helpful and self-reliant spirit has been developed among the members. There is a healthier tendency toward better organization and system in church work and more interest in their educational enterprises at Chicago and Minneapolis.

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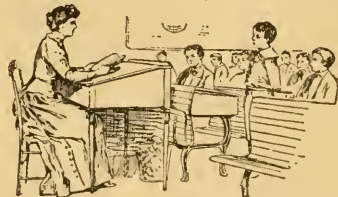
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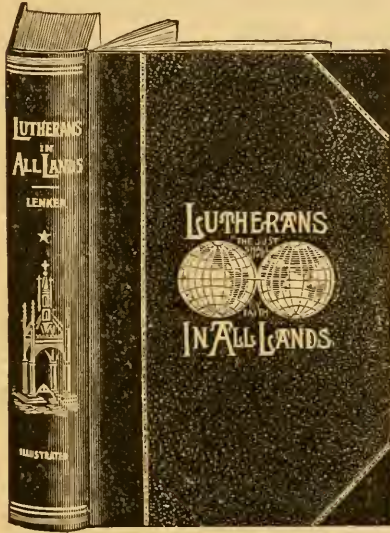
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Every Lutheran Home.—Being so handsomely bound and elegantly illustrated it is a real Lutheran album, and will be welcomed as a household ornament and treasure.

Our Pastors and Students.—The book is the result of twelve years' study, travel and work. It faithfully portrays what the Lutherans HAVE DONE, and thus shows what methods are most successful.

The Women's Home and Foreign Missionary Societies.—In their monthly studies of different countries, because all lands are thoroughly treated in systematic order.

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Sunday School Officers and Scholars.—The Lutherans are not acquainted with themselves, and while we are introducing ourselves in so many different languages we dare not forget the boys and girls. They like to look at pictures and should learn of the work as well as of the Word of God. We ask young Lutherans in all lands to assist in circulating this book.

WHO SHOULD HAVE IT?

Organizations and Centers of Influence where the Lutheran Church is not known or where it has been misrepresented. Ever since Lutherans commenced to speak English they have felt the want of just such a campaign document as is here offered. We appeal, therefore, to our seamen's missionary societies, our immigrant agents, our home missionaries, our deaconesses, our colporteurs and our students to assist in this campaign.

Our Dispersion.—Lutherans in all lands without pulpits and without altars on the western plains, throughout the Rocky Mountains, along the Pacific coast, in British and Central America, in South America, Australia, Africa, Asia, and the isles of the sea. The cost of publication makes it impossible to circulate gratuitous copies, but liberal discounts will be made to all efforts to circulate the book extensively among the Lutheran Church masses.

The book has been written in the interest of the Evangelical Lutheran Church universal, and it therefore justly claims as its market and seeks agents in each and all synods, languages and countries, as it presents the work of each fully and impartially.

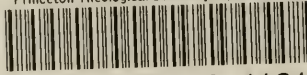
The book seeks a market also among PROTESTANTS WHO ARE NOT LUTHERANS that they may know what part the Lutheran Church is taking in the conversion of the world, and that they may learn from us as we do from them. No Protestant Library will be complete without a copy of this extensive work.



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